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# The Churchman.

DAILY EDITION.

THURSDAY, OCTOBER 4, 1877.

## The Churchman, DAILY EDITION,

Is published every morning during the General Convention. It is intended to provide each day a complete phonographic report of the debates and business in the House of Deputies on the preceding day.

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One subscription to Daily Edition (Quarto),	\$2 00
Six subscriptions	10 00
Single copies,	15
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*Of the Members and Officers of the House of Deputies of a General Convention of the Protestant Episcopal Church in the United States of America, October 3, A.D. 1877.*

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# The Proceedings

OF THE

## HOUSE OF DEPUTIES,

IN A

## GENERAL CONVENTION

OF THE

## PROTESTANT EPISCOPAL CHURCH,

IN THE YEAR OF OUR LORD 1877,

AS REPORTED FOR

### MESSRS. M. H. MALLORY & CO.

## FIRST DAY'S PROCEEDINGS.

BOSTON, WEDNESDAY, October 3d, 1877.

The first Wednesday in October being the day designated by the Constitution of the Protestant Episcopal Church in the United States of America, for holding a General Convention, the Bishops and Deputies elect assembled agreeably to appointment of the last General Convention, in this City, in Trinity Church.

Hymn,—"Onward, Christian Soldiers."

Morning Prayer was begun by the Rev. HENRY C. POTTER, D.D., of New York, Secretary of the House of Bishops.

The Lessons of the Day were read by the Rev. CRAWFORD TAIT, M.A., Secretary to the Archbishop of Canterbury, England.

The Creed, and Prayers, to the Litany, were said by the Rve. T. STAFFORD DROWNE, D.D., of Long Island, Secretary of the last House of Deputies.

The Litany was said by the Rev. WILLIAM TATLOCK, of Connecticut, Assistant Secretary of the House of Bishops. The 191st Hymn was sung, "I love thy Kingdom, Lord."

The communion service was begun by the Rt. Rev. SAMUEL ALLEN McCORSKEY, D.D., D.C.L., Bishop of Michigan.

The Epistle was read by the Rt. Rev. ALFRED LEE, Bishop of Delaware.

The Gospel was read by the Rt. Rev. WILLIAM R. WHITTINGHAM, D.D., LL.D., Bishop of Maryland.

The 202d Hymn was sung,—

"The Church one foundation."

The Sermon was delivered by the Rt. Rev. JOHN WILLIAMS, D.D., LL.D., Bishop of Connecticut.

ST. LUKE. vii. 22.

Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.

It is not difficult to imagine the surprise with which these words must have been heard by those to whom they were spoken. Probably no thoughtful man ever reads them now, without somewhat of the same emotion. They are so removed from ordinary spheres of human thought; they rise to such a higher level of appeal than any on which men are wont to move; they are, in a word, so unearthly in temper, tone and spirit, that they strike the eye of those who read them now, as strangely as they fell on the ear of those who heard them first.

How differently would an ordinary man have answered had he been asked the question which John's disciples put to our Blessed Lord. To what different things should we, left to ourselves, expect the Lord to appeal as the question was addressed to Him. That question, it should be remembered, involved His character and His office. In its obvious significance, it sought to know whether He was or not, the promised Messiah; and this carried with it the further inquiry whether He was or not the Son of God. No Jew of that age could have thought of the one without thinking also of the other; as is shown by St. Peter's confession, and the High Priest's adjuration.

Turn, now, to the Lord's answer to this pregnant question. Think of what He might have said, and place it beside what He did say. Think of what He did not mention or appeal to in the face of what He did. There was the mighty mystery of his Incarnation and Nativity; there were the angelic messages that declared the one, and the angelic song, which the Church on earth shall sing in her highest act of worship till the "restitution of all things," that ushered in the other; there was the glittering star of His Epiphany; there were the descending Spirit, which John himself had seen, and the voice from heaven, which he had heard, of the Baptism. To all these things the Lord might have appealed, and, at first thought, we wonder that He did not. But He passes them all by; they do not seem to be even in His thoughts. And instead of them we have the strange, unearthly words, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

So the Lord places Himself beside and among those whom He came to minister to and to save. So He opens up to us the depth and fullness of the elder Scriptures, "He hath anointed me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" of those more wonderful words of the later Scriptures, "Both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren."

The appeal, then, which our Lord makes, is to the daily works of His daily life. We call the works that He enumerates—with one exception—miracles; and, from our point of view, we rightly call them so. But we must not forget that to the Lord they were just as much the outgoings of His ordinary life as our most ordinary doings are the same to us. To understand His appeal we must reverently try to stand where He did, not where we do.

There is another striking thing here, not to be passed by. To human seeming the text is an anti-climax. It puts last and highest what a sign-seeking generation—and surely, if there has ever been such a generation, ours is one—would put first and lowest, "to the poor the Gospel is preached." Is not this what men call an anti-climax?

How all this, dear brethren, cuts athwart our estimates and measurements of things, and shows us how unlike they often are to those of God! When we seek for proofs of living power and leavening life, we are apt to seek them in things



that seem vast and grand; things that are marked with tumult of operation and a certain scenic display; and to forget that we ought to seek them rather in things that are far removed from these. It is not the thunderbolt, deluge or tornado that exhibit the living forces of the world we dwell on. We look for those in that joint, quiet, continuous working of power beneath and influence above, of unseen, unnoted operation below earth's surface, and the gentle sunlight, air and rain above it, which clothe this upper world with all its living and varied beauty.

When our Lord, then, so appealed to His ordinary human life, with its constantly recurring ministries of love and mercy, and, especially, when among those ministries He placed that highest which we should count the most ordinary of all, did he not teach men a great and wonderful truth? Did He not give His Church a very solemn lesson? Did He not set before her what was to be the very law of all her work and life? Did He not present to her the criterion to which, in the last appeal, her claims were sure to be subjected? I fully believe He did. And I believe, also, there never was an age or a Church that more needed to have those lofty and yet humbling truths brought to remembrance, than the age in which we live, and the Church of which we are the representatives.

Let no man say that in all this we are incurring the danger of falling into merely humanitarian views of our Divine Redeemer, and then from those views sliding down into a mere mawkish philanthropy, which wastes itself in sentiment, touches and goes upon the surface of things, and deals with the woes and ills of human souls as one would deal with cancers that he undertook to cure with rose-water. God be thanked! the Catholic faith which we profess preserves us from such danger. He need not hesitate to enter into all the fulness and every depth of that overwhelming truth, "The Word was made flesh," so long as he holds beside and with it that antecedent and yet correlative truth, "The Word was God." There is no possibility that the one truth shall draw us off from the other so long as we believe what the Church in all time has taught, that "our Lord Jesus Christ, the Son of God, is God and Man; God of the substance of the Father, begotten before the worlds; and Man, of the substance of His Mother, born in the world; perfect God and perfect man, of a reasonable soul and human flesh subsisting." There is no possibility that we shall be led to try "to heal the hurt"—the real underlying hurt of men, and that is sin—"slightly, saying peace, peace, when there is no peace," so long as amid those sins we plant the saving cross, and bring human souls under the power of its mighty sacrifice; washing their "wounds and bruises and putrefying sores" in the blood of that immaculate "Lamb of God, which taketh away the sin of the world."

Let no man say that because our Lord speaks chiefly of physical miracles, therefore the lesson which has been drawn from His words can have no place in them, and cannot, without violence, be deduced from them. Have there been no supernatural attestations of divine power in the progress of the Gospel and the Church since the days of the Apostles? Have real miracles ceased because their physical forms have disappeared? Are not the moral miracles which God has wrought in human souls all along the ages greater—be it said with reverence—than any others can be? Is not a soul purified and cleansed from sin, and raised to the new life in Christ, as clear a proof of supernal power as a body cleansed from leprosy or even raised from death? "Greater works than these shall he do," said our Lord, "because I go to the Father." He has gone to the Father, and, in the dispensation of the Spirit, the greater works have come. A modern commentator, not, assuredly, liable to the charge of indulging in fanciful or even mystical interpretations, says: "It must not be forgotten that the words here used by our Lord have an inner and spiritual sense, as betokening the blessings and miracles of divine grace on the souls of men, of which His outward and visible

miracles were symbolical." And in saying this, he does but echo what the great doctor of the Western Church had said long centuries before in a magnificent passage, the length of which alone forbids its quotation here. No, beloved! the lesson drawn from the text is not far-fetched or forced.

The first thought that seems to come out to us, as we try to work down the great general truth and lesson into somewhat of detail, is the way in which men's wants, and not their wishes, were the rule of the Saviour's ministrations. They among whom He lived were wishing for many things. They wished for multiplied signs, for deliverance from the Roman power, for a restored temporal kingdom, and an earthly prince. Many of them doubtless felt the crying evils of which every age has its own share and burden, and sighed for their removal. And then, far down under all these things, the cause of many evils, the unknown sources of many struggles for better things, there lay their real wants. For these the Lord was laboring, while He seemed to take no account whatever of the former, having, indeed, so far as man could see, no knowledge even of their existence.

How easy was it for a carping caviller of that time to say, Here is one who is declared to be sent into the world from God, with a mission such as none other ever had before. Where is the proof of it? How does he grapple with the great living questions of the time? Where is the hypocrisy of the Pharisees abated, the grinding tyranny of the Roman power relieved, the wrongs of life in all its relations met? There is no movement in the State. There is no ripple even on the surface of social life. There are a few discourses on some hillside, or from some convenient ship; there are a few days and nights of solitary prayer; a few sick folk healed; a life lived, which, but for some wonders that attend it, seems a very ordinary life; but where, where is the presence of reforming power?

And yet a new life was beginning to be poured into the empty veins and arteries of a worn-out world; the light of an undying truth was beginning to dawn on "them which sat in the region and shadow of death;" and the foundations of an empire (outlasting human empires) were beginning to be laid, in which men, in the power of the one Faith, and the abundant outshedding of the one Spirit, should "subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, escape the edge of the sword, out of weakness be made strong, wax valiant in fight, turn to flight the armies of the aliens." And all through, in the Lord's life and in the Church's life, what shaped and guided all the great work was not men's passing wishes, but their real wants.

Just here, as we speak of wants as distinguished from wishes, comes in a truth connected with the one that we are considering that must not be neglected. When the Church, as the representative of her Incarnate Lord, comes into contact with the wants and woes of humanity as she finds a certain unchanging character in these, so she also finds that she is put in trust with things that may not be changed. She must present to men the one unchanging Faith. She must maintain intact that organism which, as a living body, she received in the beginning. She must maintain and minister the Sacraments and means of grace as they were originally instituted. She must set forth that rule of living of which our great Hooker says, "is a rule directive unto goodness of operation," being "the definitive appointment of God's own wisdom." She must hold fast that law of worship which gives it to each person of the adorable Trinity, and gives it none but them. These things can never change. Whatever else men need, these they always need. Methods, administrations, forms, ceremonies, these, assuredly, may be changed, "according to the diversities of countries, times and men's manners, so that nothing be ordained against God's Word." But the things enumerated lie outside this category. The Church has but one duty as to them. As they have been received, so they must be transmitted.

And if because of this men shall object, and it may bescoff and sneer; if they shall call the Church narrow and bigoted, and behind the age, so be it. It requires no vast exertion of manhood or of faith to bear that burden and to breast that storm. "The disciple is not above his master, nor the servant above his lord; if they have called the master of the house Beelzebub, how much more shall they call them of his household."

A second thought that follows on this first one, is, that as the text presents the personal Son of God, the individual Saviour, placing himself in living, loving sympathy with individual souls, so this suggests another rule needful for the Church in every age, never more needful than it is to-day. We, many of us, must remember how, some years ago, one of England's noblest judges fell dead in open court while he was saying that perhaps the most threatening social evil of our time was the growing lack of sympathy between different classes, and individuals of such classes. The evil has increased since then. And to-day we see great chasms opening everywhere because of this; chasms which threaten Church and State alike with sad disaster.

Political economy cannot grapple with this evil; social science cannot remove it; co-operative unions cannot cure it. No man would deny or undervalue what they have done, or what they can do. But they play upon the surface, and do not sound the depths. Those depths can only be reached by something which can deal, and deal effectively, with the single, separate souls of single, separate men. And this the Church can do, if she will but rise to the full measure of her duty and her gifts.

We hear a great deal said to-day about dealing with the masses. The phrase I hold to be utterly objectionable; the purpose needs no commendation. But, let us not forget, if those masses are to be dealt with to any real purpose, they are to be touched and wrought upon by the Church, not as masses, but as individual souls, each in its separate personality. There can be in the Church's work no such labor-saving machines as those which, in the mass, reap vast fields, and bind the sheaves, and gather into the garner. If the Church works, she must work as the Lord did, by individual, loving, sympathising ministries to single souls.

I see two pictures rising up before me from the early, Apostolic days. Look at them with me, brethren.

A man is standing at the very culminating point of merely human culture. Everywhere around him rise stately temples, shrines and statues, all glorious achievements of art, all rarest shapes of beauty. About him gather an eager throng, acute and keen in their intelligence, trained in intellectual culture, ready to grasp and quick to comprehend. He utters to them words on which men dwell to-day in admiring wonder, and then he goes upon his way. "Certain clave unto him and believe." But though it was Paul that preached, and though it was Athens where he preached, yet long years elapse before we find a church established there, while we do read of the slow and slender progress of the Faith.

I look upon another picture. I see the same Apostle who preached at Athens, dwelling for "two whole years" in the great capital of the lesser Asia. There is nothing very striking about that life. He teaches daily those who come to him in the room where an ordinary teacher meets his scholars. Men see him and perhaps scarcely notice him, as he goes quietly about from house to house, "ceasing not to warn every one night and day with tears." It is certainly a very humble work. But it is one of individual contacts, personal ministrations, sympathising love. And out of those there came that church to which the Apostle spoke as to no other, of Christ's ideal of a "glorious Church, not having spot or wrinkle, or any such thing;" and to the Angel of which, in later days, the Lord Himself gave distinguished commendation—the Church of Ephesus.

Does not all this teach us something? Does it not echo the teaching of the text, and bid the Church remember that when she does what her Lord did, then, though it may be a *Via Crucis* on



which she enters, it will be a *Via Lucis* in the end? For O! dear brethren, what the Church needs to-day is not new methods, vast schemes, far-reaching projects, manifold legislation, multiplied machinery, but that love of human souls, that burning, absorbing love, in which St. Paul exclaimed, "I count not my life dear to myself;" and which wrung from the Lord's own lips the cry, "I have a baptism to be baptised with, and how am I straitened till it be accomplished!"

Might it be that God the Holy Ghost in answer to our prayers would pour this love into our hearts! Many grand schemes, no doubt, would drop from sight, many castles in the air would vanish, many voices of debate would be silenced; there would be less "sound of hammer, axe," and "tool of iron heard in the house while it was in building." But such loss need cause no lamentation. These are no special marks or notes of a living Church. They might be found in Laodicea or in Sardis.

These should be replaced by better things. This divine love would transmute law into life, plan into operation, word into work. Manifold evils would disappear at once. Valleys of separation would be filled up, mountains of difficulty would be brought low, the crooked would be made straight and the rough places plain. Then, in the abounding life of love, the King's daughter should indeed be all glorious within, and, because she was thus glorious, should stand before men in clothing of wrought gold. Then men should cry out on all sides, "We will go with you, for we have heard that God is with you."

When I have spoken, brethren, of one other thought suggested by the text, I will relieve your over-taxed patience, and finish the thankless task that, with no good will of mine, has fallen on me. That thought is the prominence, the overshadowing prominence, which the Lord's words give to *duty*. I think we may fairly use that word, so long as the Lord Himself, speaking of His human life, said, "I must work the works of Him that sent me."

As we listen to the voices that come to our ears from within the Church as well as from without, we hear much more said about rights than we do about duties. Men seem to be fairly bristling with asserted rights, as an army used to bristle with its bayonets. And in this never ending strife for rights duty seems, oftentimes, well nigh forgotten.

Now this does not produce, by any means, the highest type of individual character; and it not infrequently places bodies of men in an utterly false position.

A man who enters on life with this, or who in the progress of life adopts this, as his ruling principle of action, irreparably wrongs himself, and endangers his highest interests. His rights are, of course, the first things in his thoughts, and this puts himself at the centre of all things. What he has the right to do, what he has the right not to do, these are the things he is perpetually seeking, and when he thinks he has discovered them, then, nothing will serve but they must be put into instant exercise, and pushed to the very limit of their possibilities.

Thus he is ever living on their outer circumference and verge, he is always asserting himself, always thrusting himself against somebody or something, creating repulsions if he cannot find them, pushing in all directions, destroying utterly all that self-restraint, that delicacy of character, that preferring of others to himself, which are essential parts of a thorough and well-developed manhood. Seeking his freedom, after this fashion, he ends in the meanest and most paltry slavery, slavery to himself.

All this might have been avoided had this poor man turned his first thoughts to his duties, and kept them fixed there. Then some of his imagined rights would have disappeared, a great many more would have taken care of themselves, and all would have come to him in time, without this worry and torment of perpetual repulsion and self-assertion.

This evil is not lessened,—quite the contrary,—when from individuals it is transferred to bodies of men, organized or unorganized, in church or state.

It works the same tumult in such cases; it ends in a similar slavery.

Mention was made not long ago of those appalling chasms that seem to be opening around us in the social life of the period. I think those chasms are more entirely unrelieved and ghastly in this country than in almost any other. I know that we have not been wont so to think or speak, and I know that to say this involves some chance of incurring severe displeasure; but I fully believe it to be true. In most lands there are things—I speak of things outside of Christian sympathies and labors—that somewhat bridge over these threatening severances. There are ancient memories; ancestral offices and ministries that in their long continuance have almost become binding laws; relations, long enduring, of patronage and clientship; and many other things besides. With us,—we may as well face the fact,—those things have, for the most part, no existence. The one only helping thing we have—still apart from what was just alluded to—is political equality. And how much virtue has that shown itself to have in pressing exigencies and emergencies?

When, all at once, in the late summer months, that yawning chasm opened at our feet which appeared to threaten nearly everything in ordinary life, how little there seemed to be to turn to! There stood on either side contending forces in apparently irreconcilable opposition. And every where we heard the cry about rights! rights! rights! till nothing else was heard. If some few voices dared to speak of duties, they were lost in the angry clamor. And yet those voices must be heard. Those words about duty on the one side and the other must be listened to, if ever we are to have more than an armed truce between these parties; a truce which may at any time burst out into desolating strife. Dear brethren, we have had a whole century of this nation's life taken up with discussions about man's rights. I know it could not have been otherwise. I recognize and am thankful for the good that has come from it. Let the Church of God, at least, begin our second century, and begin it within herself, by bringing duty to the front; teaching men, in the great words of a living English statesman, that "duty is a power which rises with us in the morning and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go we where we will, and which only leaves us when we leave the light of life. Could this be done, and were it done, it might save Church and State alike from that lawlessness which will disintegrate the one and destroy the other, and help to usher in the Lawless One of the latter days.

A Church which shall strive to do what her Lord and Master did; a Church which shall dare to take a lowly—if you will the lowliest—place and let her works assert and prove her claims; a Church which shall go down to the dark places and the suffering ones of this earth, still so "full of darkness and cruel habitations;" a Church which holding fast, under all reproach and pressure, what God has made permanent and unchanging and given her simply to use and to transmit, and adapting all else to the necessities of different times and lands, shall have the courage to minister simply to men's wants, and when their wants are other than their wishes to put those wishes by; a Church which shall bring heart to heart and soul to soul in individual sympathy in ministries of love and works of mercy, and strive to leaven and to lift the mass by leavening and lifting each single soul within it; a Church which in the face of the show and glitter and pretension that this age delights in, shall be bold to do as Christ did, which shall neither strive nor cry, nor let her voice be heard in the streets, not breaking the bruised reed nor quenching the smoking flax; a Church which shall have enough of faith and manliness to be absorbed in the lowly duty that so the right may be won to rise to the lofty aim; which will be strong enough to put that duty first, and let all other things, rights, honors, places; follow after and grow out of it; what a work of God, for Christ, for man, may not such a Church

accomplish in this broad land of ours? Shall it be ours, my brethren, to do it? The responsibility for that decision rests upon us, and the decision cannot long be delayed. As yet the door is open to us. As yet, the opportunity is in our hands. As yet, the candlestick stands firmly in its place, and the star glitters in the strong right hand of the Son of God. But if we turn from the open door, and slight the opportunity; if we "fold our arms in lazy lock," if we begin to say "I am rich and increased with goods and have need of nothing," if we mistake idle dreaming and idler words for living work, the candlestick shall be utterly removed, and the star shall fall from that right hand forever.

Holy and Eternal Spirit, Lord and Life-giver, dwelling in and presiding over the body of the Incarnate Lord, pour out upon it Thy power, Thy light, Thy life, that the words Thou once spakest by Thy prophet be made good; "Violence shall no more be heard in Thy land, wasting nor destruction within Thy borders; but Thou shalt call Thy walls Salvation and Thy gates Praise!"

The Rt. Rev. WILLIAM INGRAHAM KIP, D.D., LL.D., Bishop of California, received the offertory and said the prayer for Christ's Church Militant.

The Rt. Rev. THOMAS ATKINSON, D.D., LL.D., Bishop of North Carolina, said the Exhortations, and continued the service to the prayer of Humble Access.

The Rt. Rev. BENJ. BOSWORTH SMITH, DD., LL.D., Bishop of Kentucky, pronounced the Absolution and said the Prayer of Consecration. He was assisted in the delivering of Bread and Wine by the Bishops of Michigan, Maryland, Delaware, Connecticut, California, New-York, Rhode Island, Ohio, Indiana, Easton and Kansas.

The Post-communion was said by the Rt. Rev. HORATIO POTTER, D.D., LL.D., Bishop of New York.

The benediction was pronounced by the Rt. Rev. DR. B. B. SMITH, D.D., Bishop of Kentucky.

#### PROCEEDINGS OF THE HOUSE OF DEPUTIES.

The members of the House of Bishops having retired to the rooms assigned them in the church building,

The Rev. T. STAFFORD DROWNE, D.D., Secretary of the last House, called the House of Deputies to order.

The dioceses were called in alphabetical order, and the Deputies elected therefrom presented their credentials.

The SECRETARY then called the roll, and the following Deputies answered to their names:—

ALABAMA.—*Clerical Deputies*.—The Rev. Horace Stringfellow, D.D.; the Rev. John A. Massey, D.D.; the Rev. George H. Hunt. *Lay Deputy*.—Mr. William H. Bray.

ALBANY.—*Clerical Deputies*.—The Rev. William Payne, D.D.; the Rev. W. Walton Battershall; the Rev. George C. Pennell, S.T.D.; the Rev. Francis Harrison, S.T.D. *Lay Deputies*.—Mr. Orlando Meads, LL.D.; Mr. James Forsyth; Mr. Lyman Tremain; Mr. G. Pomeroy Keesee.

ARKANSAS.—*Clerical Deputies*.—The Rev. Tullius C. Tupper; the Rev. James A. Matthews.

CALIFORNIA.—*Clerical Deputies*.—The Rev. Hiram W. Beers, D.D.; the Rev. William H. Platt; the Rev. Alfred L. Brewer.

CENTRAL NEW YORK.—*Clerical Deputies*.—The Rev. Edwin M. Van Deusen, D.D.; the Rev. George H. McKnight, D.D.; the Rev. Walter Ayrault, D.D.; the Rev. Henry R. Lockwood. *Lay Deputies*.—Mr. James W. Clarke; Mr. Horace O. Moss.

CENTRAL PENNSYLVANIA.—*Clerical Deputies*.—The Rev. A. Augustus Marple; the Rev. Charles Breck, D.D.; the Rev. William C. Leverett. *Lay Deputies*.—Mr. Robert A. Lamberton; Mr. Henry Coppee, LL.D.; Mr. John L. Atlee, M.D.; Hon. John W. Maynard.

CONNECTICUT.—*Clerical Deputies*.—The Rev. E. Edwards Beardsley, D.D., LL.D.; the Rev. Cyrus F. Knight; the Rev. Edwin Harwood, D.D.; the Rev. Edwin E. Johnson. *Lay Deputies*.—Hon. Origen S. Seymour, LL.D.; Hon. Frederick J. Kingsbury; Hon. Elisha Johnson; Hon. Benjamin Stark.

DELAWARE.—*Clerical Deputies*.—The Rev. James H. B. Brooks; the Rev. T. Gardiner Littell. *Lay Deputies*.—Mr. S. Minot Curtis; Mr. William Jenks Fell; Mr. George H. Raymond; Mr. George H. Bates.

EASTON.—*Clerical Deputies*.—The Rev. Theodore P. Barber, D.D.; the Rev. John O. Barton, D.D.; the Rev. John Crodale, D.D. *Lay Deputies*.—Mr. George R. Goldsborough; Mr. William S. Walker.

FLORIDA.—*Clerical Deputies*.—The Rev. J. J. Scott, DD., LL.D.

FOND DU LAC.—*Clerical Deputy*.—The Rev. Martin Van Buren Averill. *Lay Deputy*.—Mr. James Jenkins.

GEORGIA.—*Clerical Deputies*.—The Rev. Samuel Benedict, D.D.; the Rev. Henry A. Rees; the Rev. Thomas Boone; the Rev. Robert C. Foute. *Lay*



**Deputies.**—Mr. John R. Johnson; Hon. William W. Montgomery.

**ILLINOIS.**—*Clerical Deputies.*—The Rev. Samuel Chase, D.D.; the Rev. Samuel S. Harris, D.D.; the Rev. Clinton Locke, P.D.; the Rev. Charles W. Leffingwell, D.D. *Lay Deputies.*—Mr. S. Corning Judd; Mr. Frederick H. Winston; Mr. James K. Edsall.

**INDIANA.**—*Clerical Deputies.*—The Rev. Warren H. Roberts; the Rev. John B. Wakefield, D.D. *Lay Deputies.*—Mr. George C. Duy; Hon. John B. Howe.

**IOWA.**—*Clerical Deputies.*—The Rev. James Trimble; the Rev. Charles H. Seymour. *Lay Deputy.*—Mr. Daniel Moorar.

**KANSAS.**—*Clerical Deputies.*—The Rev. Archibald Beatty, D.D.; the Rev. D. W. Cox. *Lay Deputy.*—Mr. Ambrose Todd.

**KENTUCKY.**—*Clerical Deputies.*—The Rev. James Craik, D.D., LL.D.; the Rev. Edmund T. Perkins, D.D.; the Rev. Louis P. Tschiffely. *Lay Deputies.*—Mr. R. A. Robinson; Col. Samuel B. Churchill.

**LONG ISLAND.**—*Clerical Deputies.*—The Rev. Charles H. Hall, D.D.; the Rev. Noah Hunt Schenck, D.D.; the Rev. T. Stafford Drowne, D.D. *Lay Deputies.*—Mr. Henry E. Pierpont; Hon. L. Bradford Prince; Mr. William Nicoll.

**LOUISIANA.**—*Clerical Deputies.*—The Rev. Hugh Miller Thompson, D.D.; the Rev. John F. Girault; the Rev. John Percival, D.D. *Lay Deputies.*—Gen. C. C. Augur, U.S.A.; Mr. James McConnell.

**MAINE.**—*Clerical Deputies.*—The Rev. Christopher Leffingwell; the Rev. Samuel Upjohn; the Rev. Charles Wells Hays. *Lay Deputies.*—Hon. James Bridge; Hon. Henry Ingalls; Mr. George E. B. Jackson; Mr. Robert H. Gardiner.

**MARYLAND.**—*Clerical Deputies.*—The Rev. Orlando Hutton, D.D.; the Rev. Meyer Lewin, D.D.; the Rev. Edward A. Dalrymple, S.T.D.; the Rev. George Leeds, D.D. *Lay Deputies.*—Hon. Daniel R. Magruder; Mr. Frederick W. Brune; Mr. William G. Harrison; Hon. Montgomery Blair.

**MASSACHUSETTS.**—*Clerical Deputies.*—The Rev. Alexander Burgess, D.D.; the Rev. Alexander H. Vinton, D.D.; the Rev. Thomas R. Lambert, D.D. *Lay Deputies.*—Mr. George C. Shattuck, M.D.; Hon. Enoch R. Mudge; Hon. Edmund H. Bennett, LL.D.

**MICHIGAN.**—*Clerical Deputies.*—The Rev. George Worthington, S.T.D.; the Rev. William J. Harris, D.D.; the Rev. John T. Magrath; the Rev. Marcus Lane. *Lay Deputies.*—Mr. Henry P. Baldwin; Mr. Charles C. Trowbridge; Mr. Henry W. Rogers.

**MINNESOTA.**—*Clerical Deputy.*—The Rev. Edward Livermore. *Lay Deputies.*—Hon. E. T. Wilder; Mr. E. H. Holbrook, Jr.

**MISSISSIPPI.**—*Clerical Deputies.*—The Rev. Henry Sanson, D.D.; the Rev. Alexander Marks; the Rev. William K. Douglass, D.D. *Lay Deputies.*—Mr. T. Pickett. *Lay Deputy.*—Mr. E. S. Butts.

**MISSOURI.**—*Clerical Deputies.*—The Rev. James Runcie, D.D.; the Rev. George K. Dunlop. *Lay Deputies.*—Mr. George H. Gill; Gen. J. H. Simpson, U. S. A.

**NEBRASKA.**—*Clerical Deputies.*—The Rev. Frank R. Millspaugh, D.D.; the Rev. Robert W. Oliver, D.D.; the Rev. Samuel Goodale; the Rev. James Paterson. *Lay Deputy.*—Mr. Julian Metcalf.

**NEW HAMPSHIRE.**—*Clerical Deputies.*—The Rev. Isaac G. Hubbard, D.D.; the Rev. James H. Eames, D.D.; the Rev. Lorenzo Sears. *Lay Deputy.*—Mr. Franklin Low.

**NEW JERSEY.**—*Clerical Deputies.*—The Rev. William S. Langford; the Rev. George Morgan Hills, D.D.; the Rev. Stevens Parker, S.T.D. *Lay Deputies.*—Mr. George C. Hance; Mr. Samuel K. Wilson; Mr. James Parker.

**NEW YORK.**—*Clerical Deputies.*—The Rev. Alfred B. Beach, D.D.; the Rev. Philander K. Cady, D.D.; the Rev. Morgan Dix, D.D.; the Rev. George F. Seymour, D.D. *Lay Deputy.*—Mr. Stephen P. Nash.

**NORTH CAROLINA.**—*Clerical Deputies.*—The Rev. Alfred A. Watson, D.D.; the Rev. Jarvis Buxton, D.D.; the Rev. Joseph C. Huske, D.D.; the Rev. N. Collin Hughes. *Lay Deputies.*—Mr. William H. Battle, LL.D.; Mr. Armand J. DeRosset, M.D.; Mr. James G. Martin.

**NORTHERN NEW JERSEY.**—*Clerical Deputies.*—The Rev. Richard M. Abercrombie, D.D.; the Rev. William G. Farrington, D.D.; the Rev. J. Nicholas Stansbury, D.D.; the Rev. William H. Harrison, D.D. *Lay Deputies.*—Mr. Jeremiah C. Garthwaite; Mr. Henry Meigs.

**OHIO.**—*Clerical Deputies.*—The Rev. John W. Brown, D.D.; the Rev. William W. Farr; the Rev. William B. Bodine; the Rev. Sherlock A. Bronson, D.D. *Lay Deputies.*—Mr. Augustus H. Moss; Gen. John H. Devereux; Hon. Columbus Delano.

**PENNSYLVANIA.**—*Lay Deputies.*—Mr. William Welsh; Mr. Lemuel Coffin.

**PITTSBURGH.**—*Clerical Deputies.*—The Rev. William H. Mills; the Rev. William A. Hitchcock, D.D.; the Rev. Richard S. Smith; the Rev. Reese F. Alsop. *Lay Deputies.*—Mr. John H. Shoemaker; Mr. Hill Burgwin; Mr. William W. Smith.

**RHODE ISLAND.**—*Clerical Deputies.*—The Rev. David H. Geer; the Rev. Chas. A. L. Richards;

the Rev. Daniel Henshaw. *Lay Deputies.*—Mr. Edwin Babcock; Mr. John H. Stiness.

**SOUTH CAROLINA.**—*Clerical Deputies.*—The Rev. Charles C. Pinckney, D.D.; the Rev. A. Toomer Porter, D.D.; the Rev. John D. McCollough; the Rev. John Johnson. *Lay Deputy.*—Mr. William H. Parker.

**SOUTHERN OHIO.**—*Clerical Deputies.*—The Rev. Frastus Burr, D.D.; the Rev. John Boyd, D.D.; the Rev. Henry H. Morrell, D.D. *Lay Deputies.*—Mr. John W. Andrews; Mr. Alex. H. McGuffey.

**TENNESSEE.**—*Clerical Deputies.*—The Rev. Geo. White, D.D.; the Rev. Philip A. Fitts; the Rev. George C. Harris, D.D. *Lay Deputies.*—Mr. Jacob Thompson; Mr. Edmund Cooper; Mr. Theodore Richmond.

**TEXAS.**—*Clerical Deputies.*—The Rev. Stephen M. Bird; the Rev. E. G. Benners.

**VERMONT.**—*Clerical Deputies.*—The Rev. Nathaniel F. Putnam; the Rev. Edward R. Atwill; the Rev. Andrew Hull, D.D.; the Rev. Daniel C. Roberts. *Lay Deputies.*—Mr. James H. Williams; Mr. Charles Clement; Mr. LeGrand B. Cannon.

**VIRGINIA.**—*Clerical Deputies.*—The Rev. J. Stuart Hance, D.D.; the Rev. George H. Norton, D.D. *Lay Deputies.*—Hon. Hugh W. Sheffey; Hon. Geo. W. Thompson; Hon. Richard Parker.

**WESTERN MICHIGAN.**—*Clerical Deputies.*—The Rev. George D. E. Mortimer; the Rev. James F. Conover; the Rev. Joseph W. Bancroft; the Rev. William Stowe. *Lay Deputies.*—Mr. Peter R. L. Peirce; Mr. Lebens C. Chapin.

**WESTERN NEW YORK.**—*Clerical Deputies.*—The Rev. Henry Anstice, D.D.; the Rev. Edward Ingersoll, D.D.; the Rev. Oran R. Howard, D.D.; the Rev. Theodore M. Bishop, D.D. *Lay Deputies.*—Mr. DeWitt Parshall; Mr. James M. Smith, LL.D.; Mr. Thomas C. Montgomery; Mr. William M. White.

**WISCONSIN.**—*Clerical Deputies.*—The Rev. James DeKoven, D.D.; the Rev. A. D. Cole, D.D.; the Rev. William Adams, D.D.; the Rev. John Fulton, D.D. *Lay Deputy.*—Mr. J. B. Doe.

#### MISSIONARY JURISDICTIONS.

**COLORADO.**—*Clerical Delegate.*—The Rev. J. F. Walker.

**DAKOTA.**—*Clerical Delegate.*—The Rev. Melancthon Hayt, D.D. *Lay Delegate.*—Hon. John S. Pennington.

**MONTANA, IDAHO AND UTAH.**—*Clerical Delegate.*—The Rev. Thomas E. Dickey. *Lay Delegate.*—Mr. William P. Thompson.

**NEBRASKA.**—*Clerical Delegate.*—The Rev. Samuel D. Hinman. *Lay Delegate.*—Mr. Philip J. Deloria.

**NORTHERN CALIFORNIA.**—*Clerical Delegate.*—The Rev. Edward H. Ward. *Lay Delegate.*—Hon. Thomas Walsh.

**NORTHERN TEXAS.**—*Clerical Delegate.*—The Rev. S. D. Davenport. *Lay Delegate.*—Mr. W. L. Murphy.

**OREGON AND WASHINGTON.**—*Clerical Delegate.*—The Rev. Charles B. Bonnell. *Lay Delegate.*—Mr. Lafayette F. Grover.

**WESTERN TEXAS.**—*Clerical Delegate.*—The Rev. W. R. Richardson. *Lay Delegate.*—Colonel J. Y. Dashiell.

The SECRETARY (on conclusion of the roll-call): I now declare that the Church is represented by a majority of the dioceses agreeably to Article I. of the Constitution of the Church.

#### ELECTION OF PRESIDENT.

Mr. FORSYTH, of Albany, moved that the House proceed to the election of a President.

The motion was agreed to.

The SECRETARY appointed as tellers Messrs. Knight, of Connecticut, and Dr. Hitchcock, of Pittsburgh; Messrs. Nash, of New York, and Coffin, of Pennsylvania.

The Rev. Dr. CRAIK. As so many good names have been added to the list of nominees for President, I beg leave respectfully to withdraw my name.

The SECRETARY. The Rev. Dr. Craik wishes to withdraw his name.

Mr. NASH, of New York. There appears to be some doubt as to how we should proceed in voting, I wish, therefore, to move that the vote proceed by orders.

The Rev. Mr. McKIM, of Delaware. I appeal to the gentleman from New York not to insist upon a vote by orders, unless there is some good reason for such a course. It will consume a great deal of time, as there are a number of candidates before the House, and inasmuch as neither the rights of the Dioceses nor the Deputies will be particularly affected by the manner in which we vote, I hope that this motion will not be insisted upon, but that we may vote in the normal way adopted by all legislative bodies,—each man voting for his individual choice. It is almost impossible for us to vote by orders, because the deputations are broken up and cannot get together for the purpose of selecting their candidate or depositing their ballot. I am aware that any deputy may call for a vote by orders, and if he insists upon the call it must be so taken. I therefore appeal to the gentleman from New York to withdraw his call, since no good can be gained, but, on the contrary, it will consume a great deal of time, and may render it impossible

for us to organize this evening. If we vote—each man for his own choice—we will probably get through after one or two ballotings. I hope therefore, that the motion to vote by orders will not be insisted upon unless some good reason can be shown for so proceeding.

Mr. NASH, of New York. If the feeling of the House is against the motion which I made I will cheerfully withdraw it.

The SECRETARY. The motion to vote by orders is withdrawn, and we will now proceed to call the names.

The vote by ballot was then taken, and the tellers announced the following result:

Whole number of votes cast on joint ballot, .	237
Necessary to a choice, .	119
The Rev. Dr. Beardsley received .	26
The Rev. Dr. Van Deusen received .	45
The Rev. Dr. Schenck received .	47
The Rev. Dr. Burgess received .	88
The Rev. Dr. Hall received .	24
The Rev. Dr. Dix received .	1
The Rev. Dr. Craik received .	1
The Hon. Hamilton Fish received .	5

The SECRETARY. There is no election, and another ballot will be necessary.

On motion, the House then proceeded to a second ballot, with the following result, as announced by the tellers:—

Whole number of votes cast on joint ballot, .	227
Necessary to a choice, .	114
The Rev. Dr. Burgess received .	122
The Rev. Dr. Schenck received .	41
The Rev. Dr. Beardsley received .	9
The Rev. Dr. Van Deusen received .	34
The Rev. Dr. Hall received .	18
The Hon. Hamilton Fish received .	3

The SECRETARY. The Rev. Dr. Burgess, having received the majority of all the votes cast on joint ballot is elected President of the House of Deputies. I will appoint the Rev. Dr. Craik, of Kentucky, and Mr. Andrews, of Ohio, to escort the Rev. Dr. Burgess to the Chair.

The Rev. Dr. BURGESS, on taking the Chair, said:

From my heart I thank the individual Deputies of the Convention for the honor they have conferred upon me. This is the eleventh Convention in which I have sat as a Deputy. Hence, I bring a knowledge of the traditions and of the customs of the General Convention with me. Perhaps on that account whatever blunders I may make will not be so readily excused. I am very sure of one thing, however,—that I must constantly throw myself upon the kind consideration of the House; and if at the conclusion of the Convention I shall only be obliged to ask their pardon for many ignorances and not so many negligences, I think I ought to be contented. I shall endeavor to remember that the interests of our Lord's Church, which are in our hands, are very important interests indeed; that we should ask of the Holy Ghost a right judgment in all things, and a firm determination and energy in carrying out our duty. As I passed by the Public Garden a few minutes ago, I noticed the legend which has been adopted by the city of Boston as its motto. I feel that it is also appropriate for us; and, looking back to the fathers who are a great way behind those of New England, we may say, "*sicut patribus sit Deus nobis*," the Lord our God be with us as he was with our fathers. An answer to that prayer may carry us safely and unitedly through the convention.

The next business in order, according to the rules of order under which we are acting, is the election of a Secretary.

The Rev. Dr. VINTON, of Massachusetts. Before we proceed to that I would like to make a motion, prefacing it by something that may seem like a protest. We are sitting here in the prosecution of the business of the House of Clerical and Lay Deputies. When this house was engaged for the opening services of the Convention, it was stipulated that there should be held here only the religious services; and the Committee came under bond to that effect. The delegation from Massachusetts feel equally bound to propose that these proceedings be at once brought to an end. Every moment that we longer remain here is a violation, not only of the hospitality of Trinity Church, but also of our own pledge. I therefore move that when a time shall have been fixed for our next meeting, we adjourn.

Mr. PIERCE, of Michigan. I would offer, as a suggestion, that the motion be to adjourn now to meet at the proper hour to-morrow morning in Emmanuel Church.

A DEPUTY. I would suggest that we adjourn to meet this evening and finish our organization. I understand that the Church where we are to hold our sessions will be ready for us at short notice; and I think if we meet there at half-past seven this evening we shall be able to get through with our organization, so that to-morrow morning we may proceed with our business.

The Rev. Dr. VINTON, of Massachusetts. I move that when the House adjourns it adjourn to meet at half-past seven this evening, at Emmanuel Church.

The motion was unanimously agreed to. The Rev. Dr. VINTON, of Massachusetts. I move that the House do now adjourn.



The motion was agreed to, and the House adjourned.

#### EVENING SESSION.

The Convention assembled in Emmanuel Church at half past seven o'clock.

The PRESIDENT. I propose, with the permission of the House, to regard the adjournment as an adjournment for recess, rather than a positive adjournment, so as not to require another call of the roll or the reading of the minutes of this morning's session. If any objection is made to this we will proceed under the supposition that it was an actual adjournment. There being no objection, we will now proceed to the election of a Secretary.

The Rev. Dr. DROWNE, of Long Island. I will beg leave to withdraw my name.

The PRESIDENT. The Rev. Mr. Littell, of Delaware, and the Rev. Mr. Magrath, of Michigan, will please act as tellers for the clergy. Mr. Ingalls, of Maine, and Mr. Johnson, of Georgia, for the laity. The tellers will proceed to their places, and we will take the vote.

The Rev. Mr. TSCHIFFELY, of Kentucky. I beg leave to withdraw my name as a candidate.

A DELEGATE from Michigan. Is it necessary that the clerical and lay deputies should separate and vote by ballot?

The PRESIDENT. It is not necessary to divide them; it was thought to be more convenient, we will proceed in the same way as on the election of the President, unless the House makes a different direction.

A DELEGATE from Michigan. I move that we proceed to ballot in our seats.

The motion was carried.

The Rev. Mr. HARRIS, of Tennessee. I beg leave to withdraw my name as a candidate.

The PRESIDENT. Then there are three nominations remaining, Mr. Hutchins, Dr. Farrington and Dr. Pennell. The ballots will now be taken by the tellers.

The balloting having been completed, the tellers retired to count the votes. On their return they made the following announcement:

Whole number of votes cast, . . . . .	179
Necessary to a choice, . . . . .	90
The Rev. Dr. Farrington received, . . . . .	36
The Rev. Mr. Hutchins received, . . . . .	119
The Rev. Dr. Pennell received, . . . . .	23
Blank received, . . . . .	1

The PRESIDENT. By the report of the tellers it appears that the Rev. CHARLES L. HUTCHINS, of Massachusetts, is elected as Secretary of the House. The House is now organized by the election of a president and secretary, and is ready to proceed with any business that may come before it.

The Rev. Dr. BEACH, of New York. The first business before the House I take to be the election of a vice-president.

The PRESIDENT. That is the next business that comes before the House. On motion it may be brought up.

A DELEGATE from New York. I move that we now proceed to ballot for Vice-President.

Mr. MEADE, of Albany. I move that the balloting for Vice-President be postponed until further order of the House. The election of Vice-President is something that has never yet taken place in this House, as I understand. At the close of the last session, which, as will be remembered, was an extremely prolonged and exhausting one, in view of the pressure of that prolonged duty upon the House and upon the President, it was thought that it would relieve him in some degree to have the power of resorting to a Vice-President. The House accordingly made such a provision; but on the next day, or the day after, when the balloting was appointed to take place, the House concluded not to proceed further with the matter, and the balloting was suspended and the whole matter went over. We have now entered upon another session, which I trust is not to be such a prolonged and exhausting one, and it seems to me desirable that we should not depart from what has been the custom of the House until some exigency shall arise that makes it necessary so to do. It was supposed that such an emergency arose at the last session, but the House itself waived further action upon it. It seems to me that now it is undesirable for us to provide against a contingency which is not very likely to arise in this session. At all events, the motion I make leaves the subject entirely within the control of the House, under the order that has been made, whenever they see that the occasion arises, and whenever they deem it fit to exercise it. Under the circumstances, therefore, I submit that it would be desirable not to go into this new measure. We cannot tell what would be the practical effect, and it seems undesirable that we should do it until the occasion arises.

The Rev. Dr. BEACH, of New York. I will call attention to Title I, Canon 3, of the Rules of Order, which are in force in the General Convention until the organization thereof, and until they have been amended or repealed by said House. I submit that it will be necessary either to amend or repeal this order.

The Rev. Dr. RUDDER, of Pennsylvania. The reason for the proposed appointment of Vice-Presi-

dent is not simply the one indicated by the member from Albany. It is the rule, at least so considered to be in the Church, that the chairman of this body or the President should be a clergyman, it very often happens that the clergyman is not thoroughly up in the matter of parliamentary law. And one reason for this proposed election of Vice-President was, that he simply might be an aider in the matter of the rapid decisions of questions of intricate parliamentary law, therefore the statement which is here made does not cover the whole ground, and the rule which has been read by the member from New York goes behind this order until the House has been organized. I maintain that we are bound to proceed with this order, and the order is very explicit: "So soon as the President and Secretary have been elected, the House shall at once proceed to the election of a Vice-President by ballot."

Mr. MAGRUDER, of Maryland. Does not the rule provide for the organization by the election of President and Secretary?

The PRESIDENT. The House is considered by the chair as organized now. On the question as to proceeding to the election of Vice-President, the chair considers that we are obliged to proceed to the election of a Vice-President, unless such action is taken by the House as to prevent that.

The Rev. Dr. ADAMS, of Wisconsin. It has hitherto been the custom of the General Convention of the Protestant Episcopal Church of the United States to have a clergyman as President. Now, sir, I must say that there is a great deal of good in this arrangement; but under the course suggested by that order, a layman can be elected as President of this body. Thereby we change altogether the custom or habit of this House if we make a layman President of this body; and I must say that it may do us an immense amount of mischief. If we once establish this rule I fear that it will lead to constant strife between the laymen and the clergymen of this body as to which will be elected—a layman or a clergyman—as our presiding officer. It seems to me that we will thereby introduce a rule not at all desirable.

On the occasion of the passing of this order, I spoke to a distinguished member of the Committee on Canons, and I suggested to him that they had made a mistake—a mistake merely in the names. I suggested that while the matter of President and Vice-President as it was put was wrong, still, at the same time, there was another arrangement which was quite different, and by which we should avoid the difficulty which I foresaw belonged to it. This is the arrangement of the Disestablished Church of Ireland. They experienced exceeding difficulty in determining questions of parliamentary law, and they saw that a gentleman largely experienced in parliamentary matters was a most desirable officer of the general convention. Therefore, instead of electing a President and Vice-President, they made a President, and then appointed a layman as his assistant, whom they called his legal assessor. In the great council of the Irish Disestablished Church, the Archbishop always sits as a President, and beside him sits a layman of legal knowledge, standing and skill in parliamentary law. By that means they were enabled to avoid entirely the difficulty which they had experienced. I would suggest to this House that instead of having a President and Vice-President, they should have a President and legal assessor. Thereby you would avoid all the difficulty that I have specified, and when the President was doubtful on any point of parliamentary law, he would have sitting by him an officer appointed by this House, expert in the law and in parliamentary rules, who would be his legal assistant. I, therefore, desire to second the motion of the gentleman.

The Rev. Dr. BEACH, of New York. I rise to a point of order.

The Rev. Dr. ADAMS, of Wisconsin. I hope the gentleman will allow me to say that I am speaking to a point. I wish to second the motion of the last gentleman from the Diocese of Albany, suggesting to the Convention that by and by it would be better to follow this other plan instead of having a President and Vice-President as we have at the present time, and thus enable us to retain the custom of the Church of having a clergyman preside in this Convention.

The Rev. Dr. BEACH, of New York. I submit that this is all out of order. The order of the Convention reads in these words: "As soon as a President and Secretary have been elected the House shall at once proceed to the election of a Vice-President by ballot." Now, sir, I suppose we can get over that by repealing the order or amending it; but all this is out of order, unless such a motion has been made before the House.

Mr. BURGWIN, of Pittsburg. I do not propose to discuss the merits of this order, for it is already adopted and is in force. The difficulty is to find out what that order says, and to follow it out. As has been stated, this order says, "As soon as the President and Secretary are elected the House shall proceed to the election of a Vice-President."

The Rev. Dr. BEACH, of New York. At once. Mr. BURGWIN, of Pittsburg. At once. And it is our duty to do so, unless by some means we get rid of what that order requires. The order is peremptory; and yet I believe that there is a way,

if the House choose not to elect a Vice-President, of avoiding an election now. But we must proceed to the election, and at the proper time we may postpone further proceedings until some subsequent time I would have doubt as to the propriety or legality of such a proceeding, if I were not familiar with the precedents which have been established elsewhere under the precedency of such a man as Bishop Alonzo Potter, who, as we all know, was very careful never to violate a rule of order, and more especially never to violate a constitutional provision. The gentlemen from Pennsylvania who are present, representing that Diocese, will remember that formerly, and perhaps now, the constitution of the Diocese of Pennsylvania provided that at a certain hour upon a certain day the Convention should proceed to the election of Deputies to the General Convention. It was peremptory, and yet by a rule established in that Diocese, sanctioned by Bishop Potter and subsequently by Bishop Stevens, it was almost universally the case that when Deputies were to be elected on the off years, as they were called, some gentleman, after they had begun the election, would move that further proceedings be postponed until, say, some six weeks hence, which would bring it beyond the session of the present Convention. That was adopted, and was invariably followed in that diocese. As I said before, I should have my doubts as to the propriety of it but for its sanction by dioceses so respectable as that of Pennsylvania, under the Presidency of Bishop Alonzo Potter. When that same provision was incorporated in the Constitution of the Diocese of Pittsburgh, the question arose there whether it was proper for the President to pass over an election which it was provided should take place at a certain hour; the Bishop had grave doubts, yet in deference to the precedents already established, he yielded, and it has been the custom there when the elections are to come off at a particular time to proceed with the election to a certain extent, and then postpone further action. Therefore I think that the motion of the gentleman from Albany is premature now. We cannot postpone a thing until we have entered upon it. A motion has been made that we proceed to the election of a Vice-President. I take it that that motion must be put and must be carried. In fact, I do not think such a motion was necessary. I think it would have been proper for the chair to have said, "The next business before the House is the election of a Vice-President, and balloting is now in order." But as a motion has been made it would be proper for that motion to be put and carried, and then at any subsequent stage of the proceedings it will be proper to move that "the matter be postponed until to-morrow, or to next year." If the proceedings I have cited are considered of any authority and the House is disposed to postpone the election of Vice-President, they can do so, and then afterwards a resolution may be offered to change the order and strike out that portion of it providing for the election of Vice-President. Then it will be for the House to determine whether they wish for a Vice-President or not.

A DEPUTY. Is it not competent for this House at any time to rescind by vote a rule of order? And would it not be in order to make a motion to that effect?

The PRESIDENT. My understanding is that this House is now organized, and may rescind any rule or order that it pleases to rescind. But I do not suppose that the motion of the distinguished lay deputy from Albany is precisely in order at present. It may come in at a later period.

A DEPUTY. As I understand the matter the House is now fully organized by the election of officers, and we are now proceeding to consider a certain action under the rules already existing. I take it that the House is competent to rescind any rule of order of the past which the House may regard as not advisable or competent. I cannot understand for my part what would be the function of this Vice-President. I desire therefore to make a motion to rescind that rule of order.

The Rev. Dr. RUDDER of Pennsylvania. With all diffidence I beg to read this from the Appendix to the Digest, page 142; "On the organization of the House of Deputies, and prescribing the Duties of the Secretary." That is the caption. In the first paragraph under that are prescribed certain duties which go to the complete organization of the House, when going through the election of the President and Secretary. Therefore, until we have proceeded through all the duties of that paragraph, I must maintain that the House is not organized. I think that that is covered by the heading of the order itself.

The Rev. Dr. FULTON of Wisconsin. According to my recollection, this order for the organization of the House was not passed as a simple rule of order, but was passed as a canon.

The PRESIDENT. It was never sent to the House of Bishops.

Mr. BURGWIN, of Pittsburg. An order was passed by the House of Deputies and sent to the House of Bishops, providing that the orders and rules of the House should be binding until the next Convention, and until altered by the House itself. Therefore it has canonical sanction.

The Rev. Dr. FULTON, of Wisconsin. The rules for the organization of this House were not



passed as a canon, but, nevertheless, I am quite sure that it does have the canonical sanction. It is not competent for this House, in its present unorganized condition, to change an order which has canonical effect. The organization of the House includes not merely the election of the President and Secretary, but also the election of the Vice-President. I say this with very great reluctance, because I should be exceedingly glad if it were not necessary to proceed to the election of a Vice-President at this time. We are now acting on this matter under what is in effect a canon; and that canon is peremptory and explicit. I wish it were obvious; but that that is its effect seems to me obvious.

Mr. PRINCE, of Long Island. I desire to say one word as to the objections that have been raised. I wish to call the attention of the House to the proceedings of the last House. Certainly if precedents are to be observed, they should be observed here. This order takes its force in its present form from the action of the last House, which had also a resolution joined to it to this effect: "That this order, so far as it applies to the election of Vice-President, be effectual from this hour, and that the House proceed to the election of a Vice-President to-morrow (Tuesday) at 11 A.M." The two resolutions are together—the one establishing the order, and the other stating that its establishment should date from the next day, and that the Vice-President should be elected at 11 o'clock on the next day. The two resolutions were adopted by one vote. Each had equal force and equal authority; and yet on the next day at 11 o'clock, when this order, under the action of the day before, was brought up on motion, the order of the day was laid on the table, and it was never taken from the table again. If it was in order to lay that upon the table, then it is certainly in order to lay it upon the table now. If the Deputy from Albany will alter his motion so as to conform precisely to the language of the action of last year, there can be no doubt as to the manner in which the precedent will apply.

Mr. WELSH, of Pennsylvania. There are two or three statements made which require a little explanation. If the Chair will state precisely the position of the case, I would like to say a word.

The PRESIDENT. The motion was about being put on the question of proceeding to the election of a Vice-President. The Chair has seen fit to entertain the proposition to that effect, although it may not have been needful. The motion will be put as soon as the gentleman releases the floor.

Mr. WELSH, of Pennsylvania. The gentleman from Pittsburgh referred to what he considered as a precedent in Pennsylvania. I do not think it has any bearing upon this case. The object here is plainly to get rid of the law. The object in Pennsylvania was different. When the Deputies had been elected there was no occasion for them to be re-elected between the two years that intervened. The object was not to get rid of an appointment, but simply to obviate that which was entirely unnecessary until the time appointed. A gentleman has made the statement that if a layman is put in as Vice-President he will succeed the President. But I do not so understand it. If our President leaves us, from any cause, there is no provision that the Vice-President shall succeed him. On the contrary, we should proceed to elect a new President. There seems to be a fear that a layman will get into the President's chair. I should be sorry to see that. But electing a layman as Vice-President does not indicate that we desire a layman to be President. Again, the statement was made that it was only for certain reasons, that do not now appear, that this order was made. I remember distinctly what was discussed at that time—that this Convention was becoming so large that it needed a change; as we increased in size we needed more rigid rules, and that when a President leaves the chair, as he is obliged to do, at times, and ought to do more frequently for his own relief, when he desires to enter the discussion of any subject (and we do not like to deprive the President of this privilege, for he is a member of the House, and should be allowed to introduce measures and to discuss them upon the floor), when he does this he should have some one, indicated by the House, to put in his place. The difficulty seems to be a practical one. When the President goes from the Chair, he asks some Deputy to take it. If he should ask one person to take it always, jealousy would arise, and it is difficult to select just the right person every time. I have seen those in the chair who ought not to have been there. I speak frankly. I happened to preside in a body, not quite so large as this, but in which there were a large number of legal gentlemen, and I found great comfort in having a Vice-President. I was not accused of showing partiality, if I left the chair for the purpose of discussion. I think, therefore, it is desirable to have some one to take the President's chair when he leaves it.

A DEPUTY. Is there any motion now before the House?

The PRESIDENT. The motion before the House is that we proceed to the election of a Vice-President at the present time.

A DEPUTY. Do you entertain that motion?

The PRESIDENT. I have entertained that motion.

Mr. MONTGOMERY, of Western New York. The point which has been raised here is very essential. It lies at the very root of our organization. The Canon which was adopted at the last General Convention, which made the rules and orders of one House binding upon the next House, was a novelty in legislation. The design of it was to prevent the disorder which arose upon the motion just adopted at the meeting of the House, that the rules of order should be adopted until otherwise ordered by the House.

The canon simply gave it force, making the rules of order of the House as they then were the rules of order of this House until otherwise ordered. That is all. If we had come together here without the rules, we would simply have had to make a motion that the rules and orders of the last House be adopted as the rules and orders of this House until otherwise directed. The last House simply said that the rules and orders of that House should be the rules and orders of this House upon our assembling, until otherwise ordered: "The rules and orders of the House of Deputies shall be in force in the ensuing General Convention until the organization thereof," which, Mr. President, I understand you to hold is now complete, "and until they be amended or repealed by the said House." It may be the opinion of the House that it requires merely a majority to change any rule or order which may have been adopted by another body. It is a familiar principle of parliamentary law, and is a part of the rights of every body meeting as we do. It is a part of their essential rights to regulate their own order of proceedings; and no rules or orders can be imposed upon them beyond their own control. They, for the purposes of protecting the minority, will provide rules and orders, and then they cannot be changed without a vote of two-thirds of the Deputies present; but so far as these rules and orders framed for us by another body are concerned, they are binding only until we express our pleasure otherwise. That is the language of the canon. Under that view of the subject I have no doubt that we have a right to abrogate the whole or any one of the rules by a simple vote. One thing, however, is certain, that under the circumstances, that rule or order requiring the election of a Vice-President is in order under the very rules themselves. For the very last rule, after saying that none of the rules of order shall be suspended without a concurrence of two-thirds of the members present—which is the 17th Rule—then goes on with the 18th Rule operating upon future Conventions, and providing that these rules shall be in force in subsequent sessions of the House until otherwise ordered, not by a two-third vote, but simply until otherwise ordered by the House. I do not think that we have the right to impose upon our successors rules and orders which cannot be got rid of by vote.

The Rev. Dr. BEACH, of New York. May I call your attention to Rule 28?

Mr. MONTGOMERY, of Western New York. The rule by which one House makes rules for a succeeding House is entirely a novel one. It was enacted to relieve the House from the embarrassment which we suffered from at the last Convention. That canon did not undertake to do anything more than make a provisional set of rules for the use of one House until we should change them. Section 1 of Canon I. Title III. of the Digest, Subdivision 4, provides that "The Rules and Orders of the House of Deputies shall be in force in the ensuing General Convention until the organization thereof, and until they be amended or repealed by the said House,"—not by a two-thirds' vote, or by any other vote, but simply by the repealing power of that body. Under that canon I think we have entire control of our rules of order, with the exception that we are bound by them until we express our wish otherwise. If we are wrong in that, it is still in order under the rules themselves to move to dispense with the rule of order. I now come to the rule of order to which my attention has been called by the gentleman from New York. It provides that: "No amendment of these rules shall be made, unless one day's notice shall have been given of the motion to amend, and no rule shall be suspended unless with the assent of two-thirds of the members present." But two-thirds of the members present, at any time, and without notice, can suspend any rule of this house. To amend a rule requires one day's notice, and a majority vote. To suspend it requires a two-thirds vote, but no notice.

The Rev. Dr. BEACH, of New York. I wish to call the attention of the gentleman to subdivision 4 of Canon I, Title III—that "The rules and orders of the House of Deputies, shall be in force in the ensuing General Convention until the organization thereof, and until they be amended or repealed by the said House." How they can be got rid of by amending, I do not know.

Mr. MONTGOMERY, of Western New York. A body of rules, one of which may be suspended at any time by a two-thirds vote, is binding upon this House. Does that prevent a suspension by a two-thirds vote? It is not in the power of any body under the constitution to impose rules and orders on this House that we cannot change by a

majority vote. I stand on that as a constitutional right of the House. But you might say that under the constitution we might suspend in some way that election of President or Secretary. But under the constitution it is made mandatory for this body to elect a President and Secretary. It is not constitutionally necessary or mandatory on this House to elect a Vice-President; whether they will elect a Vice-President or not is a matter to be determined by themselves. It was determined by the last House, and they passed it over and put it in the rules of order, which by their terms may be suspended by a two-thirds vote, or may be repealed on one day's notice. Therefore, if a motion is made (which I propose to make before I sit down), that the rule of order requiring the election of the Vice-President be suspended, (and I shall make it merely for the purpose of getting the sense of the House, which is the object of all motions), it will simply be a question of parliamentary law, to be decided by the House itself when the vote is taken and the result ascertained, whether it require a two-thirds vote to sustain that, or whether it requires a majority vote. I believe that no rule of order is binding on us, or can last one moment as the action of the last Convention, if we indicate our pleasure not to have it, by a majority vote. But without discussing that, I will move that the rule requiring the election of a Vice-President be sustained.

Mr. BURGWIN, of Pittsburgh. The gentleman, in referring to the suspension of the rules, forgot to tell the House that there was a specific set of rules by which it can be suspended by a majority of two-thirds. He did not refer to the orders of the House, which is a different thing from the rules of the House. The rules which we find in the appendix are a set of rules adopted for the government of the House at that day, and the closing rule is that the rules may be suspended by a vote of two-thirds. But this order is not one of those rules, and cannot be suspended, because if you suspend the rules you must suspend them as a whole. That rule provides for the organization of the House. It refers pre-eminently to certain duties of the Secretary. I do not think it comes within the purview of the proposition that these rules may be suspended upon a two-thirds vote.

The Rev. Dr. LEWIN, of Maryland. Does this rule come under the canonical provision?

Mr. BURGWIN, of Pittsburgh. Then, sir, they shall be in force until they are amended by order of the House. I call attention to this order, which, of course is in force now. No one will dispute that this order to which reference has been made is now the rule governing this House. That order says that before proceeding to other business a committee shall be appointed to wait upon the House of Bishops; and I do, as is suggested by the gentleman upon my left, differ with the President somewhat in saying that this House is now organized. As a general rule, of course, the house is organized by the election of a President and Secretary, but each House may provide for itself as to what constitutes its own organization.

It is very plainly the purport of this order that the House is not organized until the election of a President, Secretary, and Vice-President, because it provides for the election of a President, then for the election of a Secretary, and then for the election of a Vice-President, and then says that no further business shall be proceeded with after this election until the House provides a Committee to inform the House of Bishops of—what? that the House is now organized and ready to proceed to business. I think, therefore, that we are not duly organized until we have carried out the provisions of this order, which are that we elect a President, Secretary, and Vice-President, and then, without proceeding to any further business, inform the House of Bishops that we are organized. It strikes me that the Chair cannot now say—this order being in force, and now governing the action of the House—that the House is organized. No business can be proceeded with until we have elected these three officers.

The Rev. Mr. HILL, of California. I have heard so much parliamentary law for the last hour that I desire to ask a question to enable me to understand just where we are. Do I understand, Mr. President, that you entertain the motion to proceed to the election of a Vice-President?

The PRESIDENT. That is the motion now before the House.

The Rev. Mr. HILL, of California. Suppose that is voted down, where will it end?

The Rev. Dr. BEACH, of New York. I do not think that such a motion as that has been made.

The PRESIDENT. Such motion has been made and seconded. I did not regard the motion as needful; but inasmuch as we proceeded so with reference to the other officers, I thought it well to proceed in the same way with reference to the election of the Vice-President.

The Rev. Mr. HILL, of California. I think that the motion should not be entertained unless you will also permit any other motion to be attached to it. Now, if it is imperative, as gentlemen claim here, we have no right to vote down that motion, but still we have a right to say no. Suppose this House should say no on that question—what then? Either that motion would not be



entertained at all, or else any motion attaching to it should be entertained. Now, if that motion is properly before the House, I ask the Chairman to decide whether a motion relating to it would be entertained?

The PRESIDENT. The Chair does not regard this motion as of any importance before the House; but inasmuch as the House is sitting here and it is expedient for him to know whether they will proceed at this moment to the election of a particular officer, he puts that motion in order to see if the House is ready at this moment to proceed. It is not intended to touch the question whether the officer shall be elected or not. That will be touched by other motions. If there is an objection made to its being put in this manner, the Chair would direct the House to proceed to the election of Vice-President. But the Chair does not like to do precisely that kind of thing.

A DEPUTY. I shall object to the motion unless the Chair will decide that another motion may be attached to it.

The PRESIDENT. The Chair decides that there is no motion now before the House by objections being made, but that the House is to proceed under its rule to the election of a Vice-President.

Mr. MEAD, of Albany. I move to postpone any further proceeding under that rule until the further order of the House.

A DEPUTY. You cannot postpone the rules and orders of this House except in certain ways. The Canon declares that the rules and orders shall be enforced until the organization of the House. This House is not organized until all three of the officers provided for by the rules are elected.

The Rev. Mr. GIRAULT, of Louisiana. It seems to me that if this motion which is before the House, having been objected to, is now declared by the President not to be before the House, and you have directed, in your capacity as President, that the House shall proceed at once to the election of a Vice-President, I do not see how any motion to postpone that order of the President to proceed to the regular business, according to the rules of order, can be made. It seems to me that such a motion is out of order. You, as President, have directed that the House shall now proceed to the election of a Vice-President, according to the order laid down in the book, after having once said that the other motion was withdrawn. If that be so, and you, as President, with the authority given you by that canon requiring the complete organization of this House, decide that the first motion made is not in order; that it is not necessary to declare that there is any such motion before the House, and that the House shall proceed at once to the election of a Vice-President, I do not see how any motion can be made to postpone that action.

The PRESIDENT. Upon the point of order, the Chair will say, that the order, as found upon the first page, and also as in the appendix, is that the House shall proceed to organize by the election of a President and Secretary, and that this shall be done by ballot, and that a majority of a quorum shall elect. Afterwards it goes on to direct the election of a Vice-President. The Chair saw the difficulty connected with the election of a Vice-President as coming under the title of the organization of the House of Deputies and held it to be necessary for that organization. But it was necessary to decide one way or the other; and the opinion of the chair was and is that the House is organized without the election of a Vice-President, and that it is the duty of the House to proceed immediately to the election of such officer. The chair does not believe that the House is so tied by an order of this kind that it cannot postpone such an election, for instance, until to-morrow morning, or until such other time as the House might be prepared to proceed with the election. But still it is a question upon which the chair would like the opinion of the House, for the chair sees that there are some difficulties in any decision he may make.

The Rev. Dr. RUDDER, of Pennsylvania. I suppose that it cannot be questioned that this order was intended, under certain prescribed conditions, to change the old rules of order. The question raised by the lay Deputy from Western New York, was in regard to that point. As I understand it, the House cannot change its rules of order while in process of organization. The Canon read by the clerical member from New York, reinforces this rule of order. Until we have proceeded through the rule of order, I think that we are not organized. The words immediately ensuing emphasize that view. As I understand, we are now in the midst of the organization; and the President has just decided that there was no necessity to proceed to the election of a Vice-President. Why? If we are organized, then we have a right to make that motion. But the meaning and force of the point made by the President that it is not necessary to have a motion to proceed, but that we proceed to that election as a matter of course, is involved in the fact that we are not yet organized, but are in process of organization. Therefore, I hold that no motion is yet possible to come before the House, for the simple fact that this House is not yet organized, as is involved in the decision just made by the chair, when the

House is organized we can do as we please with this thing. The lay member from Pittsburgh, referred to precedents in the Diocese of Pennsylvania, which are followed in the other Dioceses into which the State has since become divided. But there is this distinction: that referred to a matter which came up after the organization of the Convention. It was simply as to the question whether we should proceed under the rule of order, or postpone action under the rule of order as to the election of Deputies to the General Convention. It was not adopted after the organization. I maintain that the cases are essentially different. If my view is right, we are now proceeding of necessity, in obedience to this canon, which requires that after these things have been done, to-wit, the election of a President, Secretary, and Vice-President, then the Chairman should inform the House of Bishops that this House is organized, and not before that. Now I do not myself believe in this office of Vice-President. I believe it would be better to have a lay assessor. But nevertheless I believe that we have difficulties to meet, and ought to meet them in General Convention fairly, and determine the matter for ourselves.

With all respect to the gentlemen who have spoken, I must believe that this House has not fulfilled the law in obedience to the canon behind the order; that it has not yet, therefore been organized and therefore cannot maintain any motion, but must wait until we have finished this circle of duties.

The PRESIDENT. The motion now before the House is, that all further proceedings in the election of Vice-President be postponed until further action on the part of the House. Is the House prepared for the question?

The motion was agreed to by a vote of 98 to 81.

A DEPUTY. Does the President consider that the Convention is now organized?

The PRESIDENT. The Chair has declared the Convention organized according to his construction of this order, but has no objection to again declaring it organized. The Chair has also announced the determination of the vote, on the motion just put, to be that the further proceedings with reference to the election of Vice-President, be postponed until the further action of the Convention.

#### COMMITTEE TO WAIT UPON THE HOUSE OF BISHOPS.

The PRESIDENT. The rules require that before proceeding to any other business the Chair shall appoint a committee to wait upon the House of Bishops, and inform them of the organization of the House of Deputies, and of its readiness to proceed to business. All committees by the rules of order are to be appointed by the President unless some other course be taken by the House. The Chair will therefore appoint as such committee, the Rev. Dr. Van Deusen, of Central New York; the Rev. Dr. Benedict, of Georgia; Mr. Baldwin, of Michigan, and Mr. Stark, of Connecticut. The Committee will wait upon the House of Bishops and inform them of the organization of the House of Deputies, and that the House is ready to proceed to business; that the House has elected as President, Alexander Burgess, a Clerical Deputy from Massachusetts, and as Secretary, the Rev. Charles L. Hutchins, of Massachusetts.

The Rev. Dr. BEACH, of New York. I do not know whether I shall be in order, but for one I wish to state that I do not believe that this House is organized. If the decision of that question comes simply from the Chair, I shall take the liberty of appealing from that decision. I do so in the full belief that this House is not organized until we have complied with the order and have proceeded to elect a Vice-President.

The Rev. Dr. FULTON of Wisconsin. I move that the decision of the Chair be sustained.

The PRESIDENT. The question on sustaining the decision of the Chair will be put without a motion.

Mr. BURGIN, of Pittsburgh. I move to lay the appeal upon the table. I think that this matter has already been sufficiently discussed, and ought to rest.

The motion to lay upon the table was agreed to.

The Rev. Mr. MARPLE, of Central Pennsylvania, offered the following.

*Resolved*, That clergymen of the Protestant Episcopal Church of the United States, of the churches of England and Ireland, of the British Colonial Church, and of the Church of Scotland, who may be sojourning in this city; members of the Board of Missions of this Church; trustees, professors, and students of the General Theological Seminary; other students of theology who are candidates for Holy Orders in this Church; former members of the House of Deputies and members of the vestry of Trinity and Emmanuel churches, and also the rector and the clergy of the same, be admitted to the sittings of this House.

The motion was agreed to.

A DEPUTY offered the following resolution:—*Resolved*, That the general order for the organization of the House be referred to the Committee on Canons as soon as appointed, with instructions to report at their earliest convenience, whether any, and if so what, amendments are necessary.

The motion was agreed to.

Mr. WELSH, of Pennsylvania, offered the following:

*Resolved*, That this House, deeply impressed with the importance of the subject presented to this Convention by the Rt. Rev. John Williams, in his sermon to-day, and earnestly desiring that his views be widely spread throughout the Church and throughout the country, respectfully request of him a copy for publication.

*Resolved*, That the foregoing resolution, involving, as is intended, a full discussion by the House, of the matter of Christian work and duty, as set forth in the sermon of Bishop Williams, be made the order of the day for Monday next, at 11 A. M., and continued until disposed of by the House.

The Rev. Dr. FULLER. I think there can be no doubt about the desire of this House to have copies of the sermon preached this morning; but I don't think that it is desirable to make this or any sermon the subject of the order of a day. I hope, therefore, that gentlemen will defeat the motion as read, so that one resolution may be acted upon and the other rejected.

The PRESIDENT. Inasmuch as this motion is capable of division, it will be divided when it comes up for action.

Mr. THOMPSON, of Tennessee, moved that when this House adjourn it adjourns to meet for Divine service in this church to-morrow morning, at nine o'clock, and for the business meeting of the Convention at ten o'clock.

The motion was amended by providing that the hour for meeting be at half-past nine for religious service, and that such be the standing order of the House until otherwise ordered.

The motion as amended was agreed to, and on further motion the House was adjourned.

#### SERVICES AND MEETINGS DURING THE SESSION OF THE GENERAL CONVENTION OF 1877.

October 4th to end of the Session:

9 A. M.—Daily Prayers in Emmanuel Church.

10 A. M. to 1 P. M.—Deputies in session in Emmanuel Church.

1 to 2 P. M.—Recess.

2 to 4 P. M., or later.—Session continued.

Saturdays adjourn at 1 P. M.

Visitors admitted.

The House of Bishops will hold daily sessions in the Chapel of Trinity Parish. Visitors not admitted.

*Note*.—The above hours are those usually adopted, but changes may be ordered by the Convention.

October 4th, Thursday, 7.30 P. M., Trinity Church.—Sermon before the Board of Missions, by the Rev. Dr. Schenck, of Brooklyn.

October 5th, Friday, 5 P. M., St. Paul's Church.—Triennial Meeting of the Board of Missions.

*Note*.—Other meetings of the Board will be held during the session, in St. Paul's Church, in the evenings, except Saturdays and Sundays, unless otherwise ordered.

October 7th, Sunday, A. M.—Services in the churches in Boston and vicinity, by visiting Bishops and other clergymen. List of appointments will be given hereafter.

P. M.—Simultaneous missionary meetings in 37 of the churches in Boston and elsewhere in the Diocese.

October 9th, Tuesday, 9.30 A. M., Chapel of St. Paul's Church.—Meeting of the Evangelical Knowledge Society.

October 10th, Wednesday, 7.30 P. M., Trinity Church.—Festival of the Parish Choirs repeated. Admission can be had only by special invitation.

October 11th, Thursday, 7.30 P. M., Tabernacle building.—General Missionary Meeting. Singing by the united choirs. Speakers: Bishops Atkinson, Littlejohn, Tuttle and Hare. Doors open to the public at 7.15 P. M.

October 12th, Friday, 10.30 A. M. and 5 P. M., rooms of the Young Men's Christian Union.—Meetings of Women's Auxiliary Missionary Society. 1 P. M., at the same place.—Reception of lady representatives of the different societies.

October 13th, Saturday, 3 P. M., Tabernacle building.—Children's Missionary Meeting. Speakers: several of the Bishops. The public admitted at 2.45 P. M.

October 14th, Sunday, A. M.—Services in the different churches, by visiting clergymen (see daily papers).

7.30 P. M., Trinity Church.—Sermon before the Society for the Increase of the Ministry, by Bishop Williams, of Connecticut.

7.30 P. M.—St. Paul's Church.—Sermon before the Women's Auxiliary Missionary Society, by Bishop Bedell, of Ohio.

October 15th, 7.30 P. M., Church of the Good Shepherd.—Meeting of Free Church Association.

October 21, Sunday, A. M.—Services in the different churches, by visiting clergymen.

7.30 P. M., Trinity Church.—Meeting in behalf of missions among the Indians. Addresses by Bishops Whipple, Hare, and others.

The closing services of this Convention will be held in Trinity Church.



# The Churchman.

## The Churchman, DAILY EDITION,

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## The Proceedings

OF THE

## HOUSE OF DEPUTIES,

IN A

## GENERAL CONVENTION

OF THE

## PROTESTANT EPISCOPAL CHURCH,

IN THE YEAR OF OUR LORD 1877,

AS REPORTED FOR

MESSRS. M. H. MALLORY & CO.

SECOND DAY.

THURSDAY, October 4, 1877.

The Convention assembled in Emmanuel Church at 9.30 A. M.

Morning prayer was said by the Rev. Edwin M. Van Deusen, D.D., of Central New York. The Lessons were read by the Rt. Rev. Gregory Thurston Bedell, D.D., Bishop of Ohio. The Benediction was pronounced by the Rt. Rev. William Mercer Green, D.D., Bishop of Mississippi.

The roll was then called, and the names of Deputies not before present were called for, and the following answered:—

Delaware—Rev. Benjamin J. Douglass.  
Minnesota—Rev. Dr. Knickerbacker, Rev. Geo. B. Whipple.  
New Hampshire—Rev. Henry A. Coit, D.D.  
New Jersey—Rev. Joseph F. Garrison.  
Pennsylvania—Rev. G. Emlen Hare, D.D.  
Southern Ohio—Rev. I. N. Stanger.

### LAY DEPUTIES.

Alabama—Mr. F. B. Clark, Mr. Joel White.  
Central New York—Mr. Geo. C. McWhorter.  
Kentucky—Mr. John W. Stevenson.  
Long Island—Mr. J. W. Hunter.  
New Hampshire—Mr. A. H. Hatch, Mr. John L. Farwell.  
Pennsylvania—Mr. Geo. L. Harrison.  
Rhode Island—Mr. T. P. I. Goddard.  
South Carolina—Mr. Edward McCrady.

The minutes of yesterday's session were then read.

The Rev. Dr. GOODWIN, of Pennsylvania. I observe that the rules of order for the organization of the House provide that so soon as the President and Secretary have been elected the House shall at once proceed to the election of a Vice-President by ballot. It seems by the record that that was postponed until the further order of the House. I rise to a point of order in regard to this business. Whether a mere vote of the House is sufficient for such a postponement, or whether such a postponement could be made without first suspending the rules, which require a two-thirds vote of the House. It does not appear, as I heard the Journal read, that the rules were suspended by a two-thirds vote.

The PRESIDENT. The Journal should read: "On entering upon the election of a Vice-President a motion was made to postpone such election until the further order of the House." The Chair did not regard this order as being one of those rules of order which require a two-thirds vote, and the vote was accepted as of the majority. It is an action of the House which the Chair does not feel bound to sustain. Are there any amendments to be made to the Journal, or shall the minutes as read stand as the record of yesterday's proceedings?

There being no objection, the President declared the minutes approved as read.

### ASSISTANT SECRETARY.

The PRESIDENT. The Secretary desires to announce the appointment of his assistant.

The SECRETARY. I desire to say to the House that I appoint as my assistant the Rev. Dr. Anstice, of Western New York.

On motion, the selection was unanimously confirmed by the House.

The PRESIDENT announced the following committees.

### THE STANDING COMMITTEES.

#### STATE OF THE CHURCH.

The Rev. Dr. Van Deusen, of Central New York, the Rev. Mr. Hunt, of Alabama, the Rev. Mr. Battershall, of Albany, the Rev. Mr. Tupper, of Arkansas, the Rev. Mr. Marple, of Central Pennsylvania, the Rev. Dr. Harwood, of Connecticut, the Rev. Mr. Brooks, of Delaware, the Rev. Dr. Stearns, of Easton, the Rev. Mr. Weller, of Florida, the Rev. Mr. Vernor, of Fond du Lac, the Rev. Mr. Foute, of Georgia, the Rev. Dr. Locke, of Illinois, the Rev. Mr. Roberts, of Indiana, the Rev. Mr. Seymour, of Iowa, the Rev. Dr. Reynolds, of Kansas, the Rev. Mr. Tschiffely, of Kentucky, the Rev. Dr. Drowne, of Long Island, the Rev. Dr. Percival, of Louisiana, the Rev. Mr. Hayes, of Maine, the Rev. Dr. Hutton, of Maryland, the Rev. Dr. Lambert, of Massachusetts, the Rev. Dr. Worthington, of Michigan, the Rev. Dr. Knickerbacker, of Minnesota, the Rev. Mr. Marks, of Mississippi, the Rev. Dr. Ingraham, of Missouri, the Rev. Dr. Mills-paugh, of Nebraska, the Rev. Mr. Sears, of New Hampshire, the Rev. Dr. Hills, of New Jersey, the Rev. Dr. Beach, of New York, the Rev. Dr. Buxton, of North Carolina, the Rev. Mr. Stansbury, of Northern New Jersey, the Rev. Dr. Bronson, of Ohio, the Rev. Mr. Brown, of Pennsylvania, the Rev. Dr. Hitchcock, of Pittsburgh, the Rev. Mr. Henshaw, of Rhode Island, the Rev. Mr. McCollough, of South Carolina, the Rev. Dr. Morrell, of Southern Ohio, the Rev. Dr. White, of Tennessee, the Rev. Mr. Bird, of Texas, the Rev. Mr. Roberts, of Vermont, the Rev. Dr. Gibson, of Virginia, the Rev. Mr. Conover, of Western Michigan, the Rev. Dr. Anstice, of Western New York, the Rev. Dr. Cole, of Wisconsin.

#### CANONS.

The Rev. Dr. Watson of North Carolina, the Rev. Mr. Vinton of Massachusetts, the Rev. Mr. Fulton of Wisconsin, the Rev. Mr. Minnigerode of Virginia, the Rev. Mr. Dix of New York, the Rev. Mr. Harrison of Albany, Mr. Andrews of Southern Ohio, Mr. Sheffey of Virginia, Mr. Burgwin of Pittsburgh, Mr. Battle of North Carolina, Mr. Judd of Illinois, Mr. Brune of Maryland.

#### EXPENSES.

Dr. Shattuck of Massachusetts, the Rev. Mr. Roberts of Indiana, the Rev. Dr. Porter of South Carolina, the Rev. Mr. Knight of Connecticut, Mr. Balfour of Mississippi, the Rev. Dr. Kindney of Minnesota, Mr. Blair of Maryland, Mr. Coffin of Pennsylvania, Mr. Kingsbury of Connecticut, Mr. Butts of Mississippi, Mr. Davies of New York, Mr. Devereux of Ohio.

#### ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hancel of Virginia, the Rev. Dr. Dalzell of Louisiana, the Rev. Mr. Leflingwell of Illinois, the Rev. Dr. DeKoven of Wisconsin, the Rev. Dr. Breck of Central Pennsylvania, the Rev. Dr. Crosdale of Easton, the Rev. Dr. Harrison of Northern New Jersey, Mr. Meigs of Northern New Jersey, Mr. Trowbridge of Michigan, Mr. Delano of Ohio, Mr. Mudge of Massachusetts, Mr. Nash of New York, Mr. Jenkins of Fond du Lac.

#### MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Payne of Albany, the Rev. Dr. Abercrombie of Northern New Jersey, the Rev. Dr. Burton of Easton, the Rev. Mr. Mills of Pittsburg, the Rev. Mr. Boone of Georgia, the Rev. Mr. Richards of Rhode

Island, the Rev. Mr. Goodale of Nebraska, Mr. Church-ill of Kentucky, Mr. Winthrop of Massachusetts, Mr. Martin of North Carolina, Mr. McGuffey of Southern Ohio, Mr. Parker of Virginia, Mr. Ingalls of Maine.

### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Schenck of Rhode Island, the Rev. Dr. Hare of Pennsylvania, the Rev. Dr. Pinckney of South Carolina, the Rev. Dr. Brown of Ohio, the Rev. Mr. Greer of Rhode Island, the Rev. Mr. Snively of Long Island, the Rev. Mr. Dunlop of Missouri, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. Schoenberger of Pittsburgh, Mr. Harrison of Maryland, Mr. DeRoset of North Carolina, Mr. Montgomery of Western New York, Mr. Rogers of Michigan.

### CONSECRATION OF BISHOPS.

The Rev. Dr. Scott of Florida, the Rev. Dr. Ayrault of Central New York, the Rev. Dr. Runcie of Missouri, the Rev. Dr. Eames of New Hampshire, the Rev. Dr. Sanson of Mississippi, the Rev. Dr. Burr of Southern Ohio, the Rev. Dr. Wakefield of Indiana, Mr. Forsyth of Albany, Mr. Cole of Minnesota, Mr. Moss of Central New York, Mr. Edsall of Illinois, Mr. Robinson of Kentucky, Mr. Peirce of Western Michigan.

### GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Cady of New York, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Farrington of Northern New Jersey, the Rev. Dr. Littell of Delaware, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Thompson of Louisiana, the Rev. Dr. Beers of California, Mr. Pierrepont of Long Island, Mr. Stevenson of Kentucky, Mr. McWhorter of Central New York, Mr. Harrison of Pennsylvania, Mr. Gardiner of Maine, Mr. Livingston of New York.

### UNFINISHED BUSINESS.

The Rev. Dr. Chase of Illinois, the Rev. Dr. Barber of Easton, the Rev. Mr. Marks of Mississippi, the Rev. Mr. Magrath of Michigan, the Rev. Mr. Langford of New Jersey, the Rev. Dr. Dalrymple of Maryland, the Rev. Dr. Beatty of Kansas, Mr. Goddard of Rhode Island, Mr. Rogers of Michigan, Mr. Low of New Hampshire, Mr. Hance of New Jersey, Mr. Smith of Pittsburgh, Mr. Raymond of Tennessee.

### AMENDMENTS TO CONSTITUTION.

The Rev. Dr. Hall of Long Island, the Rev. Dr. Benedict of Georgia, the Rev. Dr. Huntington of Massachusetts, the Rev. Dr. Harris of Illinois, the Rev. Mr. Garrison of New Jersey, Mr. Waite of Ohio, Mr. Woolworth of Nebraska, Mr. McCrady of South Carolina, Mr. Wilder of Minnesota, Mr. Parker of Northern New Jersey, Mr. Comstock of Central New York, Mr. Bennett of Massachusetts, Mr. Howe of Indiana.

### CHRISTIAN EDUCATION.

The Rev. Dr. Coit of New Hampshire, the Rev. Mr. Johnson of Connecticut, the Rev. Dr. Goodwin of Pennsylvania, the Rev. Dr. Douglass of Mississippi, the Rev. Dr. Oliver of Nebraska, the Rev. Mr. Bodine of Ohio, the Rev. Dr. Seymour of New York, the Rev. Mr. Wheeler of Rhode Island, Mr. Coppée of Central Pennsylvania, Mr. Davies of New York, Mr. Canfield of Vermont, Mr. Thompson of Tennessee.

### PRAYER BOOK.

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Hubbard of New Hampshire, the Rev. Dr. Norton of Virginia, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Rudder of Pennsylvania, the Rev. Dr. Anstice of Western New York, Mr. Meads of Albany, Mr. Jackson of Maine, Mr. Garthwaite of Northern New Jersey, Mr. Seymour of Connecticut, Mr. Morse of Ohio, Mr. Goldsborough of Easton.

### ELECTIONS.

The Rev. Dr. Shipman of Kentucky, the Rev. Dr. Pennell of Albany, the Rev. Dr. Gibson of Virginia, the Rev. Dr. Rees of Georgia, the Rev. Dr. Harris of Illinois, the Rev. Mr. Upjohn of Maine, the Rev. Dr. McKnight of Central New York, Mr. Redfield of Vermont, Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Mackall of Easton.

The PRESIDENT. I would request that in case any Deputies have been named on these committees who are not present, and are not likely to be present shortly, that written notices shall be sent to the Chair, so that their names may be taken off, and others substituted in their places.

A DEPUTY from Pennsylvania. Is the unfinished business of yesterday now in order?

The PRESIDENT. I think it is now in order. The resolution of Mr. Welsh, which was the business in progress at the time of the adjournment, will now be read.

### The SECRETARY—

Resolved, That this House, deeply impressed with the importance of the subject presented to this Convention by the Rt. Rev. JOHN WILLIAMS in his sermon to-day, and earnestly desiring that his views be widely spread throughout the Church and throughout the country, respectfully request of him a copy for publication.

Resolved, That the foregoing resolution, involving, as is intended, a full discussion by the House of the matter of Christian work and duty, as set forth in the sermon of Bishop Williams, be made the order of the day for Monday next, at 11 A. M., and continued until disposed of by the House.



Mr. WELSH of Pennsylvania. I move the following as a substitute for the last resolution:—

*Resolved*, That a Committee of — Deputies be appointed to consider the importance of the practical suggestions contained in the opening sermon, and to report to this House, for its consideration, the best mode of making these suggestions practically operative; the committee to have leave to report at any time.

I move that as a substitute for the last resolution. My reason for it is this: Those who heard or have read that sermon, find that it touches a question vital to the Church and to the nation, and gives them the only possible solution of the antagonism between labor and capital. If the Church cannot do it, undoubtedly it cannot be done. We all recognize the great importance of this question, and I feel sure that if a committee of this House take those suggestions and put them in practical form, and bring them before us, a large amount of good will be done.

The PRESIDENT. I would suggest to the Lay Deputy from Pennsylvania that it might be well to withdraw the second resolution and put this in its place, which might be done if no objection is made to it. There being no objection, this resolution now presented by Mr. Welsh will be considered as the second resolution.

The resolution was again read.

Mr. NASH of New York. I call for the separate submission of the resolutions.

The PRESIDENT. The resolutions will be offered separately. The question will now be upon the first resolution as read. Is the House prepared for the question?

Mr. McWHORTER, of Central New York. We must remember that in the Convention of 1868 this House opposed the making of a request of the sermon for publication, which was then delivered by the senior member, the Rev. Dr. Reed. Does it not belong to us by courtesy?

Mr. WELSH, of Pennsylvania. I asked the reverend preacher for the sermon, and he said that it does not belong to the House until it is asked for.

The Rev. Dr. STEARNS, of Easton. A resolution was passed by the House of Bishops, some six years ago, declining to pass a resolution of this kind on the ground that it would make invidious distinction. Some of the elder members of the Convention can, perhaps, inform us with regard to that.

The Rev. Dr. McKNIGHT, of Central New York. Is it the custom to request the publication of the sermon preached at the opening of the Convention?

The PRESIDENT. I should say, from my recollection, that it is not the custom.

The Rev. Dr. SCHENCK, of Long Island. I am very sorry that the Chair has stated what it has stated, for I was about to say, that from all the information I can gather, it has been customary to publish the sermon in the Journal. I know that it has for the last two or three General Conventions.

The PRESIDENT. You will understand me as saying that it has not been customary to request it.

The Rev. Dr. SCHENCK, of Long Island. The sermon will, I suppose, be published in the Journal, as a matter of course, as heretofore, unless some one offers a resolution to the contrary effect. I think that the request to one Bishop should not be marked with greater emphasis than that to another. I think it is better, when the understanding is universal that the sermon is to be printed, to let it go in the usual form.

The Rev. Mr. MARPLE, of Central Pennsylvania. I think it is a mistake to say that it is printed in the journal of the General Convention. I hold the journal in my hand, and I do not find the sermon there. The sermon of the Bishop of Lichfield was an exception. At the time referred to by the gentleman across the way, the venerable Deputy from the Diocese of Connecticut held up a package of sermons in his hand and made the statement that it would not be denied that the sermon delivered by every preacher at a General Convention had been printed. He held in his hand the package of the sermons then printed. The question came up before the House at that time, whether there should not be particularly a certain sermon printed. He declared that it had been the universal custom thus to print them. It is not necessarily printed in the journal, but let it be printed somewhere or other, and thus it will come before the Church without any special resolution to that effect.

The Rev. Dr. LEWIN, of Maryland. In 1871, when Baltimore was honored by having the General Convention meet there, the Rt. Rev. Bishop Johns, now of blessed memory, preached the sermon. I then made a motion, which was seconded by a member who, I am sorry, is not with us,—the Rev. Dr. Mead. The motion was in the very words of the resolution of the previous Convention, and was to the effect that the Right Reverend, the preacher, be requested to give the Convention a copy of the sermon, and that fifteen hundred copies be printed for circulation. The reason why I put it in the very words before employed, was that there had been some discussion in reference to the sermon preached at the previous Convention; and as it was the universal opinion, I believe, that that sermon was the key-note of love and peace which was given to the General Convention of 1871, the

sermon was offered in the same words, so that no distinction should be made. I think that any commendation of a sermon would be very invidious if a similar one were not given to the sermons of other preachers.

#### NOTIFICATION OF ORGANIZATION.

The following message was received from the House of Bishops by the hand of the Rev. Dr. Potter, its Secretary:

The House of Bishops informs the House of Clerical and Lay Deputies that it has adopted the following resolution:

*Resolved*, That the Secretary be instructed to inform the House of Clerical and Lay Deputies that this House is organized, and has elected the Rev. HENRY C. POTTER, D.D., of the Diocese of New York, as its Secretary, and is ready to proceed to business.

The Rev. Dr. LEWIN, of Maryland, (continuing). I think we received the instruction of our Right Reverend fathers neither to commend nor condemn, but to receive as far as we can, and adopt for our guidance, and also for the guidance of those whom we represent. I can scarcely find words with which to express my high opinion as to the value of this sermon, yet I think it would be a very bad precedent to add to the resolution any words of commendation other than the request for its publication. I will therefore offer the resolution in the very same words heretofore used in the Journal of the General Convention, that the sermon be requested for publication, and that fifteen hundred copies of it be printed for the use of the House. I offer that as a substitute.

Mr. WELSH, of Pennsylvania. I am perfectly willing to accept the amendment if it is the sense of the House.

Mr. PRINCE, of Long Island. I hold in my hand the Journal of 1871, and will read the precise language of the resolution.

#### REPORT OF COMMITTEE.

The committee appointed for the purpose of waiting upon the House of Bishops reported that they had done so, and had announced to the House of Bishops the organization of the House of Deputies by the election of a President and Secretary, and that the House was ready to proceed to business.

Mr. Prince, of Long Island (continuing). The language is as follows:—

*Resolved*, That the Secretary be directed to request a copy of the sermon preached by the Right Rev. John Johns, D.D., LL.D. Bishop of Virginia, at the opening of this Convention; and that fifteen hundred copies of the same be printed for the use of the Convention.

The PRESIDENT. Do I understand Mr. Welsh as accepting this?

Mr. WELSH. I do.

Mr. GOODWIN, of Pennsylvania. Perhaps nothing further need be added, but I observe, on Page 20 of the Journal of the General Convention of 1874, a confirmation of what the reverend gentleman from Maryland has stated as the custom of the House. The right reverend the Bishop of Lichfield had preached the sermon at the last Convention, and a resolution was passed expressing the obligation of the House for his sermon preached at the opening of the General Convention, and added a resolution that the Lord Bishop "be requested to furnish a copy of the same for publication by this Convention." There is not a word of eulogium or commendation of the sermon. The obligation of the House is expressed, and then a copy requested for publication. It seems to me that the second resolution covers all the ground that it might be desirable to cover by the commendation of the sermon. The second resolution, if adopted, would express in the fullest manner the sense which the House has of the merit of the sermon which was preached at the opening, so that there seems no necessity for so expressing it in the resolution.

The PRESIDENT. The resolution will be read by the Secretary, and the question will be taken.

The SECRETARY reads:

*Resolved*, That the Secretary be directed to request a copy of the sermon preached by the Rt. Rev. John Williams, D.D., Bishop of Connecticut, at the opening of this Convention, and that 1,500 copies of the same be printed for the use of the Convention.

A DEPUTY, from North Carolina. I made the motion that the amendment be so amended by adding the words, "with the concurrence of the House of Bishops."

The Rev. Dr. LEWIN, of Maryland. The House of Bishops may request a number of copies if they see fit to do so. The House of Bishops invariably makes a request of a similar kind if it thinks proper to do so.

The motion on the amendment was then put and declared lost.

The PRESIDENT. The amendment is lost, and the question now occurs on the first of the original resolutions.

The resolution was adopted.

The PRESIDENT. The second resolution will now be read by the Secretary.

The SECRETARY,—

*Resolved*, That a committee of three Deputies be appointed to consider the importance of the practical principles enunciated in the opening sermon, and to report to this House for its consideration the best mode of making those suggestions practically operative,—the committee to have leave to report at any time.

The Rev. Dr. FULTON, of Wisconsin. I move that the second resolution be laid upon the table.

The motion to lay upon the table was agreed to.

#### AMENDMENTS TO THE CONSTITUTION.

Mr. BURGWIN, of Pittsburgh. The House is aware that at the last General Convention three alterations to the Constitution were proposed. These amendments will, of course, come before us for ratification or rejection. It is very important for us to have some action of the House thereon at this early stage of the proceedings, so that we may have time, if possible, to perfect some other measure in case these amendments fail to meet the wants which, these amendments were intended to supply. We shall probably have very little business on our calendar for a number of days—or until the committees begin to report; therefore I ask that these proposed amendments may be offered to-day, and that an early period be assigned for their discussion. The House will thus be able to act upon them intelligently, instead of acting, as they have sometimes done in the past, during the last two or three days of the session, when there was manifested great impatience at any obstruction, and when by reason of such impatience the particular amendments might not receive due deliberation. I therefore ask the House to pass the following resolution:

*Resolved*, That the alterations of the Constitution proposed at the last General Convention be made the order of the day on Monday next at eleven o'clock, and continued such order until disposed of by the House; and that they be taken up in the order as published in the appendix to the last Journal.

You will remember that the amendments are, first, for the excision of Territory from a Diocese, and the forming of it into a missionary jurisdiction; second, providing for a shortened form of service; third, in regard to the right of the General Convention to amend the Lectionary. These are all important matters, and should come before the House when it has the time to award to them the consideration that is their due. I therefore make the motion that they be made the order of the day for Monday next, at eleven o'clock.

A DEPUTY. I wish to inquire whether this motion will not come regularly before the Committee on Unfinished Business? If so, it is unnecessary to take it from their hands before they have passed upon it.

The PRESIDENT. If it is left on the Journal without being taken up by any member of the House, it would go before that committee. I apprehend that it is within the power of any member of the House to call up any unfinished business and present it to the House for consideration.

Mr. BURGWIN, of Pittsburgh. It was to avoid that very difficulty of being called up and referred to a committee that I offered the resolution which has been read.

Mr. MOOR, of Iowa. There are some circumstances which will enhance the importance of acting upon these proposed amendments at an early day. Of course we wish to make this Convention as short as possible. Very many of the members wish to return home as soon as their duties will permit. I know that there will be one or more proposals or memorials brought to the attention of the House providing for new Dioceses, of my own for instance. A memorial will be presented for the purpose of cutting off a portion of the Diocese which was too large a field for one Bishop, and change it into a missionary field. There is no provision in the Constitution which will authorize this body to act upon such memorial, and therefore it is important that the proposed amendments to the Constitution should be acted upon at as early a day as possible.

Mr. PRINCE, of Long Island. I move to amend the resolution by striking out the words "Monday next," and inserting the word "to-morrow." My reason for this motion is—every legislative body finds, during the first days of its sessions, that it is without the ordinary routine of business, as such business cannot come before it until the committees have been regularly organized and are ready to report.

Mr. BURGWIN, of Pittsburgh. I accept the amendment.

Mr. SHEFFEY, of Virginia. I think that we have a rule which authorizes any member to object to a resolution which calls the House to take immediate action upon its subject matter. I think that the gentleman from Pittsburgh ought to have moved to refer this matter to the Committee on Constitutional Amendments. Such motion should have been made according to precedents. On page 35 of the Journal of the last Convention will be found a resolution, referring to certain proposed amendments to the Constitution, which was referred to the duly organized Committee on Constitutional Amendments, in order that that Committee might ascertain and report to the House whether or not the Constitutional provision—the Canonical provisions—had been complied with with respect to the transmission of the proposed amendment to the various dioceses and ecclesiastical authorities of the various dioceses. Before this House is duly informed upon that subject, it will not be proper for the House to act upon those proposed amendments. Again, as I understand the Constitution, each House is to judge for itself of the propriety or impropriety of those



amendments. At the last General Convention tentative propositions were committed to the consideration of the dioceses. They now come back for final determination by this House; and if there be a time when the intervention of the ablest Committee appointed in this House should be invoked, it is in respect to the final action of this body on those Constitutional amendments. I therefore move the committal of this resolution to the Committee on Constitutional Amendments.

Mr. BURGWIN, of Pittsburgh. I am well aware of the practice of referring to the Committee on Constitutional Amendments these proposed changes, in order that they may determine whether the requirements of the Constitution have been duly complied with. I propose when this resolution shall have been disposed of to present another resolution requesting the Committee on Constitutional Amendments to report previously to the time fixed for the discussion of this subject, whether these constitutional requirements have been complied with. I have no doubt they have been. And it seems to me that it would be a mere matter of form to have a report from that committee, setting forth that they are now ready for the action of the House. It was to meet the very difficulty, as I stated before, of having matters referred to a committee and retained by the committee until too late to have the intelligent action of the House thereupon, that I made this motion. These amendments were referred to the Committee on Constitutional Amendments of the last Convention. That committee is composed almost wholly, with some few exceptions, of the same gentlemen who reported on the matter originally. They made that report upon the nineteenth day of the Convention. The report could not come up before the twenty-third day of the Convention. The resolutions were passed, I believe, by both Houses on the same day—at least the most important of them were passed by both Houses on the same day—without even a division being called for. At that time the House was so impatient that it would not listen to a speech of greater length than ten minutes. I believe that on the day before the last, there were six different reports made by the Committee on Constitutional Amendments. It is to obviate the necessity of acting in a hasty manner at the close of the Convention, that I now seek to bring this subject before the House for consideration. The House is now entitled to go into the discussion of the proposed amendments. This matter has been before the members of the Convention for the last three years, and I think they are as fully prepared to discuss it now as they will be later, when we may have neither time nor patience to discuss them as their merits require. I say this simply on account of the urgency and importance of having the motions disposed of at an early date.

The Rev. Dr. NORTON, of Virginia. I perfectly agree with the gentleman who has made the motion, in so far as he desires to have this important subject brought before us at as early a day as it will be possible for this Convention to act intelligently upon it. If it were a mere matter of form, which it was proposed to submit to this Committee on Amendments to the Constitution, then I should concur with the mover of the original resolution, that the sooner these forms were passed through the better. But the motion of my colleague to remit this subject to the Committee on Amendments to the Constitution, contemplated something more than a mere question of form. The intent and meaning of that resolution is, that the Committee on Amendments shall ascertain whether the forms of transmission have been observed, and likewise (and what is of much greater consequence) that they should consider the expediency of the adoption of these amendments to the Constitution. That is the purport of the motion of my colleague. It is because of the great importance of this whole subject, and the importance of acting upon it, not merely promptly but intelligently, that I hope the motion of my colleague will be agreed to; and that we shall hear from the committee at the earliest possible day. I hope that the motion of my colleague will be adopted, and that we may have the whole subject before us in proper form for consideration.

Mr. PRINCE, of Long Island. I wish to say a word on the motion to commit,—

The PRESIDENT. I wish to remind the gentleman that the resolution itself is not the subject for discussion, but only the question whether it shall be referred.

Mr. PRINCE, of Long Island. I understand that the motion to commit is now in order. The Deputy from Virginia seems to have lost sight of the difference between the consideration of a matter of this kind, when it first comes up, and when it comes up in a succeeding convention for final action. When it is first introduced it goes of course to the committee; because its language has to be framed with the care which is desirable in an instrument of that kind. Then it goes before the whole body of the Church for their consideration and discussion during three years. When it comes up the second time, not an *i* can be dotted nor a *t* crossed. It must be passed in the shape in which it is, or in no shape at all. No committee can make the slightest alteration in any of its details. It then comes before the body of the Convention after three years' notice. If there is anything

which any Deputy, who is fit to be a Deputy, understands, it is these matters which he has been instructed to look into during the preceding three years. The committee can do nothing in the way of alteration or amendment. They can simply say that they approve or that they disapprove of that which will of course come before the Convention as a whole. It seems to me, therefore, that there is involved in this motion to commit simply a loss of time, and nothing else. I was about to say when the point of order was raised, that every legislative body finds itself in its earlier days of session, almost without employment; and we cannot spend the leisure time which we now have more profitably than by using it on these matters which have been fully discussed before the whole church of America. It seems to me that, after the three years' discussion which these proposed amendments have had, it cannot be necessary now to send them back to the Committee. This is analogous to the proceedings in the legislatures of the several states, when constitutional amendments are pending, which have to come before two succeeding legislatures. In the first they are sent to a committee in order to perfect their language; in the second they come before the whole body for the action of the body itself.

Mr. LAMBERTON, of Central Pennsylvania. I rise to offer an amendment to the resolution of the gentleman from Virginia: That the Committee be instructed to report to-morrow at twelve o'clock, whether there has been a compliance with the provisions of the constitution in respect to notifying the Dioceses, and the proper ecclesiastical authorities.

Mr. BURGWIN, of Pittsburgh. The resolution offered, fixes a certain hour for the consideration of a certain subject. If the House adopts that resolution it will then be proper for it to ask the Committee on Constitutional Amendments, before the time fixed for the discussion, whether the constitutional requirements have been complied with. If this resolution is adopted, I propose to offer then an additional resolution, calling for such information. If the Committee report that such constitutional requirements have been complied with, then we shall be ready to proceed with the consideration of the amendments. I do not think it desirable to send the subject to the Committee for further consideration by them, because, as has been remarked by the gentleman upon my right, they have already been the subject of discussion and consideration before the whole Church for the past three years, and I think we are as fully able to discuss and determine the questions now as we should be after a further reference to the Committee.

Mr. McCRAIDY, of South Carolina. The question now before the House is one which must be decided once for all. When an amendment to the Constitution which the Constitution provides shall come before two separate bodies has been passed upon by the first body, through its committee, does it need any further discussion in that Committee? Is your Committee upon Constitutional Amendments *functus officio* as to those amendments which have been passed upon by previous committees? Does it require less caution and less consideration, when you come to act upon the matter finally, than when we initiate it? Having initiated with great care a matter for the consideration of another body, will you, when it comes before that body properly organized, recommit it to the committee to take care of it?—This is not the same body that it was at the last Convention. One convention is not identical with another. We are responsible for what we are doing, not for what other conventions have done before us. It is our action for which we are to answer, and we have made our provision for taking care of ourselves. Now you have got a committee appointed for the very purpose of considering these amendments. Is it less necessary to consider such an amendment at this time, when you are going to make it final and insert it in the Constitution, or reject it, than it was when you began its consideration? It seems to me that it is out of the question to say that because you are in a hurry you will dispense with the requisite forms which are the most important part of your action. Everything else that we may do is insignificant as compared with our action on the amendments to the Constitution. Because some gentlemen are in a hurry (I do not know whether they are in a hurry to quash it or to carry it through), will you on this, the very first day of our business session, take up this question prematurely? The gentleman says that it has been before the whole Church for three years. So it has. But we know that it is with the Church as with individuals—that which permits of consideration three years hence does not receive immediate attention. It is exceedingly important to us now to let our thoughts be turned to this subject before we act upon it. I trust, therefore, that we shall go through with the proper forms in this matter. If the proper forms have been complied with, then we may act upon the matter. You may decide upon that yourselves. If you refer it to the committee, they must advise about it. The committee is not identically the same as that which last acted upon it. I suspect that there have been many changes in it. If

you give the committee until Monday to make their report, I think they will be able to present it. On Monday you will be prepared to meet this question and to discuss it as if you intended to consider it before you passed upon it. I fear, if you meet the question to-morrow, that you will do so without sufficient preparation. We may have given this matter much thought when separated from each other, but it is well that we should consider it when we are together; for the difference is vast. When we are by ourselves we think by ourselves. It would be well for us as a body to consider what action we will take upon the amendments. It is important that you turn your attention to it now, that we may be the better able to seriously consider the matter on Monday. I think we cannot do it before. I hope that the reference will be made.

Mr. JUDD, of Illinois. I would like to hear the resolution again stated.

The PRESIDENT. The resolution is, that the three alterations of the Constitution, proposed by the last General Convention, be made the order of the day for to-morrow, Friday, at eleven o'clock, and continue as such order until disposed of by the House; that they be taken up in the order as published in the Appendix to the last Journal, at page 575. The motion of Judge Sheffey is to refer this resolution to the Committee on Amendments to the Constitution. Mr. Lamberton, of Central Pennsylvania, desires to add to the motion of Judge Sheffey, that the committee be instructed to report to-morrow, at twelve o'clock, whether the provisions of the Constitution, relating to the notices to be given to the Dioceses and clerical authorities, have been complied with.

Mr. JUDD, of Illinois. I move to amend the amendment by striking out all after the words "twelve o'clock," so that the Committee may report upon the whole subject, instead of being confined to the one question, whether or not the requisite formalities have been complied with. While the Convention is perfectly competent to consider the whole question, it is better, nevertheless, to have this proposition considered more deliberately. If there be objection to the adoption of the Constitutional amendments, it is proper that the objection be put in proper form. For one, I desire the opinion of this Committee upon these propositions. At first I was inclined to favor the resolution of the Deputy from Pittsburgh, but I find that his intention is to take this whole subject from the Committee and have it considered by the Convention for the first time. I prefer the opinion of the committee on the main subject. The questions involved are of such vast importance that we ought not to act with any haste in the matter. We all know that matters of this kind, which go before the general Church, do not receive that consideration which they will receive, and ought to receive, before a Committee of this House. Hence I hope that this body will refer the matter to the committee, and leave open the whole subject until to-morrow, at twelve o'clock. That is my amendment to the amendment proposed.

Mr. LAMBERTON, of Central Pennsylvania. The resolution fixed the hour at twelve, and hence that same hour was named in the amendment which I offered to the original resolution. I now ask that in my amendment the hour be changed to eleven o'clock, so as to conform to the original resolution.

The PRESIDENT. The change will be made if no objection is raised. The amendment of Mr. Judd to the resolution of instructions to the committee is to the effect that all of the resolution after the words "twelve o'clock" be stricken out so that it shall read, "that the committee be instructed to report to-morrow at eleven o'clock." The question is now on the amendment to the amendment.

The Rev. Dr. STEARNS, of Easton. In answer to the question of the gentleman from Illinois, I will say that every member of the Committee on Amendments to the Constitution will have an opportunity to discuss the whole bearing of the question before the House. They will have the same opportunity that we have. We want it discussed by the whole House, and not in the committee alone, and then we may take our action as to accepting or rejecting the proposed amendments.

Mr. MONTGOMERY, of Western New York. I am satisfied that there is but one simple question before this House, and we ought to get at that by the simplest possible process. A part of the House is in favor of proceeding to discuss this constitutional amendment without a previous report from the Committee. Another part of the House is in favor of having a report from the Committee on the merits of the case at the earliest practical moment, before they enter upon the discussion. That is the only question between us on this subject. I rise for the purpose of saying that this Committee have once reported, and that this question has been under discussion for three years in the public papers, and otherwise, and hence the opinion of the Committee, based upon that discussion and their own examination, would be very valuable to us, and would save much of the time of this Convention. That Committee is composed of some of the most eminent legal minds of the country. They are men who will digest the reasons, pro and con. They will submit the matter to us in clear and definite form, and we shall be able to act upon it with far



greater intelligence than we should be able to do from the discursive debate which would take place without such a preliminary report. I therefore hope that the gentlemen from Virginia will add to their motion to refer the simple instruction that the committee report upon the whole subject by Saturday or Monday next. Then, I think, we shall be able to decide whether we want such a report.

Mr. SHEFFEY, of Virginia. I am perfectly content that the motion which I made should be modified so as to require that the questions be referred to the Committee on Constitutional Amendments, to report thereon on Monday next. I think that some time should be allowed to that Committee to report on so grave a subject. While I am up, I beg to say a word to the gentleman from Long Island. I trust that the Deputies from Virginia do not forget the orders of procedure in this House in connection with the adoption of amendments to the constitution. I remember that this subject was committed to that able Committee on Constitutional Amendments, and that that Committee did report these propositions of amendment to this House; and my friend from Pittsburgh has truly said that so little care and attention were bestowed by the House upon the subject, because of the understanding that when these propositions came back from the Dioceses there should be calm and deliberate consideration of the entire subject. It was for this reason that debate upon the propositions to refer was hardly tolerated by the House. Permit me to say that on the subject, of the advisory action of the Committee, it does seem to me that if there be any question of expediency involved in the action of this body through its Committees, on the question of expediency it be referred back to it; that this and all other questions ought to be sifted by a committee who should be prepared to report to this House. It is not to be presumed that identically the same men constitute the organization; but as indicating the intention of this House in relation to the grave questions which are before the Church, it is of great importance that we should have their counsel and guidance in our deliberations. I understand that the commitment of a question to a committee carries with it the right and privilege on the part of that committee to advise the House as to the propriety or impropriety of adopting the proposition suggested. I am reminded of a remark of one of the wisest men in this Church, made some twenty or thirty years ago, that if this grand old Church is ever unsettled from its foundations, it will be by the sapping and mining process of amendments to the constitution—unadvised amendment, incautious amendment, imprudent amendment, hasty amendment—and I, who have been a servant of this Church for many long years, can but repeat my warnings to this House: touch that constitution as though it were a sacred thing, and never until you are fully advised depart from the position of standing, as your fathers did, upon the constitution as it is. Be sure that all the amendments meet the approval of your best judgment. I hope that the modification suggested will be acceptable to the House, and that on Monday, when the report comes back, we shall be able to act advisedly and with proper care upon this subject.

Mr. JUDD, of Illinois. I withdraw my motion to amend, and move to lay the amendment to the resolution of the gentleman from Virginia upon the table, so that the vote may come directly upon the resolution of the gentleman from Virginia.

The PRESIDENT. The Chair understands the motion to be, to lay upon the table the amendment of Mr. Lamberton, of Central Pennsylvania, which is the only amendment before the House. The resolution of the gentleman from Pittsburgh was before the House, when a motion was made to refer that to the Committee on Amendments to the Constitution. To that motion the amendment of Mr. Lamberton was presented. The motion is now made by Mr. Judd to lay Mr. Lamberton's motion on the table.

The motion was agreed to.

The PRESIDENT. The question is now on the motion of Judge Sheffey to refer the question to the Committee on Amendments to the Constitution.

Mr. SHEFFEY, of Virginia. I will change my motion so as to instruct the Committee to report to this House on Monday morning next. I do not propose to reconstruct my motion, except so as to limit the time of taking action upon it.

Mr. BURGWIN, of Pittsburgh. I would suggest as an amendment, that when the report be made on Monday, it become the order of the day. I wish to have an early day for the discussion fixed.

Mr. SHEFFEY, of Virginia. When the report comes back, we can then move to take it up and make it the order of the day. The resolution requires the Committee to report to this House. When we get it back into the possession of the House, we can dispose of it to suit ourselves.

The PRESIDENT. The motion now is on the resolution of Judge Sheffey, to refer this resolution to the Committee on Amendments to the Constitution, with directions to report on Monday morning next.

The Rev. Dr. LEEDS, of Maryland. It is not desirable that this Committee on Amendments to the Constitution, should report upon all these amendments as upon one measure. They are distinct; and it seems to me that the motion might be agreed to by my friend Judge Sheffey, of Virginia, to allow a report from that committee to-morrow, on the first of these amendments, which would enable us to utilize our time until Monday next. For when these come before this body for final action, they will come before it for consideration, and our action upon each one will be distinct and independent. I therefore respectfully submit to the Lay Deputy from Virginia that he so modify his motion as to make it possible for this House to be in the possession of the report of that committee to-morrow at twelve o'clock, so far as respects the first amendment to the Constitution.

The Rev. Dr. HARRISON, of Albany. I rise with very great reluctance, but I wish to call the attention of the House to the condition in which this question now stands. There is a motion made by the Lay Deputy from Pittsburgh, to make a certain subject the order of the day for to-morrow. It is proposed to refer, not an amendment to the Constitution, but this particular motion of the gentleman from Pittsburgh, to the Committee on Amendments to the Constitution, with the idea that they may report on Monday. I would suggest that this is very incongruous action. It was obviously the intention to refer the amendments themselves to the committee, but, as it now stands, the Committee on the Amendments to the Constitution will have referred to them a mere resolution to make a certain subject the order of the day; and they will be instructed to report a day subsequent to the time mentioned in that resolution.

The PRESIDENT. The question is on Judge Sheffey's motion of reference. His motion is, that the resolution of Mr. Burgwin, of Pittsburgh, which is before the House, be referred to the Committee on Amendments to the Constitution, with direction to report on Monday morning next or previously.

The Rev. Dr. LEEDS, of Maryland. I have moved to amend the motion of the gentleman from Virginia by adding that this committee shall report on the first amendment, if possible, to-morrow at twelve o'clock.

The PRESIDENT. That would seem to imply that the amendments were referred to the committee, whereas they are not referred to the committee at all. Simply the resolution of Mr. Burgwin is referred.

The Rev. Mr. MILLS, of Pittsburgh. I would suggest as an amendment to that resolution of Mr. Burgwin's, referring these amendments to the Committee on Amendments to the Constitution, that the first division be reported on or before twelve o'clock to-morrow, and that the whole subject be reported on Monday morning or sooner.

On the motion of the Rev. Dr. LEEDS, of Maryland, a division was called for, and it was determined in the affirmative by a vote of 169 to 39.

The resolution of reference as amended was then adopted.

The Rev. Dr. RUDDER, of Pennsylvania. Is there any regular order of business for this Convention?

The PRESIDENT. The regular order provides for calling for the reports of the various committees, but as the committees have just been appointed there can be no such reports, and hence we are going on in a somewhat irregular manner.

#### THE HYMNAL.

The Rev. Dr. RUDDER, of Pennsylvania. If it is in order, I desire to present a petition to this Convention.

*To the General Convention of the Protestant Episcopal Church*

The Bishop White Prayer Book Society respectfully represents:—

That it is exceedingly to be desired that every worshipper in our congregations should have, together with the Book of Common Prayer, the Hymns which are authorized for use in Divine Service:

That as the rule of the General Convention now stands, every worshipper must be provided with two books, the Prayer Book and the Hymnal.

That it would greatly promote convenience, save the expense of separate binding, and enable this and other similar societies to enlarge the sphere of their usefulness if the two books could be bound in one.

The Bishop White Prayer Book Society, in view of these considerations, hereby presents its respectful petition that the Resolution of the General Convention forbidding the binding of the Hymnal with the Book of Common Prayer, be reconsidered and rescinded.

By order of the Board of Managers.

JAMES S. BIDDLE, Secretary.

PHILADELPHIA, September 25, 1877.

RESOLUTION adopted by the Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, May 16, 1877.

Resolved, That the Deputies to the General Convention from this Diocese be requested to present to the next Convention the petition of the Bishop White Prayer Book Society, in regard to the repeal of the resolution of the General Convention, which directs that the Hymnal shall not be bound up with the Book of Common Prayer, and that they be earnestly requested to use their influence in that body to obtain its repeal.

RESOLUTION of the General Convention October, 1871.

Resolved, That this Hymnal shall not be bound up with the Book of Common Prayer until order to that effect shall be taken by the General Convention.

The PRESIDENT. The Chair has permitted the reading of this petition, although contrary to the rules of order, because there was no special business before the House. When memorials or petitions are presented, they will be referred or laid on the table, unless by a majority vote they are ordered to be read.

The Rev. Dr. RUDDER, of Pennsylvania. In presenting this petition I wish to say that I do not commit myself to its support. I move to refer the petition to the Committee on the Prayer Book.

The motion was agreed to.

Mr. BLAIR, of Maryland. I am requested to present the memorial of the trustees of the Church School for Girls at the national capital, and I ask that the memorial be referred to the Committee on Christian Education.

It was so referred.

Mr. McWHORTER, of Central New York, offered the following:

Resolved, That this House proceed to ballot at twelve o'clock on Saturday, the 6th of October, for a committee of three Clerical and three Lay Deputies to act with a committee of the House of Bishops to nominate a Board of Missions.

The motion was agreed to.

The Rev. Dr. HARWOOD, of Connecticut. The subject which I wish to bring before this House involves some difficult and perhaps delicate legislation. It has been the custom of this House for many years to spend a great deal of its time in the formation and passage of Canons, and the Church in its wisdom has seen fit to provide a method by means of which certain clergymen of good moral character may be retired from the ranks and from the duties of their sacred office. But the canon as it now stands is found to be, upon the whole, a grievous burden to some, inasmuch as any clergyman of this Church, seeking to withdraw from the ministry, is displaced at his own request, and for causes not affecting his moral character, but nevertheless somewhat of a stigma rests upon the man, and people may even point to his children and say, "There go the children of a disgraced clergyman." And there are clergymen in this Church who are good Christian men, but who feel that for some cause or other they are out of place in the ministry of the Protestant Episcopal Church. They may have changed their minds about some doctrine. They may believe too much, or they may believe too little. They may be drifting towards a blank unbelief, or they may be drifting towards a wretched superstition, or they may have some personal infirmities, by reason of which they feel that they are out of place; that they have mistaken their calling; that they cannot do their work as it should be done, for neither their hearts nor their minds are in it. I think that in view of these facts this Church is called upon, in all justice and in all tenderness to the brethren who wish to be reduced to the lay ranks, to make some just provision by means of which they may be retired. It is not a question about the delicacy or indelicacy of the action. No matter what view you may take upon that subject, the question is simply the withdrawal of a person from the ranks and duties of the sacred calling, so that he may secularize himself, if you like, by making an honorable living in a secular calling and have an honorable position among secular people. I am told that in the Church of England the process is very simple. If it be found that an officer of a Diocese entertains an intention of withdrawing from the sacred ministry, the action takes legal form and the clergyman forthwith is no longer regarded as a clergyman of the Church of England. It is with a view of some such arrangement in our own Church that I offer the following:

Resolved, That the subject of the voluntary withdrawal of persons from the duties of the sacred ministry, for causes not affecting their moral character, be referred to the Committee on Canons, and that they be requested to inquire whether any legislation on the subject is needful, and report accordingly.

The motion to refer was agreed to.

The PRESIDENT. The Chair has upon the table several matters which need reference. First, the nomination of Trustees of the General Theological Seminary. What action will the House take with reference to this?

The Rev. Dr. CADY, of New York. I move that it be referred to the Committee on the General Theological Seminary.

The motion was agreed to.

The PRESIDENT. An obituary notice of the Rev. Dr. Smedes was, on motion, referred to the Committee on Memorials of Deceased Members.

The report on the action of the several diocesan conventions on the proposed changes in Articles V. and VIII. of the Constitution of the Church, recommended by the General Convention of 1874, was on motion referred to the Committee on Amendments to the Constitution. The consent of the council of the dioceses of Virginia to setting apart a portion of the dioceses comprised within the limits of Western Virginia, to be erected into a new diocese, was, on motion, referred to the Committee on the Formation of New Dioceses.

The Clergy Lists were, on motion, referred to the Committee on the State of the Church.

The Rev. Dr. ADAMS, of Wisconsin. I move that a calendar of business be printed by the Secre-



tary from day to day for the use of the members of the Convention.

The Rev. Dr. FULTON, of Wisconsin. I think that the motion is timely, as we need a calendar indicating our daily business, but I think the object would be equally attained if the gentleman would add the words, "in THE DAILY CHURCHMAN."

The motion of the Rev. Dr. Adams was agreed to.

The Rev. Mr. MARPLE, of Central Pennsylvania, offered the following resolution:—

*Resolved*, That the House of Deputies hold daily sessions from nine o'clock, A.M., to four P.M., with an intermission of one hour, beginning at half-past one o'clock; that on each Saturday the session shall close at one o'clock.

The Rev. Mr. MCCOLLOUGH, of South Carolina. I move to substitute "half-past nine" in place of "nine o'clock."

The amendment was agreed to.

Mr. BLAIR, of Maryland. I move that the sittings of the House be extended until half-past four o'clock in the afternoon.

The amendment was agreed to.

The resolution as amended was then agreed to as follows:

*Resolved*, That after to-day the House of Deputies hold daily sessions from nine o'clock A.M., until four and a half P.M., with an intermission of one hour, beginning at half-past one o'clock, and that on each Saturday the session close at one o'clock.

The Rev. Dr. CHASE of Illinois. I beg leave to present certain papers relating to the erection of new dioceses within the Diocese of Illinois.

On motion, they were referred to the Committee on New Dioceses.

The Rev. Dr. CROSDALE, of Easton, presented resolutions passed by the Diocese of Easton.

On motion, they were referred to the Committee on Amendments to the Constitution.

The Rev. Dr. BEARDSLEY of Connecticut. I offer resolutions adopted by the Diocese of Connecticut, referring to the representation and method of voting in the House of Deputies. The Deputies from Connecticut are instructed to bring this subject before the General Convention.

On motion, they were referred to the Committee on Amendments to the Constitution.

The Rev. Dr. BEACH, of New York. I have placed in the hands of the Secretary certain resolutions of the Diocese of New York, concerning proposed changes in the Constitution.

On motion they were referred to the Committee on Amendments to the Constitution.

The Rev. Dr. SANSOM, of Mississippi, offered resolutions with reference to the decease of the Rev. Dr. Cane, of Mississippi.

On motion they were referred to the Committee on Memorials.

The Rev. Dr. LEEDS, of Maryland. I wish to call the attention of the House to the first rule of order, the wording of which seems to me very unseemly and irreverent, as a suggestion of that which this House would never wish to witness. It reads—that the prayers of the Church shall be "performed" every day during the sessions of the Convention. I desire to give notice of a motion that this rule be amended by changing the phraseology so as to make it read as follows:

The Daily Sessions of the Convention shall be opened with the Morning Service of the Church.

On motion the House was then adjourned until half-past nine to-morrow morning.

#### CITY ADDRESSES OF CLERICAL MEMBERS OF GENERAL CONVENTION.

Rt. Rev. W. F. Adams, D.D., New Mexico. Hotel Brunswick.  
 Rt. Rev. Thomas Atkinson, D.D., North Carolina. Mrs. H. Chickering, 54 Chestnut st.  
 Rt. Rev. G. T. Bodell, D.D., Ohio. Hotel Brunswick.  
 Rt. Rev. J. W. Beckwith, Georgia. F. O. Foster, 15 Oxford st., Cambridge.  
 Rt. Rev. W. H. A. Bissell, D.D., Vermont. Col. Laidley, United States Arsenal, Watertown.  
 Rt. Rev. J. H. Brown, Fond du Lac. Mrs. Fenno Tudor, Joy st., cor. Beacon.  
 Rt. Rev. T. M. Clark, D.D., Rhode Island. J. M. Clark, Monmouth st., Longwood.  
 Rt. Rev. A. C. Cox, D.D., Western New York. Prof. E. H. Nash, 62 Boylston st.  
 Rt. Rev. R. H. Clarkson, D.D., Nebraska. St. James Hotel.  
 Rt. Rev. W. C. Doane, D.D., Albany. E. N. Perkins, Pine Bank, Jamaica Plain.  
 Rt. Rev. T. U. Dudley, D.D., Kentucky. Rev. G. Z. Gray, D.D., 108 Brattle st., Cambridge.  
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 Rev. J. S. Hanckel, D.D., Virginia—Charlottesville. St. James Hotel.  
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 Rev. G. M. Hills, D.D., New Jersey—Burlington. Dr. J. E. Tyler, 7 Newbury st.  
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 Rev. S. D. Hinman, Niobrara. United States Hotel.  
 Rev. Edward Ingersoll, D.D., Western New York—Niagara Falls. Hotel Brunswick.  
 Rev. E. E. Johnson, Connecticut—Hartford. Commonwealth Hotel.  
 Rev. Jno. Johnson, South Carolina—Charleston. C. T. Dunham, 125 Pemberton st.  
 Rev. C. F. Knight, Connecticut—Hartford. Mrs. C. K. Cobb, 94 Pinekey st.  
 Rev. D. B. Knickerbacker, D.D., Minnesota—Minneapolis. Causten Browne, 19 Marlborough st.



Rev. C. W. Leffingwell, D.D., Illinois—Knoxville. Wm. A. Hayes, Crescent av., Dorchester.

Rev. Henry R. Lockwood, Central New York—Syracuse. St. James Hotel.

Rev. W. C. Leverett, Central Pennsylvania—Carlisle. Henry S. Chase, St. Paul st., Brookline.

Rev. T. Gardiner Littell, Delaware—Wilmington. R. S. Littell, Alton pl., Brookline.

Rev. Clinton Locke, D.D., Illinois—Chicago. St. James Hotel.

Rev. H. H. Loring, Kansas. United States Hotel.

Rev. Christopher S. Leffingwell, Maine—Gardiner. Chas. French, 622 East Sixth st., South Boston.

Rev. Meyer Lewin, D.D., Maryland—Port Tobacco. St. James Hotel.

Rev. Geo. Leeds, D.D., Maryland—Baltimore. Dr. Sam'l Eliot, 44 Brimmer st.

Rev. T. R. Lambert, D.D., Massachusetts—Charlestown. 112 Chelsea st., Charlestown.

Rev. Marcus Lane, Michigan—Flint. St. James Hotel.

Rev. Wm. S. Langford, New Jersey—Elizabeth. Jno. T. Langford, Newton.

Rev. Edward Livermore, Minnesota—St. Peter. Mrs. Little, 12 Brimmer st.

Rev. R. C. McIlwain, Iowa—Keokuk. Thos. D. Morris, 16 Bulfinch st.

Rev. J. A. Massey, D.D., Alabama—Mobile. Commonwealth Hotel.

Rev. J. A. Matthews, Arkansas—Jacksonport. United States Hotel.

Rev. A. A. Marple, Central Pennsylvania—Scranton. Sam'l W. Bates, 76 Commonwealth av.

Rev. J. Leighton McKim, Delaware—Milford. Mrs. Capt. Peterson, 54 G st., South Boston.

Rev. Andrew Mackie, Indiana—Peru. Mrs. Dr. Walker, City Point, South Boston.

Rev. John T. Magrath, Michigan. Osborn House, 67, Chester sq.

Rev. Alex. Marks, Mississippi. Natchez. St. James.

Rev. Frank R. Millsbaugh, Nebraska—Omaha. U. S. hotel.

Rev. W. H. Mills, Pittsburgh—Erie. St. James Hotel.

Rev. Henry H. Morrell, Southern Ohio—Springfield. Commonwealth Hotel.

Rev. Chas. Minnegeroder, Virginia—Richmond. St. James.

Rev. Geo. D. E. Mortimer, Western Michigan—Grand Rapids. United States Hotel.

Rev. Geo. H. Norton, D.D., Virginia—Alexandria. St. James.

Rev. R. W. Oliver, D.D., Nebraska, Nebraska city. United States Hotel.

Rev. Geo. C. Pennell, D.D., Albany, Rouses Point. St. James.

Rev. Edmund T. Perkins, D.D., Kentucky—Louisville. St. James.

Rev. Jno. Percival, D.D., Louisiana. St. James.

Rev. James Paterson, Nebraska—Omaha. United States Hotel.

Rev. Stevens Parker, D.D., New Jersey—Elizabeth. Geo. A. Meyer, 194 Beacon.

Rev. C. C. Pinckney, D.D., South Carolina—Charleston. St. James Hotel.

Rev. A. Toomer Porter, D.D., South Carolina, Charleston. R. M. Mason, 1 Walnut st.

Rev. Nathaniel F. Putnam, Vermont—St. Johnsbury.

Rev. W. W. Silvester, 1 Winter st., Dorchester.

Rev. Wm. Payne, D.D., Albany—Schenectady. Tremont House.

Rev. Jas. T. Pickett, Mississippi—Holly Springs. Commonwealth Hotel.

Rev. Joseph E. Ryan, Iowa—Waterloo. John C. Pratt, Pond st., Jamaica Plain.

Rev. W. H. Roberts, Indiana. United States Hotel.

Rev. Chas. Reynolds, D.D., Kansas—Fort Riley. United States Hotel.

Rev. Jas. Runcie, D.D., Missouri—St. Joseph. United States Hotel.

Rev. Wm. Kudder, D.D., Pennsylvania—Philadelphia. Mrs. Rand, 23 Beacon st.

Rev. C. A. L. Richards, Rhode Island—Providence. D. C. Hodge, 26 Perrin st., Highlands.

Rev. Dan'l C. Roberts, Vermont—Brandon. St. James Hotel.

Rev. R. T. Roche, D.D., Florida—Palatka. Commonwealth Hotel.

Rev. W. R. Richardson, Texas—San Antonio. Commonwealth Hotel.

Rev. H. K. Rees, Georgia—Macon. C. P. Gridley, 25 Worcester sq.

Rev. Chas. H. Seymour, Iowa—Dubuque. John C. Pratt, Pond st., Jamaica Plain.

Rev. J. N. Stansbury, Northern New Jersey—Newark. Dr. E. P. Morong, 44 Rutland sq.

Rev. Horace Stringfellow, D.D., Alabama—Montgomery. Et. James Hotel.

Rev. J. J. Scott, D.D., Florida—Pensacola. Wm. T. Glidden, 1 Marlborough st.

Rev. E. J. Stearns, D.D., Easton—Denton. St. James Hotel.

Rev. Jacob S. Shipman, D.D., Kentucky—Lexington. St. James Hotel.

Rev. Noah H. Schenck, D.D., Long Island—Brooklyn. Hotel Brunswick.

Rev. Henry Sansom, D.D., Mississippi—Vicksburg. Commonwealth Hotel.

Rev. Richard S. Smith, Pittsburgh—Uniontown. St. James Hotel.

Rev. Isaac N. Stanger, Southern Ohio—Cincinnati. St. James Hotel.

Rev. Wm. Stowe, Western Michigan. Rev. Wm. T. Stowe, 26 Union st., Charlestown.

Rev. Lorenzo Sears, New Hampshire—Manchester. Mrs. Davis, 116 F st., South Boston.

Rev. W. A. Snively, S.T.D., Long Island—Brooklyn. St. James Hotel.

Rev. G. F. Seymour, D.D., New York—New York. C. H. Joy, 86 Marlborough.

Rev. R. W. Trimble, Arkansas—Pine Bluff. United States Hotel.

Rev. T. C. Tupper, Arkansas—Little Rock. United States Hotel.

Rev. Jas. Trimble, Iowa—Clinton. David Clapp, 104 F st., South Boston.

Rev. Louis P. Tschiffely, Kentucky—Louisville. Commonwealth Hotel.

Rev. H. M. Thompson, D.D., Louisiana—New Orleans. United States Hotel.

Rev. E. S. Thomas, Minnesota—St. Paul. E. H. Brainerd, 371 Fourth st., South Boston.

Rev. Sam'l Upjohn, Maine—Augusta. Thos. Mack, 13 Arlington st.

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Rev. Cortland Whitehead, Central Pennsylvania—South Bethlehem. Rev. Percy Browne, 103 Walnut st., Highlands.

Rev. Geo. Worthington, Michigan—Detroit. Hotel Brunswick.

Rev. Alfred A. Watson, D.D., South Carolina—Wilmington. St. James Hotel.

Rev. Chas. H. Wheeler, Rhode Island—Providence. E. S. Ritchie, Cypress pl., Brookline.

Rev. Geo. White, D.D., Tennessee—Memphis. United States Hotel.

Rev. J. F. Walker, Colorado—Colorado Springs. United States Hotel.

Rev. E. H. Ward, Northern California—Marysville. United States Hotel.

### A DISCOURSE,

DELIVERED BEFORE THE BOARD OF MISSIONS, IN TRINITY CHURCH, BOSTON, THURSDAY EVENING, OCTOBER 4, BY THE REV. NOAH HUNT SCHENCK, D.D., OF LONG ISLAND.

"And God said, Let there be light."—GEN. 1. 3.

Light is an eternal thing. It is God's atmosphere. He, who has His "dwelling in the light which no man can approach unto," looked upon this chaotic planet, gloomed in the more than midnight blackness which preceded the dawn of time, rent in twain the curtain of the dark, and ushered illumination to the earth by the majestic mandate, "Let there be light."

Now another star is made to glitter with the radiance of God—another sparkling orb launched into space, and added to the splendors of creation. But before this world had its baptism of light the spirit of God hovered over the awful chaos. This was the incubation of Love. Then came light. First, the moving breath, as a floating canopy of love over the void and formless matter. Then the myriad lances of light pierced the darkness, and the world was aglow with the glory of the Creator. This was the genesis. "God saw the light, that it was good." And when once light mantled the earth, creation began. It was continued through those great epochs which culminated in the making of man in the image of the Infinite God. Then the chorus of the skies waked the echoes of earth in the first adoring *Te Deum*, "when the morning stars sang together, and all the sons of God shouted for joy."

Bathed in this material radiance, the earth has rolled along the plane of its sphere during the revolving centuries, the gift of light never withdrawn, but reassured to the race in the token of the gleaming arch set in the clouds, at once the pledge of a never-ending succession of harvests and the never-suspended influence of the great source of light under which they grow to golden maturity, praising God and preserving man.

Thus we see that the light which began in love has always been the glory of the world and the power in Providence which has fostered and fed the human race. And thus it shall be to the end. But how direful the contrast when we come to speak of that other light which glittered through the Garden when the voice of God was heard walking in it! Scarcely was Eden flooded with moral light, the knowledge of good and evil, before the awful satanic eclipse cast its death-shade over meadow and orchard, and the stricken race to which we belong have ever since been cowering in the gloom, or groping their way back toward the light they lost when the gates of Paradise were closed behind them. As over the primeval Flood the love-breathings of God brooded until the fiat, "Let there be light," so over the moral chaos of earth hovers the divine afflatus of the Spirit of Christ awaiting the dawn of the Sun of Righteousness, whose awaking illumination shall be as "the light of the morning" to "the nations sitting in darkness." In the horror of this great darkness we live; and ours it is to lift the pall. Prophets have foretold the great commission; priests have adumbrated the sacrifice of Atonement; kings have prefigured the Messianic office; divine spokes-

men have told in advance the splendid achievements of the God-Man Redeemer. The logic of the atonement, as harmonized through the whole revelation from the imprimatum of the divine Logos in the beginning to the colophon of the humanized Logos in the Apocalypse, all teach in crystal clearness, that, according to the eternal law of justice and adjustment, that what was disturbed, he must tranquilize; what he destroyed, he must restore; what criminal indebtedness he incurred, he must cancel by payment of penalty. This is the measure of human responsibility. Here is the moral problem of earth, and the Church's office is to work out its demonstration. Her great Head, the Second Adam, the representative of a redeemed race and the pioneer of its destiny, "with His own right hand and with His holy arm hath He gotten *Himself* the victory." It only remains that all the people of the world, sharers with Christ in humanity, should become sharers with Him in the sublime trophies of the conquest He has achieved over the enemies of that humanity. Christ has made the awful expiation. Christ has made the fullest obedience. Christ has declared the whole mind of God concerning the duty of man. As Captain of the Great Salvation he led on the front of the column of the Redeemed, until nearing the starry portals of the many-mansioned city, the cry went forth from the angel watchers, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" When myriad voices came answering back, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." Thus culminated the effort of the Church's Head, the Eternal Son of God, to restore a ruined race. But when He passed through the everlasting doors they closed not after Him. As the gates of the temple of the fabled deity, Janus, were opened in war, so the portcullis of the heavenly city remained lifted up until all the victorious followers of Christ shall have entered. But, meanwhile, back upon the glittering pathway of the Ascension, descends the Holy Ghost, to carry on the holy war, and show to men the things of Christ, the sword that always cleaves a way, the shield which no missile of earth or hell can break or pierce. Meantime the "Author and Finisher" lingers at the heavenly gates. His voice goes forth inciting the militant Church to battle on to the end. His hands are reached out in invitation. His eyes are kindled to love, and never weary is He of uttering that tenderest of overtures: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Thus it is, referring to the analogue of the material light; thus it is that the moral earth rolls on darkly, while there is a Sun of righteousness, at the brightness of whose rising the world shall rejoice, but of which it has as yet but a few faint auroral fore-gleams. The Spirit of God is hovering in lambent canopies of love over our moral chaos. Nay, the decree has been trumpeted from Bethlehem and Cavalry, and the unsealed sepulchre and the Mount of Ascension: "Let there be light." But not now, as in creation's dawn, spoken to dumb matter. The mandate now is to those who once imaged God in intellect, in innocence and in immortality. The intellect has been perverted. Innocence is lost. Immortality is the stupendous issue upon which everything is staked. But alas, man, as a moral being, is like the midnight marauder, who prefers the darkness. Light cannot enter the mind when the ears are stopped and the eyes are closed. Light cannot enter the heart when its windows are blinded and its doors are barred. The great orb of spiritual light is only stayed below the horizon waiting the world's prayers for its rising. The "dark places" of the earth shall all see "the marvellous light" when once the Church can aggregate and administer spiritual forces adequate to clearing the way.

Right Reverend Fathers, Brethren of the Clergy and Laity, women and children,—to all who have taken the sign of the cross upon their foreheads (for the whole Christian Church is Christ's Board of Missions), to all who by baptism are citizens of



the earthly and visible kingdom of our dear Lord, to each one I come with the burden of Dumah; "Watchman! What of the night?"

The Church of God, administered by the Holy Ghost, and operating through human agency, exists by divine appointment that it may Christianize and reclaim to God this world full of sinners. This has been her time-long, earth-wide office, warring against the powers of darkness, the soul for its battle-gage, Heaven for its guerdon. In the procession of the ages we living men have now come to have place and part in this great struggle for God and humanity. That we act up to the sentiment of our legacy of labor, that our effort be even with the level of our opportunity, we come up to such great conferences as this, to mingle in grateful and hopeful devotions, to reconsider the methods of our work, scan the ground and classify the forces anew, speculate upon ventures as yet untried, add stars to the flag as we learn of broad lands but just possessed; and so with newly born energies of faith, new sources of benevolence unsealed, and freshly consecrated zeal, we go forth again as went the disciples of old and under the same Catholic commission, to drive the plough through fallow fields or strike the sickle where they are "white unto the harvest."

To either a philosophic or practical view of the Church's office and duty to the world, it would be necessary to regard in order the proper *preparation* for the work to be done, and then the wisest methods of *adaptation* in doing it.

If the *preparation* of those who engage in evangelical work in one day were to be measured by that of the Disciples of the early Church, the topic would scarcely admit of discussion. Theirs were the special inspiration of Christ, the gifts of "mouth and wisdom" and the endowment of moral intrepidity. But since the primitive age the ministers of Christ have only the ordinary gifts of the Spirit. These, however, are susceptible of almost unlimited culture and development. And there must be no bounds to this effort. If special qualifications were given the first messengers of Christ that they might combat successfully the subtle scribe, the learned mistic and the polished pagan, and stand without intimidation before governors and rulers in all the wisdom and dignity of their inspired diplomacy. So should men earnestly covet the best gifts as in this age of advanced average intelligence they go on God's errand to encounter the scholarly oriental heathen or the sharp-witted bordermen on the western outposts of the Church. Nay, either for the discomfiture of the infidel at the centres of our civilization, or the cunning savage in his native wilds; nothing less than the largest acquirement of knowledge, the loftiest elevation of piety, the broadest and profoundest sentiment of sacrifice, should constitute the equipment of the banner-bearers of Christ. The fisherman and the publican—even the scholar of Gamaliel—only become Apostles when they can vindicate their right to the title by speaking with tongues and doing wonderful things in the name of the Lord. I think we may claim that for the most part the methods of "milk for babes" must give way to the feeding with meat the strong men of this nineteenth century. Our gospel nuncios, to the learned Mandarin, the courtly Daimio, and the princely Rajah, must mate them in intelligence, and surpass them in moral manhood. While the "common people," there, as elsewhere, "by Afric's sunny fountain," and even "unto the great sea westward," will only "hear gladly" those who pronounce and personate the truth of Christ with all the attractive adornments of the higher civilization, and all the logical demonstrations of the holier life. I can imagine no more blank and bitter disappointment than that of him who in the spring-tide fullness of christian zeal, pours his whole soul into missionary work, only to find when he reaches the theatre of effort, that his equipment is inadequate to the campaign, that his strength cannot cope with the difficulties he encounters, that the coveted prizes of his mission are beyond the impassable mountain ranges, or hidden away in the impenetrable jungle. Ropes and

ladders to scale the snowy crags, axes and pontoons to penetrate and cross the dense morass, were unthought of in the faint and far-off survey which had been taken from the windows of the theological school. The history of missions has many a sad page where zeal without knowledge is illustrated in the enthusiasm of missionary ventures terminating in the mortification of failure. But shall experience be to us, as says Coleridge, "like the stern-light of a ship, only illuminating the track that is passed over?" or rather shall we not make it a head-light to our working Church, flashing radiance upon the course she is to pursue?

But let me not speak too long upon the preparation of the individual. I would rather, upon such an occasion, invite your consideration to the aggregate preparation of the Church, as year after year she makes solemn pause in deliberate assembly, before she freshly addresses herself to her noble task. Remember, brethren, that it is the Church, the Body of Christ, He being the head and we the members; it is the Church, the earthly Repository of the Glory of the Redeemer, to which is given the execution of this mandate of God to the moral world, "Let there be light." When matter heard the cry it woke at once and welcomed the glad illumination. For "God spake and it was done." The decree was direct. It was not transmitted through a faulty medium. But now the Church, officered by fallible men, and having to do with a recusant race, receives the fiat and accepts the duty only to toil and struggle through long centuries in putting into execution the purpose of the Spiritual Creator, "the entrance of whose word giveth light" to the soul,—re-illuminates the souls of the world.

And now what shall our Church, with growing responsibilities twining around her home altars, and with Macedonian responsibilities appealing in tempest-tones across the sea, under the pressure of freshly revealed necessities, and the impetus of a hotter zeal, what shall this stalwart American branch of the Church Catholic,—now on this our first year of the second century of civil and religious freedom,—what shall this Protestant Episcopal Church of the United States do by way of inaugurating a larger and more successful work for Christ than has heretofore marked and toned her history?

I propose, brethren, that we make this year of grace 1877 forever memorable in the Church's Calendar as the epoch of *The Great Enlistment*. By this I mean that the prayers of all our people, and the gifts of all our people,—in measure large or small, as grace and Providence may order,—be recruited for the broader and fuller and faster prosecution of the imperative Gospel work Christ has given us to do. Granted that this *great enlistment* may, by God's help, be had, what strong and steady pulse would be acquired to the vitality of Gospel enterprise at home and abroad, and what resistless power to its progress. We all felt the thrill of that loving and opportune invitation, which came to us from the Church of England but a few years since, to unite with Christian men and women throughout the world on St. Andrew's day in common prayer to Christ for the prosperity of missions and the world's conversion. With the awakening services of Advent "it is very meet, right, and our bounden duty," that we should invoke the potency of the Spirit of God to crown our weak endeavor to win the world to His service. But this watching unto prayer should be a ceaseless vigil. I would have the dawn of each Lord's Day, which is our weekly festival of the resurrection, celebrating the triumph of the crucified One, and the new life of those who are "risen with Him," I would have the Sunday morning of all "those who profess and call themselves christians," old and young, male and female, begun with the deeply felt utterance of "Thy kingdom come." O, that we could but have world-wide concerted prayer saluting the great eastern prince on the morning of each christian Sabbath that celebrates His rising, calling upon Him to make bare His arm, reveal His face, set up His standard and enthrone His love.

I deplore with many others the want of an office in our Common Prayer to direct the devotions of the people in behalf of missions; not only for special services in this great interest, but that Sunday after Sunday the minds of all should be recalled to this eminent obligation of the Christian. And more than this, in addition to the single suffrage found in evening prayer for families, may we not hope that in that appointed for use in the morning we shall ere long have authorized an optional collect, adapted to either the domestic altar or the closet devotions. Certain it is, that in a new and great enlistment of the energies of revival, every possible stimulation must be given and every possible facility afforded for regular, concerted, persistent and *faith-full* prayer, to rise to Christ from every heart and every household and every congregation. But the scope of the great enlistment embraces the recruiting of another and as yet unused element of power in the furtherance of missions. This is second in importance only to that of prayer. There was a time in the history of the Hebrew people, when a voice from heaven called to their great leader, "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." And forward they went, moved on by their own material resources, escaping bondage

and battle, and marching between the walls of waters to the shores of security beyond the sea. Effort ends not with praying. It is only when devotional sentiment demonstrates in practical realities that God sees the logic of our religion and man feels its beneficent and forceful purpose. Now it has been proposed to bring the whole population of the Church, from the little child just learning the solemn purport of its baptism to the old man or woman about to tread the dark valley, into responsible relationship to mission work. The theory is unquestionably sound that this work can never be successfully done until *all* are brought to aid in it. Material resources are just as necessary to the operation of missionary enterprise as they are to any other active charity. Whence shall these supplies be drawn? Must they continue to be wrung from the affluent minority in response to humiliating appeals? Must they be subject to the fluctuations of the fortunes of the few who give in noble measure? Must they flow in one direction, or another as governed by the magnetism of the advocate of one department, or the want of it in another who sues for a different department? Must caprice, or prejudice, or worldly interest, or personal sympathy have to do with regulating the measure of missionary resources, and directing their application? Alas how much of this have we had occasion to mourn over in the past. And then again, must the poor be prevented from "coming up to the help of the Lord," by reason of invidious contrasts, when Christ has only made immortal the humble heroine of the two mites? No, the time has come when a different exercise must obtain. There may be an occasional fracture or dislocation, but the average health and strength will be improved beyond the power of estimate. Every man, woman and child must be enlisted in the behalf of missions by making each and all a contributor, not by proxy, not once a year, not in irregular sums, but either in the half time weekly offering, or according to a graduated plan. This has been before the Church for a year or two, and in many places put to practice with varying degrees of success. But I stand here and in the name of the Master invoke the whole nominal membership of our church to begin, in this year of our blessed Lord, and give to this project an exhaustive and patient, and persistent and prayerful experimenting and testing. To this end we must all become recruiting sergeants. The Board of Missions commending the plan in principle and practical detail, the General Convention endorsing it to the whole church, bishops and conventions pressing it upon the attention of the several dioceses; rectors urging it upon the congregations and preparing the facilities for putting the system to work among the people; parents putting it as a matter of conscience to children and servants; parish visitors going with the plan to neighbors who go not to church to get it; all parochial organizations carrying it into the ramifications of their work outside the parish proper, and so reaching the nomadic tribes which still dwell in tents,—thus and thus only giving the system a universal application; less than which, it ceases to be a system, and fails of its great purpose. But let the pregnant plan be prospered in its way and you extend the missionary franchise to every baptized citizen of the Commonwealth of Israel, and give to our part of Christendom universal suffrage under Christ. Every soul in the church becomes in this wise an active factor in the missionary organization. Now that each one has an investment, so each one feels a personal interest. There is an appreciation of individual responsibility. There is a consequent deepening of missionary feeling and a heightening of religious sentiment. In fact the two are identical. And thus is the giver twice blessed. He renders incidental and almost involuntary tribute to the great cause and is receiving in return the reflections of grace and heavenly benediction. The Church has new life by reason of the spiritual vigor which throbs in the breasts of her children. And, finally, when the aggregate of the little offerings of the many thousands is summed up in the grand total, we find that the Church has a royal revenue, gathered without begging and given without grudging, adequate to our mission work on a largely widened scale, and endowing, as well, all the other general charities of the Church. O! who can picture the sublime results of such a splendid venture for Christ as this? And we are the more encouraged to hope for a success which land cannot limit or seas circumscribe, when we remember that the plan is Christ's. He saw the rich men casting their gifts into the treasury. He saw the widow deposit her two mites, and "She," said Christ, "cast in more than they all." Thus he commended the mite-gift to the Church, and by that token must the Church conquer the world for Christ.

But, though the armament be complete, success is still conditioned by the favoring winds of Heaven, by skillful navigation, by thorough knowledge of the fortress to be assailed, and by the prudent adaptation of resources when the engagement is actually begun. Above all, there must be the most thoroughly disciplined unity of action. They who officer the vessels of the squadron must keep clearly in view the signals that float from the peak of the flagship. I deprecate, primarily, the discriminations which are made in our mis-



sion work, not only in names, but in the varying methods. As it is, we have missions foreign and missions domestic, diocesan, parochial and individual missions,—Mexican missions and missions for white men and for black men and for, red men. Now, while I believe in the wisdom of specific missions, in one sense, yet is it not possible sometimes in these "differences of administrations," "these diversities of operations," to forget that it is the "same God which worketh all in all." Do not these arbitrary discriminations occasionally breed prejudices and antagonisms? May not two lines of noble effort, under guidance equally ingenious, so converge as to collide unhappily? One of the phenomena of optical science is that two rays of light may so impinge together upon a common surface at such angles of junction as to extinguish each other. So we are told in the olive sermon of our Lord that if the light that is in us be darkness, "how great is that darkness." The ideal of mission work is unity in prayer, unity in offerings, unity in organization and unity of sentiment in the practical details of administration.

Again, let us not be blind to certain very patent facts concerning the altered condition of those to whom we would adapt our missionary material. We have come at last to have such knowledge of the interior life of the Chinese and Japanese and Hindoostanese, as would almost warrant us to change a line in Heber's famous hymn and read, "The Heathen with intelligence, bows down to wood and stone." It is true they have their ignorant classes, and so have we American citizens, in numbers and in ratio less, yet still by thousands, who can neither read nor write, and who practice idolatrous rites with but little effort at concealment. But in the upper walks of life among the Orientals, there is an intellectual culture and a social refinement in almost everything, except the treatment of women, that challenges a higher appreciation than we have heretofore entertained: It is a significant fact that in China, of all the nations of the earth, the only aristocracy is that of letters, the only official or social rank, that which has been won by the prowess of the mind. Now, to these Eastern lands we have sent our missionaries, our war ships, our trading vessels and our adventurers. The missionary has preached in those coasts the Gospel theory of Christianity. Here and there among his fellow Anglo-Saxon Christians he may point proudly to some living illustrations. But for the most part he has had the logic of the Christian system fractured; nay, his whole Gospel belied by the adultery and blasphemy and drunkenness of scores and hundreds of sailors, and by not a few of Godless commercial adventurers, all of whom are nominally Christian, and all of whom scoff at Christ. Do you not suppose that the cunning, crafty Chinaman comprehends the grossness of this paradox? So well, you may be sure, that it becomes fuel for his burning prejudice and food for his malignant mirth. In such a condition of things the traditional methods seem a mere missionary mockery to the common sense of the world. But the common sense of the world will yet see, through faith's final illumination, how God will make even the wrath of man to praise Him. Meantime it is our duty to serve the Master with the best member that we have, and not one alone, but every one. Therefore I hold that in such lands as China and Japan we should *missionize with our whole civilization*. Let the ordained ministry there, and everywhere go first as torch-bearers, flashing the pure light of Christ into the thick religious gloom. Then let the doctrine of the gospel be illustrated by the ministration of active charities, and the establishment of benevolent institutions. Then give them schools and colleges graduated up to the highest levels of culture. If our resources do not admit of attempting this upon a large scale, launch all the resources we have upon one point. Make this a collegiate mission where, as at a focus, we shall have everything concentrated for a time. A fire will kindle there which will circle out its radiations of light all over the land. And with these should go the other chief tuition and exhibitions of our civilization,—such as the Sabbath separation of a portion of time for rest and worship, the organization of the Christian family, and the thousand applications of science to the amelioration of the condition of mankind, and the decoration of social life. I cannot over-emphasize the importance of the effort now in hand by the Bishop-elect of China, looking to the establishment of an institution of learning in that land. It is my firm belief that an agency would under God do more to further our gospel enterprise among the myriad Mongolians than twice the amount of missionary material scattered in fragmentary efforts over the country. In fact, there must be an indigenous ministry reared for the work in each respective field. The mysterious laws of human magnetism and the sweet and swaying fusions of sympathy demand that those who are nearest akin in humanity should be related as agents and objects in gospel-work. Only when we shall have educated men of each heathen race to teach Christ to their fellows shall the halo of the latter-day glory of Zion gather and glow about her walls and towers. But we must hasten with the work, or it will all be taken out of our hands. We are now at the

beginning of a great Mongolian invasion. The mission evening schools for Chinese in San Francisco have an average attendance of 750 and the Sunday-school about 1000. Hundreds of Japanese and Chinese are in schools and colleges in the United States qualifying for almost every position of usefulness and influence both in letters and science among their own people. This has now become a systematic thing. Carrying home a knowledge of our lettered and material civilization, what may they not also involuntarily convey of our religious economy? And as with them, so in lesser degree the representatives of many other nations who are coming here for purposes entirely secular, but who will take away ineffaceable impressions of our religion, our laws, and our social institutions. No mind can measure, no enthusiasm can exaggerate the vast product of this moral commerce which realizes the old prophecy that "many shall run to and fro and knowledge shall be increased."

I come finally to speak of missionary adaptation at home. Here, as well as abroad, there are new aspects to civilization arising from many causes, not the least of which is, the heretofore unknown facility for rapid travel and the quick interchange of thought the world around. In consequence, the provincial is making way for a cosmopolitan civilization. Ere long, whatever any state or community has that is worth possessing, will be appropriated by every other, and so in the march of events we shall at a day not very remote, I trust, have the whole world participate in a common concordant and ennobling civilization. That our own American commonwealth is to have an important part in the production of this result seems clearly manifest. Our geographical position, our free civil institutions, our religious liberty, our system of common school education, our characteristic enterprise, are, one and all, marked indications of the great office to which we shall be called. The integral elements of our population, moreover, gathered out of all lands, freely fused in social, civil, and religious life and recast in American moulds, are rapidly realizing a new and masculine civilization here. It would appear that a fresh human force was being developed and drilled upon our soil to cope with the many and mighty issues which the Church and the State will have to meet and master in the latter days, both in the religious and social world. In the immediate adaptation of missionary effort let us clearly regard certain object points. We have now to deal with exceedingly subtle forms of infidelity among the more cultured classes, and with a broad, blaspheming infidelity among those who are comparatively or wholly unlettered. We have to encounter all the moral prejudices of the different nationalities here mingling freely together. We have the rough-fisted prairie and mountain men of our great western domain, with their nomadic habits, their scorn of discipline and horror of submission. There is the negro of the South, who, because of the feebleness of our effort in his behalf, is just now oscillating between relapse into heathenism or a plunge into Romanism. The Indian, whom we have treated with refined savagery, and whose possessions we have seized with vandal rapacity, is either in arms on the plains or pleading in Washington (as at this moment) for Christian teachers to come to them at once, and in numbers. The Mongolian invasion on the Pacific coast brings to us, in my judgment, one of the greatest missionary responsibilities and one of the most splendid missionary opportunities known in the history of evangelic effort. Beholding these thousands of Chinese and of Indians, and these millions of Africans circling around us, we have a realization never before dreamt of that "the Greeks are at our doors." How this confuses or obliterates the line between Foreign and Domestic Missions and indicates that the work is one. We do well, very well, in prosecuting our missionary enterprises at home, to send out Bishops as pioneers. This has been abundantly demonstrated during the last ten years. Would to God we could only double the number. And as we select men with the greatest care for the responsible office of overseer in the great work-fields of the Church, so do I claim that the best talent, the highest character, the richest gifts should alone qualify those who are to have places along the skirmish lines and man the outposts. These are the places of greatest danger. They require the loftiest courage and the rarest, ripest skill. We must have our best men at the front, all along, from flank to flank, or we shall advance but slowly, or not at all. In adapting our missionary force then, we must match strength against strength, keep abreast of the intellect and in advance of the moral wants of the age, use our finest material in places of greatest difficulty and never despair of doing great things in the name of the Lord.

Thus, the mandate of Creation, "Let there be light," caught up and re-voiced by Christ as the Great Head of the Church, has been the great law to His servants in all ages; and thus do we, standing in our lot, attempt to hasten the hour when "joyous day shall stand tip-toe on the misty mountain tops," when the hills of morning shall shine with the radiance of rubies, when the great sun of righteousness shall heave above the horizon in "sumptuous splendor and solemn repose." When

our reconciled and glorified God shall look upon this Christ-lit earth and beholding the light will see and say that "it is good."

While it is true that "the golden age lies onward," it shall be reached at last. At times the voice of weak faith sighs forth "How long, O Lord, how long?" When again there is a baring of the right arm and a stretching out of power and a revelation of the powers of mercy and the splendors of grace. If at one time there is but delay and distraction and despair, O how at another there are such dazzling outbursts of the millennial light that one may say, "My soul hath seen the coming of the glory of the Lord." However this may be, the command of Christ is, "Go join thyself to this chariot," whether it is journeying to Ethiopia or Asia or through our western Gaza, which is desert. It is the missionary car freighted with the glory of Christ and the hopes of much people, and the good of generations unborn. Whatever betide, let us build new altars of prayer, rekindle wasted fires of faith and open up fresh fountains of love. Let us go back to our dear Lord's ministry, and newly study His marvelous life. Let us catch a new inspiration from the contemplation of His works of power and mercy.

"Oh! where is He that trod the sea,  
Oh! where is He that spake,—  
And demons from their victims flee,  
The dead their slumbers break;  
The palsied rise in freedom strong,  
The dumb men talk and sing,  
And from blind eyes be lighted long,  
Bright beams of morning spring."

After the example, under the precept of Christ, according to our means, and guided by the Holy Ghost, we desire to set forth again to do the will of the Lord and win souls for His kingdom and glory. It is the noblest purpose that ever fired a human heart. It is the grandest following that pilgrim foot ever pursued. It is the sublimest services ever rendered by creature to Creator. It is the shaping of a destiny which leads the soul along a starry pathway up to immortality and to God. Oh, is not this worth working for, praying for, giving for? Let us go forth dight in God's armor, and with the implements of labor in our hands. We may not have long to work before the breaking of the day. Let us go out and meet the coming light. The loftier our position the sooner shall we see it. Praying men, working men, giving men, side by side go forth, making the rough places straight, leveling obstacles, throwing up highways, preparing fallow lands and seeding them, clearing out the choked-up channels, working up hills of difficulty, the sooner to hail the sunrise of the Second Advent.

Men of prayer! be up and stirring  
Night and day,  
Sow the seed—withdraw the curtain—  
CLEAR THE WAY!  
Men of action, aid and cheer them,  
As ye may!  
There's a fount about to stream,  
There's a light about to beam,  
There's a warmth about to glow,  
There's a flower to blow;  
There's a midnight blackness changing  
Into gray;  
Men of prayer and men of action  
CLEAR THE WAY.

## NOTICES.

T. E. MOSELEY & Co., 469 Washington Street, invite the special attention of gentlemen to a large line of button and congress boots and gaiters which, for style and durability, cannot be excelled, and which they sell at very low prices.

## GENERAL THEOLOGICAL SEMINARY.

The Triennial Reunion of the Associate Alumni will be held on Tuesday next, the 9th instant. Early Communion in Trinity Church at 7 A.M. Social Reunion at the Hotel Brunswick at 8 o'clock. The Triennial Sermon will be preached at Trinity Church on the same evening, at 7.30, by the Rt. Rev. B. Wistar Morris, D.D., Bishop of Oregon and Washington.

R. B. VAN KLEECK,  
W. D. WALKER,  
Committee.

BOSTON, October 4.

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## The Churchman, DAILY EDITION,

Is published every morning during the General Convention. It is intended to provide each day a complete phonographic report of the debates and business in the House of Deputies on the preceding day.

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Or in the Chapel of Emmanuel Church.

## DAILY EDITION.

SATURDAY, OCTOBER 6, 1877.

ENTERED according to Act of Congress, in the year 1877, by M. H. MALLORY & CO., in the office of the Librarian of Congress, at Washington, D. C.

## The Proceedings OF THE HOUSE OF DEPUTIES, IN A GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH, IN THE YEAR OF OUR LORD 1877, AS REPORTED FOR MESSRS. M. H. MALLORY & CO.

### THIRD DAY.

FRIDAY, October 5.

The Convention assembled in Emmanuel Church at 9:30 A. M.

Morning Prayer was said by the Rev. T. Gardner Littell, of Delaware. The Lessons were read by the Rev. Isaac G. Hubbard, D.D., of New Hampshire. The Benediction was pronounced by the Rt. Rev. Samuel Allen McCoskry, D.D., D.C.L., Bishop of Michigan.

On motion, the calling of the Roll was dispensed with, except as to Deputies not before present.

The following Deputies answered to their names:—

Central New York.—Mr. G. F. Comstock.  
Central Pennsylvania.—The Rev. Cortlandt Whitehead.

Florida.—Mr. D. G. Ambler.

Fond du Lac.—Mr. E. P. Brockway.

Kentucky.—The Rev. Jacob I. Shipman, D.D.

Mississippi.—Mr. P. P. Bailey.

Ohio.—The Rev. John W. Brown, D.D.

Rhode Island.—The Rev. Chas. A. L. Richards, the Rev. Charles H. Wheeler, Mr. Augustus Hoppin.

Vermont.—Mr. T. P. Redfield.

Virginia.—Mr. W. H. Taylor.

The minutes of yesterday's proceedings were read and approved.

Mr. COPPEE, of Central Pennsylvania. I wish to say in the interest of all who are in this House that we can hear scarcely anything that is said either by the Chair, the Secretary, or the gentlemen

on the floor; and perhaps it would be well if at the outset all the gentlemen, in speaking, would pitch their voices a little higher and make their articulation a little more distinct in order that all may hear.

The PRESIDENT. The President desires to make some communications that come in properly in this place. In copying the list of members of the Committee on the State of the Church, an error was made with reference to Western New York. The Rev. Dr. Ingersoll was appointed as a member of that Committee, and, by an error, the name of the Rev. Dr. Anstie was put in his place. This error will be corrected. The Rev. Dr. Ingraham, of Missouri, one of the members of the Committee on the State of the Church, is absent and will not be here for some time, and the Rev. Dr. Runcie, of that Diocese, is put in his place. The Rev. Mr. Fickett, of Mississippi, is also put in the place of the Rev. Mr. Marks, of the same Diocese, on the Committee on Unfinished Business. The Rev. Dr. Porter, of South Carolina, has exchanged with the Rev. Mr. Wheeler, so that Dr. Porter's name will be entered upon the Committee on Christian Education, a very fit place for either Dr. Porter or Mr. Wheeler.

Mr. Wheeler takes Dr. Porter's place in the Committee on Expenses.

On the Committee on Unfinished Business, Mr. Holbrook, of Minnesota, will be put in the place of Mr. Cole, who will be absent.

There are some few other changes to be made, which the President, by permission of the House, will make without announcement.

The President would say, that inadvertently, or rather through his ignorance of the decease of one of the members of the House, the name of the member-elect was inserted on a committee yesterday, but it was immediately changed, although the change was not announced to the House. That was Mr. Howe, of Pittsburgh.

The PRESIDENT also desires to say in favor of courtesy, that while he does not think that the House would call him to account for any omission upon any committee, or for any appointment inasmuch as the House has left that in his hands; yet his action in reference to the late President of the House, who, for so many years, has so faithfully and courteously and excellently served the House might appear a little questionable. He has not been put upon any committee because the present chairman thought that it was due to his long service that he should not be forced to serve upon the Standing Committees during this session unless he should choose; but the House may put him upon any special committee, and the Chair will be very glad when a Committee is called for which requires experience as well as judgment and learning to find that his name is inscribed upon such Committee. The chair may be mistaken in this view, but it has been taken with all courtesy, and with a desire to accomplish that which we believe would be the wishes of the gentleman concerned.

### THE ART MUSEUM.

The PRESIDENT. The Trustees of the Art Museum extend to the members of the Convention an invitation to visit that Museum, and ask them to appoint some evening when they will visit it between eight and ten o'clock. The House of Bishops has selected Saturday evening, October 13th, and the Trustees hope that the House of Deputies may find it convenient to select the same evening.

Mr. SHATTUCK, of Massachusetts, moved that the House of Deputies accept the invitation for Thursday evening, October 17th.

The motion was agreed to.

The SECRETARY. I desire to say that the Secretary wishes to have a correct list of members printed and ready for distribution on Monday next, and he would like to have all members of the House send or hand to him such names as may be necessary from their respective deputations.

The PRESIDENT. Any Deputies who have lists of the nominations of trustees to the General Theological Seminary are requested to send them to the Secretary presently, as the Committee on the General Theological Seminary desire to have them in their possession. The House will now enter upon the daily order of business.

Mr. PARKER, of New Jersey. There were quite a number of communications from different Dioceses in relation to the proposed constitutional amendment, which were sent directly to the Secretary. I know that the communication of the Diocese of New Jersey was so disposed of. I would like to inquire if this is the proper place to offer a resolution in regard to the reference of those communications thus sent, to the Committee on Amendments to the Constitution.

The PRESIDENT. Those communications, so far as they were in the hands of the Chair or of the Secretary, were referred to that Committee yesterday.

Mr. PARKER, of New Jersey. Then that will obviate the necessity of any further action.

The Rev. Dr. DEKOVEN, of Wisconsin. The following preambles and resolutions were adopted in the Diocese of Wisconsin, June 20, 1877:—

Whereas, The American Branch of the Catholic Church universal includes in its membership all baptized persons in this land; and

Whereas, The various bodies of professing Christians, owing to her first legal title, do not realize that the church known in law as the "Protestant Episcopal Church," is, in very deed and truth, the American Branch of the one Catholic Church of God. Therefore, be it

Resolved, That the Diocese of Wisconsin, sympathizing with the efforts being made to remove the words "Protestant Episcopal" from the legal title of the Church, do request its Deputies, in General Convention, to aid any and all efforts looking towards the restoration of her catholic and apostolic title as the Church in America.

The said resolutions were amended so as to read as follows, and were then adopted:—

Resolved, That the Deputies to the General Convention from this Diocese be requested to ask of the General Convention the appointment of a constitutional commission to which the question of a change of the legal title of the Church, as well as similar questions, may be referred.

In accordance with this request of the Diocesan Council of Wisconsin, the following resolution is now presented:—

Resolved, That the House of Bishops concurring, a Constitutional Commission be appointed, to consist of seven Bishops, seven presbyters, and seven laymen, to consider the question of a change in the legal title of the Church; and also to consider what other amendments, if any, will be made in the Constitution of the Church in contemplation of the second century of growth upon which it is about to enter, and that they be instructed to print and circulate their report at least one month before the meeting of the next General Convention.

I only want to move that this resolution be referred to the Committee on Constitutional Amendments. In making that motion, I should like to remind the House, that at the last General Convention, a resolution was presented, appointing or concerning the appointment of a Constitutional Commission; that that resolution (if I remember correctly) passed the House of Bishops; that it was unfavorably reported upon to this House by the Committee on Constitutional Amendments; and that then, a vote being taken, it was lost by but a small majority. The object, of course, of this resolution is simply to present it to the Committee, that they may make a report upon it, and when that Committee makes its report, I will ask the privilege of saying some words upon the subject itself, namely, the appointment of a Constitutional Commission.

I move that this resolution be referred to the Committee on Constitutional Amendments.

The PRESIDENT. The Deputy from Wisconsin presents a preamble and resolutions, passed by the Diocese of Wisconsin, June 20, 1877, on the matter of the name of the Church. A motion is made that these be referred to the Committee on Amendments to the Constitution.

Mr. PARKER, of New Jersey. I second the motion.

The Rev. Dr. SCHENCK, of Long Island. I desire to say, that out of courtesy to the communications that we have received from one of the Dioceses of the Church, I will not make a motion to lay either the resolution or the communications upon the table, for I think that the communications, coming in such a dignified form, are entitled to the highest respect of this body. I therefore shall not vote upon the question at all, but shall make no opposition to its going to the Committee to which it has been directed by the resolution which has just been offered. But I will take occasion here to say that whenever that report does come in, I shall move to lay it on the table, in order to avoid any unnecessary—

The Rev. Dr. RUDDER, of Pennsylvania. [Interrupting.] I rise to a point of order. There should be no debate upon a resolution which proposes to refer.

The Rev. Dr. SCHENCK, of Long Island. I will at once defer to my brother, and hope he will as strictly comply with the rules of order as he desires to have me do.

The Rev. Dr. HARE, of Pennsylvania. I move to lay the resolution upon the table.

A DEPUTY asked that the memorial be read.

The Rev. Dr. RUDDER, of Pennsylvania. I rise to a point of order. I asked, yesterday morn-



ing, at the opening of the business session, whether the House was in order, and ready to proceed, according to the order of business. I understood the President to say that it was. I then intended to read a memorial, but was informed by the Chair that it was out of order to do so.

The PRESIDENT. I will say to the Deputy from Pennsylvania that it has always been the custom to read memorials which have come from so high an authority as a Governor; and while I am aware that the rule of order says that a petition or memorial shall not be read except by consent of a majority of the House, I have never known an instance in which a memorial from a Governor has not been read by general consent. Unless a motion is made that this be read, the reading must be stopped.

The Rev. Dr. ADAMS, of Wisconsin. I move that it be read.

The motion was agreed to.

The PRESIDENT. The Secretary will proceed to read.

The preamble and resolutions were again read by the Secretary.

The Rev. Dr. DeKOVEN, of Wisconsin. Allow me to say that I stand in respect to the disposition of this resolution by saying upon the table. There are, of course, in that resolution, two things: the one refers to a change of name, as to which, of course, there is a great deal of feeling; the other refers to the appointment of a Constitutional Commission to consider whether any amendments should be made in the Constitution. The two things are separate and distinct.

The PRESIDENT. I think that the explanation is of sufficient length. It is hardly admissible under the rules, and perhaps you have said sufficient in respect to it.

The Rev. Dr. GOODWIN, of Pennsylvania. The rule does not authorize an explanation, but not upon a motion to lay upon the table which must be decided without discussion.

The PRESIDENT. The motion is to lay upon the table the resolution to refer these resolutions to the Committee on Amendments to the Constitution.

The motion was lost.

The PRESIDENT. The question now is on referring this resolution to the Committee on Amendments to the Constitution.

Mr. MONTGOMERY, of Western New York. I rise to a point of order. There is no memorial as such, before the House. There is a preamble reciting proceedings of the Diocese, and a resolution, which is not, however, adopted. He then recites the resolution as it was adopted, and follows it up by a resolution of his own. I do not mean to object to the matter of order; for I find so many contrary instances to all positions, and to see the usual course taken; but I object to this course of laying the memorial on the table, because the memorial, as such, is not before us.

The PRESIDENT. I think, pending this resolution, to refer this to the Committee on Amendments to the Constitution, the memorial cannot be laid upon the table.

The Rev. Dr. DeKOVEN, of Wisconsin. There are two things in the resolution to which I wish to refer, by way of further explanation. The first is the resolution to change the name, about which there is a great deal of feeling, some persons being very strongly opposed to it, and I appreciate entirely the feeling which people have in regard to that matter. The other point is in regard to the appointment of a Constitutional Commission to consider whether any amendments are necessary to our Constitution. Of the two, permit me to say that I regard the latter as of the higher importance. It will be given to the power of this House, and of the Convention on Constitutional Amendments to cast out all that relates to the change of name. If it be considered desirable, but the matter with regard to the Constitutional Commission, is a thing which I am sure will command itself, as I hope, an unanimous feeling of this House when it is considered. The other may wait. When the matter is brought before us it will admit of separation, and that part may be set out to the general feeling is against it. The other part I should be very sorry to see go down because it happens to be connected with something which it is quite possible to cast out of it, if desirable.

Mr. BLAIR, of Maryland. I ask for a division of the question.

The PRESIDENT. The question is simply upon referring the resolution to the Committee on Amendments to the Constitution.

Mr. BLAIR, of Maryland. With the permission of the reverend moderator from Wisconsin, I will state that I understand that the resolution has reference to two distinct and independent subjects, and that the House should consider them separately in reference to each other, and not generally as a whole. I hope that a vote may be taken upon the reference of the question as to the change of the name of the Convention to a convention.

The PRESIDENT. I will now to the Lay Deputy from New York that the resolution as finally adopted by the House in Wisconsin appears as follows, only that latter part, and that the first part is relative to the change of name is not in that resolution.

Mr. BLAIR, of Maryland. Then I understand from the Chair that that subject was not referred?

Rev. Dr. FULTON, of Wisconsin. Allow me to make a word of explanation. The change of name is included in the resolution of the Diocese of Wisconsin, and it is proposed to refer that resolution concerning a Constitutional Commission, and committing to that Commission also the subject of a change of name. About that there is no kind of doubt. I think that no doubt ought to be left in the mind of anyone that this includes both matters. I do certainly think (holding my own opinion, which I can not now ready to express upon this subject), that when the Diocese of Wisconsin presents a memorial for consideration, not by the House directly, but by a committee of the House, such hearing cannot properly be denied it. I trust that the motion to refer, which leaves everything open for future discussion, will prevail.

Rev. Dr. CRAIK, of Kentucky. I do not quite understand the motion of the Deputy from Maryland, with regard to the division of this resolution. The truth is, that the resolution from the Diocese of Wisconsin is not yet before us. It was read as a part of the speech of the Deputy from Wisconsin, and may very properly be sent to the clerk's desk. The thing before us is the resolution, which, as a member of this House, has offered for our consideration. That resolution contains two entirely distinct things. The gravamen—the matter of importance, as was shown by the memorial and by the speech—is the change of the name of the Church. The Constitutional Commission, which the gentleman says is the more important matter in his mind, comes in as a sort of tail or adjunct to the principal matter. I think that many who are interested in the Constitutional Commission will feel very much pained to have it so connected, so associated. They do not want it to be treated with this other proposition which, it seems to me, for the good of this Church, for its good name in this land, should be once and put down by this House. I shall therefore second the motion of the gentleman from Maryland to divide the question, hoping that that part of the resolution which refers to the change of name, will be laid upon the table as a prompt expression of this House in regard to a matter involving so great mischiefs, and which will produce such painful feeling in this House and in this whole Church. When the second part of the resolution comes up—as to the Constitutional Commission—I will, of course, be glad to consider that.

The PRESIDENT. The resolution is:

Resolved, That the House of Bishops, desiring that a Constitutional Commission be appointed, to consist of seven Bishops, seven Presbyters and seven Laymen, to consider the question of a change in the legal title of the Church, and of a vote for and against amendments, if any, shall be made in the Constitution of the Church in contemplation of the general feeling of growth and growth which is about to occur, and that they be instructed to give and announce their report at such time and place as the meeting of the General Convention.

The division of this resolution is practicable, although it is difficult. It can be accomplished only by leaving out the words, "to consider the question of a change in the legal title of the Church,"—the rest of the resolution, being with reference to the other point. The question, then, will be, upon the reference of the words in the resolution to this committee: "to consider the question of a change in the legal title of the Church," and then afterwards upon the remainder of the resolution. Of course, the Constitutional Commission—that part of it—will be connected with other branches of the question.

Mr. BATTLE, of North Carolina. I only wish to say one word upon this question. There is no man in this House who is more opposed to a change of the name of the Church than I am; but I think that the fair way to meet this question is to refer it to this Committee on Amendments to the Constitution. Let them make a report, and end it. I want it called now, and I think the most informed member of having it to be put to the Committee, and to have a report from that Committee upon the subject.

Mr. NASH, of New York. I desire to call the attention of the Chair to the question whether the proposition is divisible. If not, there is no subject of debate before us. A motion to refer is not debatable under the rule. Therefore the merits of any question involved in the proposition which is to be referred is not before the House for debate. The only motion before the House at the present time is the motion to refer, which is not divisible. It seems to me, no matter how many propositions may be involved in the subject referred, for the reason that the propositions are combined and not the subject of debate. I therefore raise the point of order that the motion made to divide this proposition is not in order, and I ask the Chair to sustain it.

Mr. MONTGOMERY, of Western New York. I think it will satisfy the matter to offer a substitute in place of the resolution first. As the question is to be put, I wish to separate it as a motion that the papers presented be referred to the proposed Commission with instructions for further action, as to the propriety of constituting the Constitutional Commission, and that the Commission report, by name or otherwise. I offer this as a substitute for the motion of reference.

The PRESIDENT. I think the point taken by the Lay Deputy from New York (Mr. Nash) is well taken under the 10th and 12th rules. The question, therefore, is upon the reference of this resolution. The Convention will understand that it is not the resolution of the Diocese of Wisconsin, but the resolution which accompanies it to which the motion refers. The motion is to refer this resolution to the Committee on Constitutional Amendments. A motion is now made by the Deputy from Maryland to refer to the committee with instructions to inquire into the propriety of constituting the Constitutional Commission, and that they report, by name or otherwise. Has the Deputy reduced his motion to writing?

Mr. MAGRUDER, of Maryland. It will be reduced to writing in a moment. May I first ask to have the resolution which the Deputy from Wisconsin has offered, read, in order that I may prepare my amendment to it?

The PRESIDENT. That resolution is not in writing. It is to the effect that the resolution laid upon the President's table be referred to the Committee on Constitutional Amendments.

Mr. MONTGOMERY, of Western New York. It seems to me that the objection that this motion to refer is not debatable, comes rather late after so large an expression of opinion has already been given. However, as the Chair has entertained a motion to instruct the Committee, that will involve debate as a matter of course. A mere motion to refer may not be debated, but when you propose an instruction to the Committee, you then call for debate. Without any reference to our views or feelings on this subject, and I confess my own feeling is at present very decided against any change of name (but I shall be very glad to hear argument upon the subject)—a change cannot be made by this Convention. It will take the action of the three powers here to do it. I had hoped that the courtesy would be shown to be distinguished as the Diocese of Wisconsin and its representatives here, as to refer, as a matter of course, any proposition which they wished to present to this House. Our motion will have all the more weight after treating it with all the forms of parliamentary law, giving it all the opportunity to be heard that any reasonable proposition ought to have, we give an overwhelming vote against it. But if we must do it in the way proposed, if we attempt to cut off a Deputy and call for the vote of this House on so grave a question without first hearing the sentiments of the members in regard to it, it will be said that we were afraid to meet the question. I do not believe that referring it to the Committee and having their report upon it, whether it be in any way or the other, will be apt to change the feeling of this House, however the Committee may be constituted.

The Rev. Dr. GOODWIN, of Pennsylvania. I rise to state my intention to move that the subject—their business of referring the resolution of the Deputy from Wisconsin—be laid upon the table. It is not my intention at present to oppose the appointment of a Constitutional Commission or of a committee for the revision of the constitution; but so that question came up for itself on its own merits, and at the proper time, without any reference to this subject.

The PRESIDENT. I would suggest to Dr. Goodwin that that motion has just been voted down, and cannot at present be renewed.

The Rev. Dr. GOODWIN, of Pennsylvania. There has been a motion since made to substitute.

The PRESIDENT. But that motion is not yet before the House. It has not been reduced to writing.

The Rev. Dr. GOODWIN, of Pennsylvania. What it is before the House, I propose to move that the communication and resolution from the Diocese of Wisconsin be referred to the Committee on Constitutional Amendments.

Mr. MAGRUDER, of Maryland. I will read the resolution which I offer as a substitute for the resolution of the Deputy from Wisconsin.

Mr. PARKER, of New Jersey. I rise to a point of order. There is a rule regarding all resolutions to be read by the Secretary.

Mr. MAGRUDER, of Maryland. I will read it that the Secretary may be better able to read it.

Resolved, That so much of the resolution of the Diocese of Wisconsin as relates to the subject of the Constitutional Commission be referred to the Committee on Constitutional Amendments, with instructions to inquire into the propriety of constituting the Commission to report by name or otherwise.

The Rev. Dr. LEWIN, of Maryland. I raise a question of order, and wish to inquire whether it is the resolution of the Diocese of Wisconsin that is referred to be referred with the memorial. It is the substance that the vote was taken before, it should be that it is not so.

The PRESIDENT. It is a proposition presented by the Deputy from Wisconsin which accompanies the resolution.

Mr. STEVENSON, of Kentucky. Do I understand that (that is to say) that the subject is divisible?

The PRESIDENT. Do you ask if there is anything in the resolution that is divisible?

Mr. STEVENSON, of Kentucky. Yes.



The PRESIDENT. It can be divided with some difficulty.

Mr. STEVENSON, of Kentucky. I shall move to refer this memorial. First, because I think every Diocese is entitled to the respect of having a memorial considered by a committee. We cannot kill any question. You may strangle it for a moment, but it cannot be killed. Dioceses constitute component parts of this great legislative assembly, and are entitled to be heard. Error ceases to be dangerous only when we are left free to combat it, and I shall vote, out of respect to the Diocese of Wisconsin, to refer this memorial, as I would out of respect to any other Diocese. I do not thereby commit myself to a concurrence with sentiments stated in that resolution; but I am not blind to the fact that in the various parts of this American confederacy—and in the Protestant Episcopal Church—there is a diversity of sentiment with regard to this proposed change of name. Let us meet it like men. Let us refer it to the Standing Committee on Amendments to the Constitution. Let that Committee report. Then let us discuss it, and then let us finally dispose of it. If you attempt to lay it upon the table, like Banquo's ghost it will rise again, and the Church will thus be tormented and kept in a ferment. Large bequests are now ready to be made, which we will lose if the name of this Church is changed. I am free and frank to say that out of respect to Wisconsin, I shall vote to receive this memorial, and I hope that the Committee on Constitutional Amendments will make a report either favorably or adversely. Then let us meet and discuss it in Committee of the Whole like men, and then after free and full discussion, let the Convention act, and let that be a finality. Then we shall know whether this honorable name, with all the clustering principles connected with it, is to stand or be blotted out.

Mr. MONTGOMERY, of Western New York. I rise to move that the amendment be laid on the table until we come to the motion on the reference.

Mr. BURGWIN, of Pittsburg. I wish to call the attention of the Chair to the 12th rule of order. When a member rises and offers a resolution and moves that it be referred to a committee, he has the right to do so, there should be no debate upon it. I understand the gentleman from Wisconsin has offered a resolution, and moved that it be referred to the Committee on Constitutional Amendments.

Mr. MONTGOMERY, of Western New York. I rise to a point of order. There is no motion before the House, except to table the amendment, and that is not debatable.

The PRESIDENT. I will say that the Chair was about to decide that the amendment presented by Mr. Magruder, of Maryland, was not in order; that instructions to the Committee would be in order, but that an amendment to the resolution of reference is not in order. I know it is a question somewhat disputed. The question now comes upon the reference of the resolution to a committee.

Mr. BURGWIN, of Pittsburgh. Allow me to say that the intention of the 12th rule of order was that any member rising to present a resolution, and wishing to have it referred to a committee, should have the right to do so without debate. Any motion or resolution which was respectable in its nature, he should have the right to send to a committee without debate, and I take it that this whole debate has been out of order, and that we ought to have had a vote upon the motion at once, and without debate. If the ruling of the Chair be correct, that any member may rise and move that the reference be with instructions, you might as well nullify the rule at once, because such instructions could only be given after a debate.

The PRESIDENT. The ruling of the Chair is not that the reference may be with instructions, but that any member may add instructions after the reference has been made to the committee. The question now is upon the reference itself.

The Rev. Dr. GOODWIN, of Pennsylvania. I ask for a reading of the resolution.

The PRESIDENT. The resolution is simply—resolved, that the resolution presented by the Deputation from Wisconsin be referred to the Committee on Constitutional Amendments.

The Rev. Dr. GOODWIN, of Pennsylvania. What is that resolution? Is it a resolution of the Convention?

The PRESIDENT. That resolution has been read several times.

*Resolved*, the House of Bishops concurring, That a Constitutional Commission be appointed, to consist of seven Bishops, seven presbyters, and seven laymen, to consider the question of a change in the legal title of the Church, and also to consider what other amendment, if any, should be made in the Constitution of the Church in contemplation of the second century of growth upon which it is about to enter, and that they be instructed to print and circulate their report at least one month before the meeting of the next General Convention.

And it is moved that this resolution be referred to the Committee on Constitutional Amendments.

The motion to refer was agreed to.

The PRESIDENT. The resolution is referred.

Now it is in order, at the proper time, to instruct the Committee.

Mr. MAGRUDER, of Maryland, moved that the Committee be instructed to inquire into the expediency of the appointment of a Constitutional Commission.

The PRESIDENT. If you will write out instructions, they will come in in due time.

The Rev. Dr. FARRINGTON, of New Jersey, presented the Triennial Report of the Board of Trustees of the General Theological Seminary, and moved its reference to the Committee on the Seminary.

It was so referred.

Mr. WELSH, of Pennsylvania, offered the following:—

*Whereas*, A very large proportion of men whose lot is labor, are not in living connection with any Church, and being thus separated from the divinely ordained means of grace, have acquired habits of profanity, and have yielded to other corrupting influences, ruinous to their own spiritual welfare, and through dangerous organizations are arraying themselves against the very capital that affords them profitable employment, and

*Whereas*, Forgeries and other equally glaring frauds now super-abound in high places, extending even to the trusted ones in church and state, and

*Whereas*, The only known remedy for these evils entrusted by God to the Christian Church, has been brought before this Convention, and its practical consideration urged in a sermon delivered at the opening of the session; therefore

*Resolved*, That this Convention, the House of Bishops concurring, enjoin the clergy to urge upon all lay men and women the obvious Christian duty of uniting with them in working as our Lord did when upon earth, by "individual loving, sympathising ministries to single souls."

Second. To ascertain and provide for the spiritual needs of the neglectors of their souls, by establishing adult Bible classes and mothers' meetings, into which they can be drawn by loving assidues, taught, trained and spiritually nourished until prepared to profit fully by the regular services of the Church.

Third. To promote the establishment of Brotherhoods and Sisterhoods and other churchly agencies, by which the social element may be reverently developed.

Fourth. To provide frequent and varied services to which all shall be freely invited and cordially welcomed by those who hold in trust God's superior intelligence, literary leisure or social position, that the rich and the poor may, as in the Primitive Church, worship together in the House of the Lord.

Mr. WELSH, of Pennsylvania. As a member of the Committee, I feel that there is a peculiar responsibility resting upon me in regard to this resolution, and I desire that the Convention should occupy some of its time in discussing such a vital question. My wish was that it should have been referred to the Committee. There are on this floor men whose long experience entitles them—

Mr. JUDD, of Illinois. I rise to a point of order. The 12th rule of order requires that such a resolution as this shall lay over until the following day, and then come up as unfinished business, if objection be made to its consideration.

The PRESIDENT. Do you make such objection?

Mr. JUDD, of Illinois. I prefer to see the resolution of my friend from Pennsylvania before entering upon its discussion; and, therefore, I object.

The PRESIDENT. It was understood that the gentleman from Pennsylvania was merely to explain the resolution, which was regarded, in a measure, as reading the resolution.

Mr. JUDD, of Illinois. I will not object to that.

Mr. WELSH, of Pennsylvania. I claim it as a right under the rules of the House.

The PRESIDENT. I think that there is no rule of the House on that point.

Mr. WELSH, of Pennsylvania. If you will refer to the rules, you will find that I am entitled to be heard. I had hoped that the subject yesterday would have been referred to a committee. Failing in that, I feel constrained to bring it before the House, for it is a practical question that should be discussed. I was very glad this morning to understand that there will be, in a day or two, a similar subject brought before the House of Bishops. I therefore move that it be taken from the calendar on Monday next, at eleven o'clock, and made the order of the day.

The motion was agreed to.

The Rev. Dr. HARE, of Pennsylvania. Within five minutes the Secretary of the Convention of the Diocese of Pennsylvania has handed me the paper with respect to the action of the Convention on the proposed change of the name of the Church. I move that this be referred to the Committee on Constitutional Amendments.

The motion was agreed to.

The Rev. Dr. LEEDS, of Maryland. I wish to call for the amendment to the first rule of order.

The PRESIDENT. Dr. Leeds yesterday presented an amendment to the Rules of Order, which was laid over until to-day. He now calls it up and it will be read by the Secretary.

The SECRETARY (reading):—

*Resolved*, That the first Rule of Order be amended so as to read as follows: The daily sessions of the Convention shall be open with the morning service of the Church.

The Rev. Dr. LEEDS, of Maryland. I do not think that that proposed amendment calls for any remarks of commendation.

The Rev. Mr. HARRIS, of Tennessee. I beg

leave to offer an amendment. I move that it be so amended as to read: "That the daily sessions of this House shall be preceded by morning prayer."

The Rev. Dr. LEEDS, of Maryland. Will that cover the reading of the Litany on Litany days and of the anti-communion service on Holy days—morning prayer, as a part of the proceeding of this House? We call it "morning service" in order to have a more comprehensive phrase. I should object to the announcement that the House should be preceded by prayer because it would imply that it was an independent service.

The Rev. Mr. HARRIS, of Tennessee. If the House desires to have any service, the morning prayer is the suitable service to precede the sessions of this body.

The PRESIDENT. The question now is on the amendment offered by the Rev. Mr. Harris, of Tennessee.

Mr. MONTGOMERY, of Western New York. I suggest that it should read:—"That the daily sessions of this House shall be opened with Morning Prayer." Then I think that the views of both Deputies will be reconciled. This amendment seems to make the service, not a part of our proceedings, but of our session.

The PRESIDENT. The Lay Deputy from Western New York offers as an amendment that the words "Morning Service" shall be changed to "Morning Prayer," so that the rule shall read:—"Daily sessions of the Convention shall be opened with Morning Prayer." The question now is on the amendment to the amendment by the Deputy from Tennessee.

Mr. MONTGOMERY, of Western New York. Before the motion is put I would like to explain the amendment. The gentleman from Maryland moves that the daily sessions of the House be opened with the morning service. The gentleman from Tennessee moves that the morning prayer shall precede the sessions of the House. His object is, as I understand it, not to make the service a separate part of the sessions of the House—not to separate it from the sessions of the Convention—but to substitute daily morning prayer simply for the whole morning service, including the Litany and the communion service. The object of my motion was to meet the original proposition of the Deputy from Maryland that the session should open with morning prayer instead of with the morning service so as not necessarily to have the Litany on Wednesday. I think that there is very great objection to the amendment of the gentleman from Tennessee so far as it makes the religious service preceding an independent part of our session. Being a Council of the Church the morning prayer should be added in the councils of the Church.

On the motion to amend, a division was called for, and it was determined in the affirmative.

The PRESIDENT. The amendment to the amendment offered by the Deputy from Western New York is carried. Shall the resolution, as amended, be now adopted and made the rule of order?

Mr. MAGRUDER, of Maryland. I will call attention to the fact that the amendment offered was an amendment to an amendment, and now the question is on the adoption of the amendment offered by the Deputy from Tennessee, as amended by the motion by the gentleman from New York.

The PRESIDENT. The question will be upon the amendment of the Deputy from Tennessee as amended. The amendment offered by the Rev. Dr. Harris of Tennessee, is as follows: "That the sessions of this House shall be preceded by morning prayer." The amendment to that, which has just been adopted, is, "that the daily sessions of this House shall be opened by morning prayer."

The Rev. Mr. MARKS, of Mississippi. I suppose it is understood by the House that the effect of the amendment offered by the Clerical Deputy from Tennessee, as amended, will be to exclude the Litany from the opening service of this House. The only religious service regularly held in connection with this House, in which we come together with our Right Reverend fathers and invoke the blessing of Almighty God and the presence of His spirit upon our session, is the morning service. It is certainly not our desire to exclude the Litany from the service of this House, as it will be by the resolution now offered.

The Rev. Dr. FARRINGTON, of Northern New Jersey. It is the custom, I believe, to invite members from the House of Bishops to unite with us at our worship in the morning, and I ask the House whether we shall take this proposed action without reference to the wishes and feelings of our Right Reverend fathers. If the amendment is restricted to the morning prayer we cannot use the Litany on litany days, and we cannot have the Ante-Communion Service on Saints' days. Is it right for us to take this order without any reference to the wishes of the Bishops of the Church? Would it be perfectly agreeable to them to come here and worship with us, and not read the Litany or the Ante-Communion Service on Saints' days? As I understand the Chair, the reverend gentleman from Maryland simply wished to change the phraseology. It says, as the order stands now, that "The morning service shall be performed." We all feel that that



language is objectionable, although we may have precedents for its use. As I understand the gentleman who offered the resolution of amendment yesterday, he simply wished to bring about a change in the phraseology. I entirely agree with him that the order may very properly be changed, and, therefore, I shall vote for the original resolution: "That the daily sessions of this House be opened with the morning service of the Church," leaving it thus open to the Bishops who preside at the morning service to have the Litany, and to have the Ante-Communion Service read if they desire. It seems to me that the original resolution should be adopted, and that the amendment should not receive the affirmative action of this House. I am therefore opposed to the amendment.

The Rev. Dr. ADAMS, of Wisconsin. I move that the whole thing be laid upon the table.

The PRESIDENT. The question was on the amendment of Dr. Harris, of Tennessee, as amended by the Lay Deputy from Western New York. It is now moved that the whole matter be laid upon the table.

The motion to lay upon the table was lost.

The PRESIDENT. The question now is upon the amendment as amended. As amended it reads: "The daily sessions of this House shall be opened by morning prayer." The original rule is, "The daily session of this House shall be opened with the morning service of the Church." As amended it reads: "The daily sessions of this House shall be opened with the daily morning prayer of the Church."

On motion by Mr. BURGWIN, the amendment as amended was laid upon the table.

The PRESIDENT. The amendment was laid upon the table, and the question now returns to the original resolution: "Resolved, That the phraseology of the first rule of order be amended so as to read as follows: 'The daily sessions of this House shall be opened with the morning service of the Church.'"

The resolution, as amended, was adopted.

#### MEMORIALS.

The Rev. Dr. SEYMOUR, of New York. I have a memorial of certain Alumni of the General Theological Seminary, the scope of which is to request such changes in the constitution of the Seminary as will permit the Alumni of that institution to vote for Dean and Professors of the same.

On his motion the memorial was referred to the Committee on the General Theological Seminary.

#### AMENDMENTS TO THE CONSTITUTION.

The Rev. Dr. BENEDICT, of Georgia. I desire to make a report of the Committee on Constitutional Amendments.

The PRESIDENT. A report was to be presented before 12 o'clock to-day, by the Committee on Constitutional Amendments. The House will now listen to the report.

The Rev. Dr. BENEDICT, of Georgia. There has been some difficulty in meeting with the Committee, from the fact that we were not able to obtain certain certificates to the effect that the Dioceses had been notified of the contemplated changes in the Constitution. *Prima facie* evidence of such notification, sufficient to satisfy the members of it, was in our hands. It is suggested that if any doubts are entertained on this subject, they should be stated, and perhaps it will cause a delay of three or four days in the consideration of the matter. If, however, the House is satisfied with these evidences of notification as the Committee is satisfied, the report is ready to be presented.

Mr. MONTGOMERY, of Western New York. I move that the report be received, and that the presentation of formal evidence be reserved for a future report of the committee, and until then no change shall be made in the Constitution.

Objection being made to this motion, it was withdrawn.

The Rev. Dr. DALRYMPLE, of Maryland. The Diocese of Maryland has never received notice of these constitutional amendments. I can certify to that fact if necessary.

The PRESIDENT. Unless some objection is made the report will now be read.

The Rev. Dr. BENEDICT then read the report, as follows:—

#### REPORT OF COMMITTEE ON AMENDMENTS TO CONSTITUTION.

In 1868 the Dioceses of Texas and California sent memorials to the General Convention praying for relief for their over-burdened Bishops and the better Episcopal supervision of vast portions of their Dioceses. The object has been pressed upon the Convention at every session since. The Convention manifested great desire to afford the relief implored of it. Constitutional difficulties were the chief if not the only difficulties urged against it. But in 1871 the House of Clerical and Lay Deputies passed an amendment to the constitution providing for the erection of Missionary Jurisdictions within the limits of organized Dioceses too large for the Episcopal supervision of the Bishop thereof. It was identical in scope and purpose with the amendment now under consideration. The fate of that proposed amendment is set forth in the report of your Committee on Constitutional Amendments. (Journal 1874, p. 53, paragraph the third), as presented by the Rev. Dr. Hall, Chairman.

"It was passed by the House of Delegates on the 25th of October, 1871, and sent to the House of Bishops for

their concurrence. On the following day the House of Delegates finally adjourned and on the next day the House of Bishops also adjourned, without having taken any action on the proposed amendment."

It was decided in this House in 1874, that all previous legislation had failed and come to nothing because of lack of concurrence on the part of both Houses in convention. This failure was regretted, and the Convention applied itself to remedy, if possible, the inconvenience resulting. The House of Bishops (Journal, 1874, p. 291) took action looking to the immediate dismemberment of the Diocese of Texas. The House of Deputies did not concur, and on the ground that it did not recognize the right of the Convention, even with the consent or at the request of the Bishop and Convention of any Diocese, permanently to dismember a Diocese. (The reports of your Committee on Amendments to the Constitution, which reports the House of Deputies sustained, are found on pp. 89, 90, and 113, Journal of 1874). A Joint Committee of Conference was created. The report of that Committee is found on pp. 134, 135 (Journal, 1874). The last two paragraphs of that report are as follows:—

"Whereas, while grave doubts are entertained by many, of the power under the Constitution to permanently alter the territorial extent of a Diocese in this form, yet impressed by the great necessities of the Church in that Diocese, and of the justice of her claim for prompt relief, therefore

Resolved, The House of Bishops and House of Deputies concurring, that the General Convention hereby signifies its consent and agreement to the limitation of the jurisdiction of the Bishop and Convention of the Diocese of Texas, to and within the limits above indicated until such Constitutional Amendment and legislation thereunder can be secured as are necessary to remove the double aforesaid, and that in the meantime the territory outside the limits aforesaid, and within the State of Texas be held and treated as missionary territory and subject to Missionary Jurisdiction."

In the Report both Houses concurred. The case of California is involved in that of Texas. The Missionary Jurisdiction of Western Texas and Northern California were erected. Missionary Bishops were elected, consecrated and sent out. In the meantime Northern and Western Texas are still within the Diocese of Texas, and Northern California is a part still of the Diocese of California. It was, and is now, so far as we are informed, the wish of all parties concerned, that the limitations of the jurisdiction be now made the bounds of the Dioceses and the Missionary Jurisdictions be permanently established.

The subsequent action of the General Convention, to do this constitutionally, and to allay the "grave doubts" already alluded to, is to be found on pages 156 and 191 of the Journal of 1874. On page 156 is the report of your Committee on Constitutional Amendments recommending the amendments now before us, word for word, and on page 191, the following message from the House of Bishops was presented:—

"MESSAGE 81. The House of Bishops informs the House of Deputies that it concurs in Message No. 66 from House of Deputies, relating to an amendment of Article 5 of the Constitution, as to constituting a Missionary District out of an organized diocese."

It appears, therefore, to your Committee, that the adoption of this proposed amendment will enable the Convention to take constitutional action on the questions presented in the cases of these Missionary Jurisdictions.

Your Committee, therefore, recommends the adoption of the following resolution:—

Resolved, That this House ratifies the proposed Amendment to the Constitution, found in page 375 of the Journal, in the following words:—

"The General Convention may, upon the application of the Bishop and convention of an organized diocese, setting forth that the territory of the diocese is too large for due Episcopal supervision by the Bishop of such diocese, set off a portion of such Diocesan Territory, which shall thereupon be placed within or constitute a Missionary Jurisdiction as the House of Bishops may determine."

The Rev. Dr. BENEDICT, of Georgia. I have but little to add to the report, except to say, that this action, to all appearances, would have been consummated three years ago, but for the failure of the House of Bishops to concur in the action, owing to its adjournment two days after the passage of the resolution of the House.

The Rev. Mr. HILL, of California. I move that we proceed at once to the consideration of the Report on the Constitutional amendments.

The PRESIDENT. The report is read as matter of course, on rules of order. It is now moved by Mr. HILL that we proceed immediately to consider the resolution which follows the report.

The motion was agreed to

The resolution accompanying the report was again read.

The Rev. Mr. HILL, of California. I did not mean to begin the discussion of this resolution, but coming from a Diocese that is interested—and greatly interested—in the adoption or the rejection of this amendment, I thought that I would ask a few minutes of the time of the Convention before proceeding to consider the merits—of which I shall say very little—I desire to call the attention of my legal friends—and I particularly name my friend from Pittsburgh, and the able Deputy from Virginia—to a little trouble in my mind with reference to it. Not feeling competent to discuss or decide any legal question, I ask that they give them their consideration. My trouble is this—and it is a trouble which I fear will arise in case of the rejection of this amendment. From all that I have heard and read, I am fearful of that result. I beg my legal friends to remove my doubts if they can. What I ask is, in what condition will the Missionary Jurisdiction be left if this resolution be rejected? Will it be wiped out of existence? If it fails, I know that it cannot take away the spiritual

power of the Bishops consecrated, but will you not set them loose to travel around in other men's Dioceses?

By our code in California—I know not how it is in Texas—property cannot be held, or transmitted, or passed over to a corporation not in existence. Assuming that this was a body and that it went on to elect its Standing Committee and its other bodies, what becomes of the power in that State that may receive property? It has received property; but if that depends upon the adoption of this amendment and the amendment fails, and you wipe that out of existence, where is the corporation which under the laws of California can receive and hold this property? This is a serious question, and I most respectfully ask my friends from Pittsburgh or Virginia to tell me what will be the legal effect of a defeat of this amendment?

I wish to say a word further, as to the merits of the amendment. I shall vote for it. In all that I have read or heard against it I have only seen or heard of one solid objection. That was that this amendment seemed to be a very convenient way for those Bishops who complain that their jurisdictions are too large to cut off a slice and throw it upon the general Church to sustain. Here the money argument comes in. Perhaps it does apply. And yet if it be so, and in behalf of the worthy Christian Convention of California, I deny that that argument entered into our consideration at all; but admit that it be so, I still think that the Church can meet that additional burden. It makes me blush sometimes to hear these arguments that are raised because we have an empty treasury. The eloquent gentleman who preached to us last night (Dr. Schenck), told us how this treasury might be filled.

There is in this city a noble temple of God, which we have met in. We have admired its proportions. There may be some who think it has cost too much. But I do not. I am glad to see that the churchmen, in Boston are willing to devote their hundreds and their thousands and their hundreds of thousands to beautify the sanctuary of the Lord. But it is not that point I refer to, it is this. If a part only of the churchmen of this one city are willing to raise the means to build that church and pay for it, cannot the whole Church raise an amount equal to the interest of the cost of that church? If they will but give that amount, they can send forth ten new Missionary Bishops, and support them. Another point that I wish to make is that if they can only have this interest and the cost of the needless extravagances of the ladies and daughters of members of this Church for one year, they can enable each one of these Missionary Bishops to build his own cathedral, his schools, a little church in every village and hamlet. The third point I wish to make and perhaps it is a personal one, but I hope not unparliamentary—is that the cost of the cigars used by the Clergymen in any one Diocese will send to those Missionaries all the Clergymen they will need for a generation to come. But if you must smoke the cigars, you can at least send an equal amount for that purpose. I am among those who believe that no one man ought to trespass upon the time of so large a body; I believe in using a condenser, and therefore, with these few remarks I will close, expressing the hope that the amendment will be adopted.

The Rev. Dr. HARE, of Pennsylvania. I beg leave to say that we have no authority under the Constitution to proceed with this question at all, for the reason that it appears that the Diocese of Maryland was not notified of any proposed changes. The 9th Article of the Constitution provides, "All alterations shall be first proposed in one General Convention, and made known to the several Diocesan Conventions, before they shall be finally agreed to or ratified in the ensuing General Convention." I have heard that a telegram had been sent in order to ascertain whether the late Secretary of the Convention had not transmitted to the Diocese of Maryland the requisite notice. I answer, that it matters not whether the transmission was or was not made. The Constitution says that the proposed changes shall be first proposed and made known to the several Diocesan Conventions before they shall be finally agreed to or ratified. I submit, therefore, that every action upon every proposed change is out of order.

The Rev. Dr. HUNTINGTON, of Massachusetts. I wish to say that the legislation of this Church is at the mercy of the United States mail if the argument of the gentleman is to hold. I wish to ask the legal gentlemen of the Convention to tell us whether it be not the fact that notice is held to be served when a person appointed to serve it has complied with his duty?

The Rev. Mr. MCCOLLOUGH, of South Carolina. I wish to ask if the Diocese of Maryland did not receive a printed copy of the Journal? The notice appears in the printed copy of the Journal.

The PRESIDENT. The Chair cannot rule it out of order without evidence. The evidence does not appear to be perfect before the Chair at present that the Diocese of Maryland did not receive the due notice. The Chair does not dispute the statement of the venerable Deputy from Maryland, but the question has other ramifications. If the notices were sent to the proper authorities of the Diocese of Maryland, even though not laid before the Convention, it will be a legal question to be determined by this body whether the notices had been



properly given. The Chair, therefore, does not propose to stop the debate of the Convention, or to stop action upon this matter, except by direction of the House.

Mr. MAGRUDER, of Maryland. I think it has been decided by the highest courts of the country that that which is not of the essence of the thing to be done is considered as merely directory, and whether it is done or not does not invalidate the proposed action. I will give an example: Our Constitution provides that the sheriff shall give notice of an election; and it was supposed that if he failed to give that notice the election was invalid. The courts, however, have no hesitation in saying that this was a duty of the Sheriff, and that his neglect to do it was not to deprive the body of the people of the right to choose their officers, as the Constitution also directed it to be done; that it was not to be in the power of a mere ministerial officer, by death or accident or wilful neglect, to deprive the body of the people of this great function. Now, suppose that by an accident this was not sent? Is it possible that the great powers of the Convention ought to be taken away because of this accident or wilful neglect? They have also decided this (I refer now to cases familiar to me in the decisions of the Courts of my own State)—The Constitution directs that the Legislature enacting a law should enact it as a part of the code. There is express directions that they should do it in that way. But our House or Court decided that it was merely directory, and that a law enacted in a different way was perfectly valid. It also decides that while there is a provision of the Constitution directing that certain enacting words, "Be it enacted by the General Assembly, &c.," should be inserted in every law, the omission of these words did not invalidate the law if the law was properly enacted in other respects. Now the only trouble here, as I understand it (there is no question raised about its having been sent to the Diocese of Maryland)—the only question is whether the notice was received. The presumption would be that the proper means of sending it were employed. It does not appear to have been sent by a messenger. It may have been entrusted to the mail. We must give reasonable construction to these things. This is not the essence of the thing. The Diocesan Conventions were not to take any action upon it. It was simply to give information of it to the Church at large, in order that it might intelligently act upon it. The object of it was that it might be well known; that there might be a general understanding of the matter that was to be acted upon. It is not to be presumed that they have accidentally neglected to send this proposed amendment down, and if they have, it does not follow that that prevented its being known. You must construe laws according to their object. The object of this was to give information. It was not to defeat the action if it was not done. The object was simply to give the information; and if it was sent the presumption is that it was duly sent and properly sent, and by the only means which could be employed. And the mere fact that (by accident) one Diocese failed to receive it will certainly not invalidate the whole act. It says, "It shall be proposed to one General Convention and made known to the several Diocesan Conventions." Not made known in any particular way, but *made known*. Not necessarily sent by the Secretary of the Convention. There is a direction that it shall be sent to them for information. The mode of sending it is not prescribed. How do you know that it is not made known? It would be rather a wild presumption to suppose that it was not made known.

Mr. MOOAR, of Iowa. It may be well said that no particular mode of giving these notices is prescribed by the Constitution. Undoubtedly the Diocese of Maryland was cognizant of what was transacted in the General Convention. The main purpose of this provision is that each Diocese shall know and understand—

Mr. McCONNELL, of Louisiana. I rise to a point of order. I think there is nothing before the House but the original resolution which involves the subject matter which the gentleman is discussing.

The PRESIDENT. The gentleman is requested to discuss the resolution as presented by the Committee.

Mr. McCONNELL, of Louisiana. My point of order is, that the gentleman is discussing the question of the rights of the Diocese of Maryland, and there is nothing before the House upon that subject.

The PRESIDENT. The Chair decides that the notice to the Diocese of Maryland may fairly be brought up in the argument upon the question now before the Convention.

Mr. MOOAR, of Iowa. I so understood it, and I was going on to remark that Maryland had her representative in the Convention that adopted this amendment or proposed amendment. It is certain that if the representative of the General Convention did not inform that Diocese of what was transacted in the General Convention, the publication of the proceedings of the Convention was sufficient notice to the Diocese. The only question for us to inquire into is whether they have had sufficient notice of the action of the Convention. The pre-

sumption is very strong that the representatives in this Convention from Maryland would advise that Diocese of what transpired here. That would be their duty. In addition to that, as I said before, the minutes of the proceedings of this Convention, which contained in detail all the actions of the Convention, are placed before them, and they are familiar with the whole proceeding. In my opinion, the question presented is a merely technical one, and, under the circumstances of the case, should have no weight.

Mr. MAYNARD, of Central Pennsylvania. The question of notice is a preliminary question, but it is a question in which the law furnishes all the necessary evidence. If notices were to be given officially, after the lapse of time the law always presumes that the officer performed his duty. If he was charged with the duty of giving notice, the presumption is that he did give notice. All that is requisite is that notice should be given. If it was a question in which one Diocese alone was particularly interested, then there might be some reason for requiring that notice should be given to that Diocese, and in a particular manner; but where the notice is general and where the action is general, the publication of the proceedings of the Convention that has been held is notice in itself, and the law presumes, and supplies the place of more particular evidence of notice having been given. This, as I understand it, is the universal legal rule on the subject. Now, the presumption is that the Secretary, whose duty it is to give that notice, has performed that duty. More than this, this is a collateral question, and cannot be interposed for the purpose of preventing action upon the primary question. I am in favor of the adoption of this resolution. I think the law presumes a compliance with all the necessary requirements upon this subject of notice.

The Rev. Dr. GOODWIN, of Pennsylvania. It seems to me that the burden of proof in this case lies upon the side of the allegation that notice has been given. We are not to presume that it has not been made known unless we can prove that it has not been made known, but we must have the proper evidence that it has been made known. That is required by the Constitution. We want the evidence that it has been made known. The burden of proof is on that side. All that is required is that we should wait until it is made known. I apprehend that it may be ascertained. It will be observed that the constructions which have been suggested are new constructions; that is to say, the construction that it may have got to the knowledge of the Diocese in some way or other, and probably did. I take it that the requirement of the Constitution is that it should be officially made known. As a matter of course it is so understood without the necessity of putting in such words. The Constitution does not say, "and provided it has come to the knowledge of the several Conventions it may be acted upon," but "it is to be made known to the several Conventions." And observe that it is to be made known to the Conventions, not to the Deputies to the Convention, or to any officers of the Convention.

Mr. MAGRUDER, of Maryland. The canon provides that it shall be made known by ecclesiastical authority.

The Rev. Dr. GOODWIN, of Pennsylvania. It is to be communicated officially by the authorities "to the ecclesiastical authority of the Diocese." Then the Convention of the Diocese has its rights. That is the point I want to make here. The Convention of that Diocese has its rights, and it is not to be divested of its rights because any parties have failed in their duty. It is not that this Convention is divested of any rights, but the Convention has a right to know, and to know officially, and by proper evidence, what has been done, that every member of the Convention may be able to consider the subject, and, if he has objections, may bring them forward in the Convention of the Diocese. If there were a sale of goods to be made at law—a sheriff's sale—or if any action were to be taken with regard to certain property rights, and the law required that due notice should be given to certain parties interested in those rights, and it should appear that that notice had not been given, or unless it appeared that it had been given, I take it that there is no decision that the action of sale or distribution of property could go forward; because there were rights of parties interested, and they had a right to know what was going on, and to know it in a legal manner. That this has been the uniform interpretation of the Convention, I think ought to be considered here. It may be very important that the proposed changes in the Constitution should be made. We may be exceedingly interested in it. That may lead us to contrive some new interpretation by which we can make our way to it. But we ought to look our own law fairly and squarely in the face, and abide by it. I trust that it will appear that it was duly made known to the ecclesiastical authority of Maryland. I think that, under these circumstances, it is not well for us to act until it does so appear. If it shall so appear, then we can act upon the subject clearly and with a good conscience. On the contrary, if we act upon it now we set a very bad precedent. That it is as I

allege—that these interpretations are new—that they are not the expressions of what has been the mind of this Convention and its understanding, I think appears. For in one case, namely, from the action of the last General Convention (p. 35 of Journal), in which it is resolved "That the Committee on Amendments to the Constitution be requested to inquire and report whether the suggested amendment to the Constitution has been proposed to the Dioceses, according to this Constitution, and whether, if so proposed, due notice of such amendment has been given to the Diocesan Conventions, in pursuance of Article IX of the Constitution, and of the 3d section of Canon I, Title 3, of the Digest." The Convention felt it important that this inquiry should be made, and that this fact should be ascertained. I take it that it has been the mind and the understanding of the General Conventions, from the beginning to this day, under this article of the Constitution. And I say that nobody is divested of his rights, and I don't propose that anybody shall be divested of his rights because any officer has neglected to do his duty. I propose that he shall have his rights, though such officer has failed to do his duty; that the Convention of the Diocese should have its rights to know officially and without any question or doubt what is proposed, and to act upon it if they see fit. I think the burden of proof is on that side.

Mr. PRINCE, of Long Island. The objection suggested by the Deputy from Maryland, is a purely technical one. There can be no idea in the mind of any one that the proposition of amendment was not made known, so far as actual knowledge goes, to those who composed the Diocesan Convention of the Diocese of Maryland, so that the objection is a purely technical one, as to whether the information was conveyed in the manner prescribed by the canon. The law of notice in these cases was laid down very clearly by the Deputy from Central Pennsylvania, that being not as held by the Clerical Deputy who has just taken his seat, but, on the contrary, that where there is an official duty made incumbent upon a special officer by law, the presumption is that that duty has been fulfilled. Section three of Title Three of the Canons only makes this the special official duty of a particular person of the General Convention. We know, from the facts before us, that this notice was sent to the great body of the Diocese within the limits of the Church, and it is the presumption of the law, founded upon this fact, that it was sent to every one of them.

I wish to say one word only in addition to this by way of illustration.

A DEPUTY. A few moments ago, a Lay Deputy from the Diocese of Maryland, spoke of a case where certain informalities in the passage of the laws had been overlooked, where they were simply technical and simply formal. In the State of New York we have had within a very few years, a much stronger case than that: the case of the amendment to the Constitution of the State, where an error was made by the Secretary of State in the advertising of the amendments, and which should have been made under the Constitution as it stood before, and the question arose whether that error, thus made in what seemed to be a condition precedent to an amendment of the Constitution, would invalidate the amendment, and it was conceded by every one that it was not, and the amendment as adopted in 1874—the one in which this error took place, is now a part of the organic law of that State. That seems to me a case very parallel, because it refers to an amendment in the organic law of the State, the highest authority within it, just as this refers to an amendment in the highest law of the Church itself.

The Rev. Dr. DALRYMPLE of Maryland. May I be allowed to make an explanation. I did not make that statement about the Diocese of Maryland, not of having received formal notice for the purpose of producing any obstruction to the Convention. Before that letter was read, I was waited upon by a gentleman, who, I believe, was a member of that committee, and he inquired of me very courteously whether the Diocese of Maryland had ever received notice. I replied just as I stated in my remarks before this body, and afterwards it was thought proper that I make the statement which I did. The practice hitherto has been for the Secretary of the Diocese to receive formal printed notices from the Secretary of the General Convention as to any proposed changes, and, at the same time, it has been customary for the Secretary to send a similar notice to the Bishop of the Diocese. After this notice has been received, a conference takes place as to the proper time of bringing it before the Diocesan Convention. In this particular matter the Bishop never conferred with the Secretary in regard to the notice, and the Secretary never received any notice.

Mr. MAGRUDER, of Maryland. Following out the suggestion made by the Deputy from Long Island, who has so well fortified the position taken by the Deputy from Pennsylvania, and which I tried to present to the Convention, I wish to add a few words. If it were a question of Canonical Law, I should have great hesitation in differing with the distinguished Clerical Deputy from Pennsylvania, who has made the point that the bur-



den of proof is upon those claiming to have the proposed action carried out. That is contrary to well-settled principles of construction as enunciated by the courts. The presumption is that an officer rightly performs his duty. There is a canon which provides that it shall be the duty of the Secretary of the House of Deputies to send a notice of its action to the ecclesiastical authority of the Diocese. The Bishop is ecclesiastical authority of the Diocese. The Bishop is not here saying that he did not receive a notice. There is no greater reason for stopping our action in reference to the case of Maryland than of any other Diocese. No other Diocese has come forward to show that such a notice has been received. There is no reason for making the case of Maryland an exception. Maryland is not complaining of not having received notice. If you go into an inquiry as to Maryland, you will have to do it, as to every other Diocese. Has it been customary to show, affirmatively, that notice was given before the Convention would take official action upon amendments? I think you will not so find. The committee may have been charged in one case to inquire into it, but do you suppose that the Committee required evidence from every Diocese? If there was any doubt expressed as to whether a Diocese had received notice, they might, from an abundant caution, have looked into it. But do you suppose it has ever been the custom to require affirmative evidence that notice has been given? If so, it is just as necessary to get it from every other Diocese as to get it from Maryland. The only suggestion made is that the Secretary of the Diocesan Convention did not receive it. It is not required to be sent to the Secretary of the Diocesan Convention of Maryland. There is just as much presumption in favor of its being sent to the Bishop of Maryland, as there is of its being sent to the Bishop of any other Diocese. If you stumble over the question whether the Diocese of Maryland got the notice, you can just as well stumble over the question as to whether any other Diocese received notice. The object of the notice is merely to inform the Diocese of the proposed action. The mode of informing is not prescribed by the Constitution. If the canon undertakes to add anything to the requirements of the Constitution so as to restrain the action under the constitution, there will be no justice in seeing that the canon is strictly followed. I suppose no lawyer in this body will say that there is no presumption that the officer, as Secretary of the House of Deputies, has performed his duty. I was going to say that the constitution does not prescribe how the notice shall be sent, but it is to be presumed that the publication in the Journal is notice to them, and sufficient notice under the Constitution. The Constitution says that it shall be made known, without saying how; and if it is made known in any way—if there is a reasonable presumption that it has been made known, that is sufficient. It must be presumed that the publication of the official acts of this body is notice. The courts have held that publication of laws, in the official volume containing the laws of the state, is notice that they have been adopted. The Journal of this House contains notice to the Dioceses, and is such notice as the Constitution requires.

Mr. MONTGOMERY, of Western New York. I am inclined to think that this whole discussion is out of order. It is certainly true that we can make known to the Diocese, and to the Diocesan Convention, every proposed amendment. It is our uniform custom, that we shall not act finally upon that matter until we have the evidence before us that that has been done. But we have had the report of the regular Committee of this Convention that they have *prima facie* evidence before them that this notice has been given to every Diocese in the land, and there has been no evidence whatever to the contrary, as I will show in a moment.

The Constitution prescribes that it shall be made known to the Diocesan Convention. I speak from the book. The canon made in pursuance of that Constitutional requirement, prescribes that it shall be the duty of the Secretary of this House of Deputies to communicate to the ecclesiastical authority of each Diocese a notice of the proposed amendments. The ecclesiastical authority of the Diocese is the Bishop, and the Committee have reported to us that they have *prima facie* evidence before them that that notice has been given. There is no suggestion to this House that notice to the ecclesiastical authority of the Diocese has not been given. It stands here upon the unchallenged report of the Committee that this has been done. That is enough for us. I do not say that it is not necessary that notice shall be given, for it is a part of the preliminary proceedings, but we have directed our Secretary to communicate these proposed amendments to every Diocese according to the Constitution; we have the statement of the Committee that they have *prima facie* evidence (which is good until somebody shows to the contrary) that this has been done, and we have no suggestion that the ecclesiastical authority of the Diocese has not received such notice. So much for the formal position in which

we stand. As to the merits of the objection, I wish to say a word. It is the merest technicality ever raised before the House. This question has been discussed broadcast over the land. The proposed amendments have been discussed in our daily journals, in THE CHURCHMAN, and in the secular press, and to tell us that the Convention of Maryland has not had these proposed amendments made known to them as a moral fact, is ridiculous. It is merely a technical objection. Therefore, I contend that upon the technical legal objection, we are to accept the report of our own committee, that they have satisfied themselves that this notice has been given in pursuance of the provisions of the Constitution and the Canons of the Church.

Let me say one word more. If we reject this Constitutional Amendment, all this discussion is of no consequence. If we adopt it, and anybody then suggests any doubt on the subject, a committee can be then appointed to inquire whether there is any doubt upon the subject, and we have a report. This objection only tends to take up the time when we want to reach the real merits of the question, and the decision of it one way will make the discussion entirely unimportant. The Rev. Dr. EDWIN HARWOOD, of Connecticut. Do I understand the Chair that we are to vote upon the question itself?

The PRESIDENT. The vote is upon the question itself—upon the ratifying. The vote upon this amendment must be taken by Dioceses and orders.

The Rev. Dr. ADAMS, of Wisconsin. Is debate to be shut off at this time, or can something be said upon the merits of the question?

The PRESIDENT. Something can be said upon the merits.

The Rev. Dr. ADAMS. I propose to say something then as to the merits of the question. I wish to speak quietly and calmly upon this matter. I consulted a learned jurist upon the question raised in this connection, and received a letter from him in which his opinion was given, that this amendment contained a great deal of mischief in its bosom, which cannot at first be discovered. He considered that it is an amendment to the Constitution, that, being an amendment to the Constitution, it should contain the utmost definiteness of diction, and the closest restriction of rights and duties.

I brought his letter with me, and put it in the hands of a distinguished member of this Convention, and I think he agrees with the Judge, and I think that this House, when they come to vote upon the question, upon its merits, and not in regard to technical matters of law alone, will agree that this being a constitutional amendment, requires the utmost precision of diction, and the utmost definition of rights, that will bring one practical objection to it. If the diction had been otherwise I might have been perfectly content to accept it, but the Convention, in looking at that proposed amendment, will remark this: "The General Convention may, upon the application of a Bishop and Convention of an organized Diocese,"—the Bishop and convention of an organized Diocese. I stated that I would explain that. If it had been worded a little differently I might have supported it. If it had been put in these words: "Upon the application of a Bishop and Convention of an organized Diocese acting unanimously," I might have given it my support. What objection, Deputies may ask, is there to this form? The objection is this: that if the Bishop and Convention of an organized Diocese act unanimously, then the portion which is set off has no wrong, because that portion has agreed to the necessity of being set off. Whereas, do you suppose that there is a certain outlying portion of the Diocese—which they themselves desire to cut off—which contains a very small number of people belonging to the Episcopal Church, who are able to contribute in any way to our fund? and so the Bishop and the Diocese want to shut that part off, and a majority resolution is easily obtained, and we have at once a premium on meanness established in our Constitution. I do not say, of course, that we will do it; but, in the case of supporting Bishops, every one knows that it is a great weight—a great burden—and the temptation is very strong to put it upon the General Church and the General Convention. I will give an instance. If any one will look at the map of the present Diocese of Wisconsin, he will find that when the Diocese of Fond du Lac was organized, instead of running the line straight across the State, the Diocese of Fond du Lac took the northeast quarter of the whole Diocese of Wisconsin. The consequence is that the present Diocese of Wisconsin is composed of the two southern quarters and the northwestern quarter, embracing the wilderness of Wisconsin. That is to say, embracing lands that are largely pine lands of scant population, and yet unquestionably in need of Episcopal supervision. Give us this land and at once we can go in. We can then act as a majority and shut off this quarter. We can apply to the General Convention without any consent of those interested, and we can put off upon the General Convention a large portion of the territory which, at this present time, is in our Diocese, and we can do this, and save ourselves from the expenses. We can do it

easily and comfortably and nicely, because the word "unanimously" is wanted there, whereas, if you had that word there, the moment our case came up, the few Clergy or Laity of your Diocese would say, "We want to belong to the old Diocese of Wisconsin. We give not our consent; you cannot have unanimous action according to the amendment to the constitution passed in 1877," therefore, Mr. President, I say that this amendment is simply a premium on meanness. It is a premium on laziness. It is a premium on all sorts of intrigue and manoeuvring on account of the lack of the word "unanimously" in the amendment. Now, I would bring another matter up in connection with this question. The resolution states: "The General Convention shall set off." "Set off" is very good indeed as a phrase. It belongs rather to the surveying business than to ecclesiastical phraseology. I do not know what the meaning of it is in ecclesiastical phraseology. The General Convention shall "set off!" How long shall that set off take place? How long shall it last? Here we have indistinctness. If you organize a Diocese, you know well what it means. It is a Diocese forever and a day. But here you have the General Convention "setting off" with the consent of the Bishop. After the Bishop is elected, he may say, "I am Bishop of the Diocese of Wisconsin. The General Convention have elected me, and have given me jurisdiction over that Diocese. The former man resigned a portion of his jurisdiction, but I am not aware that I resigned any of mine." Here you have needless confusion and local disturbances. How long shall it be set off? What shall be the limits of the setting off? What shall be the rules of that setting off? It is too vague to be put into the Constitution. The same vagueness I see in the whole thing.

An eminent lawyer said that he could drive a coach and four horses through any act of Parliament. I should suppose that there is hardly a lawyer in this House that could not drive a coach and horses through this.

Here is another vagueness. The amendment sets forth "that Dioceses not too large for due Episcopal supervision." When is a Diocese too large for Episcopal supervision? What is "due Episcopal supervision?" Here is the Diocese of Missouri, embracing 67,000 square miles, and here is the Diocese of Delaware, embracing, I do not know how much, but I do not suppose much more than 2,500 square miles. What is the proper size for a Diocese to be before it will come under this amendment? The thing is very strange. Missouri, of course, is too big. Illinois is too big. California is too big. Why should not a Diocese of 20,000 square miles be too big? The thing is too vague for us to understand. It is too vague an amendment to go with our Constitution. "Due Episcopal supervision." What is that? I know of Bishops who find it hard to give due Episcopal supervision to small Dioceses. The question of due Episcopal supervision cannot be left in this way.

I wish to say one thing more in reference to this matter. A Bishop is elected to a territory and to a Diocese. A Convention elected him. That Convention is composed of Deputies from the whole state or the whole territory. Men of experience, of ability and knowledge, belong to the place itself or belong to the territory from which this Bishop is elected. It is in his power to accept the election or to refuse it. Any one who will examine the case will see that these gentlemen, Clergy and Laity, who knew all about the local circumstances of the Diocese to which they elected him should understand all about it. The Bishop also—the Clergyman who is elected—too, thoroughly understands all about it. When Bishop Armitage was elected to the Diocese of Wisconsin, he spent three months examining the whole matter, and finally he consented to accept the election. Here you put the election of Bishops in the same tentative way you elect a Bishop. How long do you elect him for? For life? No. According to this amendment, he may be elected until he finds out whether he is able to fulfil his duties—until he finds out whether he can give due supervision to the Diocese to which he has been elected, until he finds out whether it is too large for him or not. The thing brings into the legislation of the Church a perfectly new principle, a principle that one of those Western men that I spoke of wanted to introduce it into marriage. He said he wanted to introduce the tentative principle into marriage; that he wanted a man and his wife, when married, to try and see whether they suited one another. This tentative principle you want to introduce when you elect a Bishop. Not one of our western Dioceses would want to introduce this tentative principle by which a Bishop shall be able to tell whether a Diocese is too large for Episcopal service or whether, if it is not too large, he can give it the due amount, and the requisite amount of Episcopal service to the Diocese. I think that these are deficiencies in the very body of the thing itself which will revert this Association from accepting or passing it.

I have fully and almost extemporaneously presented my views to the House, at the same time I will say that there are cases of very peculiar difficulty in the Diocese of California, and in the Diocese of Texas. I can see that, in regard to the Dio-



case of Texas, we could have got rid of the difficulty by considering that the Constitution of the state of Texas implies that it could be made into three or four states. By our principles of organization, combined with that Constitution, we might have sent three or four Bishops into it. The Diocese of California is just as strong an instance of difficulty. I conceive that these difficulties are not to be got rid of by enacting, as a part of our Constitution, a proposed change which is so vague and so indistinct. I say that I have sufficient confidence in this Church and in this Convention to believe, that if we reject this, we will not be without the means, through the united wisdom of our great National Council, and through the venerable House of Bishops, of devising a plan which may enable us to avoid all the difficulties which have called forth this most unfortunate amendment.

The Convention then took a recess.

#### AFTERNOON SESSION.

The Rev. Dr. BARTON, of Easton. Before the regular order is proceeded with I ask leave to offer a resolution for reference.

The PRESIDENT. Please read the resolution.

The Rev. Dr. BARTON, of Easton,—

*Resolved*, That it be referred to the Committee on Constitutional Amendments to inquire into the expediency of so amending Article II. of the Constitution that the number of members of which this House is composed may be diminished.

I simply ask that the subject may go before the Committee on Constitutional Amendments.

The resolution was so referred.

The Rev. Dr. ADAMS, of Wisconsin. I wish to offer a resolution of the same purport, and move that it be referred to the Committee on Constitutional Amendments:

*Resolved*, That Article II. of the Constitution be amended by inserting "three," instead of "four," twice in the fourth line.

Referred to the Committee on Amendments to the Constitution.

Mr. PEIRCE, of Western Michigan. I offer the following resolution:—

*Resolved*, That the rules of order be referred to a Special Committee of five to report at its earliest convenience any amendments or alterations necessary for the more speedy dispatch of business.

The PRESIDENT. As this is not a resolution of reference, I hardly feel like calling upon the House to interpose it at this point, and therefore leave it upon the table until the subject under discussion has been disposed of.

#### AMENDMENTS TO THE CONSTITUTION.

The Rev. Dr. HARRIS, of Illinois. As a member of the Committee on Amendments to the Constitution I have formulated my consent to the report which has been read this morning. I feel, therefore, that it is due to myself to state why it is that I now rise to offer a substitute for the resolution reported by that Committee. After giving the matter such consideration as the time allowed, I came to the conclusion (reluctantly, I must confess,) that it was not necessary to ratify the amendment of the Constitution proposed. I say I came to this conclusion reluctantly, because, in the first place, it put me in a position of opposition to many eminent members of this House, and also caused me to differ with many eminent members of the Committee.

#### MESSAGE FROM THE HOUSE OF BISHOPS.

*The following Messages were here received from the House of Bishops. Message No. 2:*

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:—

*"Resolved*, The House of Deputies concurring, that the second clause of the second section of Article X of Title 2 be amended by inserting after the word "degraded" the words "or suspended."

Attest: HENRY C. POTTER, Sec'y.

#### Message No. 3.

The House of Bishops informs the House of Deputies that it has elected the Bishops of Pennsylvania and Pittsburgh, as members of the Joint Committee on the part of this House, to nominate a Board of Missions.

Attest: HENRY C. POTTER, Secretary.

#### AMENDMENTS TO THE CONSTITUTION.

The Rev. Dr. HARRIS, of Illinois (continuing). I desire to say that I am encouraged to offer this resolution because I believe that in this way the principle intended to be arrived at will be served. I will read the substitute which I offer for the resolution reported by the Committee.

*Whereas*, The General Convention of the Church, by the deliberate action of the House of Bishops and the House of Deputies, has already declared that it does not require an amendment to the Constitution to empower the General Convention, through the agency of the Board of Missions, the consent of the Bishops and Convention of any organized Diocese to organize or set apart any portion of such Diocese as Missionary ground:

*And whereas*, This deliberate action has been further confirmed by the actual setting apart of portions of at least two Dioceses, and, by the election and consecration of three Missionary Bishops for the same;

*And whereas*, This action is such a setting off of a portion of a Diocesan territory, as is intended to be authorized by the proposed amendment;

*And whereas*, The General Convention was and is competent to take such action and to carry it into effect, as has actually been done, without any alteration of the Constitution as it is—in other words, the General Convention did possess the power intended to be conferred by the proposed amendment, and therefore the adoption of of such an amendment is unnecessary.

*Therefore, Resolved*, That the House of Deputies do not ratify the amendment to Article V. of the Constitution proposed by the last General Convention, and found printed on page 575 of the Journal of said Convention, for the reason that without any amendment to the Constitution the General Convention has full power to set off or erect Missionary Jurisdictions when necessary.

The PRESIDENT. The substitute, having been seconded, is before the House.

The Rev. Mr. HILL, of California. I rise to suggest a point of order. The resolution before the House is to ratify the amendment. It is not in order to substitute something which says "not to ratify." His resolution is simply the negative of the resolution before the House, and is, therefore, out of order. I think there can be no clearer point of law than that.

The PRESIDENT. The Chair is of opinion that the point taken by the Deputy from California is correctly taken—by general usage, not by the rules in this House; and hopes that the Deputy from Illinois will be able to arrange the matter in some way to bring it forward otherwise than in this way.

The Rev. Dr. HARRIS, of Illinois. May I be permitted to suggest that my object in introducing this resolution is to receive a declaration of this House as to the principles set forth in the preamble of this resolution? It is very desirable that this House should make some declarations on this subject, in order to resolve certain grave doubts that have arisen in the minds of many, and in order to relieve this House and the General Convention from very many perplexities. If I be permitted to speak on that point, I would like to do so; but, in order to do that, I shall have to enter somewhat into the discussion of the general merits of the whole question.

The PRESIDENT. There will be no objection to your doing so, and to pressing the point which is in view in this resolution.

The Rev. Dr. HARRIS, of Illinois. I will proceed then, Mr. President, to speak very briefly upon the question of the whole matter. The conclusion suggested in the preamble of this resolution was suggested to my own mind by the action of the last General Convention of this Church. It is, I believe, a fact, that the General Convention of the Church did actually erect, set off and occupied certain Missionary Jurisdictions or districts within what were once the limits of organized Dioceses. It seems to me that, unless such action of the General Convention was already unconstitutional and illegal there is no necessity for such an amendment as this which is proposed. But without stopping before this dilemma it seems to me that we reach the same conclusion if we inquire into the reasons which actuated the last General Convention in setting off this Missionary Jurisdiction. It may be useful at this point to remind the House of the history of the Church's legislation on this subject. Several years ago, the Diocese of Texas applied to the General Convention for the relief of its overworked Bishops. Coming here it found an indisposition, on some account, to granting the relief asked for, although, I think, at the time of making the request the Deputy from Texas, who had the matter in charge entertained the opinion which we now hold, that it was for the General Convention to grant the relief without any amendment to the Constitution. However, deterred by the objections which were made, he consented to ask for an amendment to the Constitution. Finally, in 1871, such an amendment to the Constitution was recommended and proposed by the action of the House; and it was supposed that it was also recommended and proposed by the action of the House of Bishops. In 1874, however, it was discovered that such action had not been taken by reason of a failure of the House of Bishops to act upon the matter before its adjournment. It was then decided that the whole matter can be effected *de novo*, but in the meantime the Diocese of Texas continued to cry for relief. The Diocese of California united her requests with that of Texas, and the matter was referred to the Committee on Constitutional Amendments to see whether or not it was possible to grant the relief asked for. This Committee presented a very exhaustive report, which was printed at pages 89 and 90 of the Journal of the last Convention. They took the ground which is expressed in the words I have quoted in the preamble to the resolution offered,—

"That it does not require an amendment of the Constitution to empower a General Convention, through the agency of the Board of Missions, and by the processes marked out in the Canons and in the Constitution of the Society (which may be considered to be the Constitution of the Board of Missions), with the consent of the Bishop and Convention of any organized Diocese, to occupy or set apart any portion of any such Diocese as Missionary ground."

In pursuance of this conclusion, this House, and the House of Bishops, proceeded to set off such Missionary Jurisdiction, and proceeded further to elect and send out Missionary Bishops. I believe that this action was legal, constitutional and right.

It seems that at some time in the history of this legislation, it was suggested that it was impossible to dismember a Diocese without a Constitutional amendment. The phrase seems to have had an ominous sound, and it runs through all the debates which occurred in the last General Convention, on this subject, and it seems to have been taken for granted that it was not possible to dismember a Diocese without express authorization in the Constitution of this Church.

Now, I do not know that I know what the words "dismembering a Diocese" may mean; but if they mean to divide a Diocese, then I may be permitted to point out the fact that this Church has, in her Constitution, provided for the dismemberment of Dioceses; she has looked forward, as it seems to me, to the time when every Diocese may be dismembered,—that is, divided,—in consequence of its growth. But it is answered that there are certain conditions imposed in Article V. of the Constitution, requiring that there shall be so many parishes and so many presbyters, for instance, on the part of the Diocese which is to be set off. The obvious propriety of this is that these conditions of Articles V. and VI. are intended to apply only to the erection of new Dioceses. If Deputies will turn to Article V. they will see at once that all the conditions there imposed are intended to apply simply and only to the erection of new Dioceses within the limit of any organized and existing Diocese. It is perfectly reasonable that these conditions should have been imposed by the General Convention, because if a new Diocese be erected within the limits of any existing Diocese this new Diocese becomes an integral unit of this Church. It presents the Deputies here, who are entitled to seats upon the floor. Its Bishop is entitled to his seat and to a vote in another place. The Diocese which is to be divided, surrenders to the new jurisdiction its rights and its privileges, and the General Convention had a perfect right to demand that before any such new jurisdiction should succeed to these rights, it should comply with certain conditions which were intended to relieve the General Church of any burden for its support. I hold that there is an integral and essential difference between the erection of a new Diocese and the erection of a new Missionary Jurisdiction. The cases are altogether different. It is obvious that they do not stand upon the same ground for many reasons. Among others I will name this reason: There is no provision in the Constitution of the Church for the erection of any Missionary Jurisdiction whatever. There is nothing said in the Constitution of the Church concerning the erection of Missionary Jurisdictions. If the line of reasoning which I urge against the erection of missionary jurisdictions within the limits of existing Dioceses be correct then the answer is, that the same conditions which are intended to be imposed upon new Dioceses ought to be imposed upon all Missionary Jurisdictions whatsoever. The cause is this: A Diocese is too large for adequate Episcopal service—as in the case of Texas. This Diocese, through its Convention and through its Bishops, comes and asks for relief. What is the first step to be taken in granting that relief? It is, that the consent of this Convention shall be given to the contraction of the limits of the Diocese,—that is, of the excision of a certain portion of its territory, that is, to the relegation of its territory to the condition of unoccupied ground. That is the first step to be taken. This step is taken first by the Bishop and by the Diocesan Convention. It is agreed to by the General Convention of the Church. Its excised territory being in this condition, who will deny that it is perfectly competent for the General Convention of the Church to erect that cut-off territory—that abandoned territory—into a Missionary Jurisdiction? It seems to me that the bare statement of the case will secure for it the consent of the House. For this reason it seems to me that it is entirely unnecessary to adopt or ratify the amendment proposed. But I desire to say just here that I, for one, am entirely in favor of the erection of Missionary Jurisdictions within the limits of existing Dioceses in case of necessity. I gave my consent in the Committee to their report because of the belief that the only objection to be urged against the adoption of this amendment to the Constitution was the simple technical one that it was unnecessary. But when I come into this House and hear the very decided expression of position against the adoption of this amendment, it seems to me that the whole matter may be simplified by the adoption of this substitute. If some such action as this is not taken—if this House does not in some form and manner declare its conviction that the action of the Church in setting off these portions of Texas and California was constitutional, then we shall be placed in a condition of embarrassment from which I see no escape. Suppose this amendment to be voted down without any such declaration as I proposed, then at once the conclusion is forced upon us that this whole action with regard to Texas and California is illegal and unconstitutional; and we must retire from the position then taken. Then we will have such a condition of affairs as this: We will have the Diocese of Texas, including the whole



of the territory within the limits of Texas, including the two Missionary Jurisdictions—the jurisdictions which have been set off as Missionary Jurisdictions, and one Diocese having jurisdiction over the whole territory, the two unattached Bishops acting under him in the position of suffragans; or else we shall have two Bishops without work, wholly unattached, liable to be turned out of the field of their labor at any moment by the Diocesan of Texas, should he see fit to re-assert his right to that jurisdiction over the whole territory. This is the dilemma that is forced upon us. If we vote this amendment down without adopting some such solemn declaration as that contained in the resolution I have offered, we shall be surrounded with innumerable difficulties. I said that it was with great reluctance that I offered this substitute. I prefer to see this action taken by the Convention, and I should very much regret to have the amendment to the Constitution voted down without some such declaration as this. I offer the substitute for the purpose of re-inforcing the principle, which is all I desire to arrive at; and for the purpose, as I believe, of solving the many difficulties with which we are now surrounded, and also for the purpose of solving all the difficulties which would arise out of the past action of the Convention.

Mr. BURGWIN, of Pittsburgh. I did not intend to say anything upon the merits of this question; but certain remarks have been made which I think, require from one who has studied the history of the legislation of the Church on this particular matter; some little explanation; as has been said here, a proposition was made to the Convention of 1871, which fell through for want of action on the part of the Bishops. That proposition was for a Constitutional Amendment just like, or very similar to the one which we now have before us. Application was first made to the Committee on Canons to accomplish the object desired, and simply by a canon. The determination of the Convention was that it could not be done by a canon, and could only be done by a Constitutional change, and they therefore proposed an amendment to the Constitution; which amendment, upon presentation to the House, was passed. It fell through, as we all know; in consequence of its not being acted upon by the House of Bishops. The matter was brought up in the Convention of 1874 in New York, and then the question arose as to whether it was not a Constitutional enactment, notwithstanding the failure of the House of Bishops to agree to it. The House decided that it had fallen through. Then it was undertaken to resuscitate it by the House of Bishops re-enacting the proposed amendment to the Constitution, and sending it down to the House of Deputies, and it was there passed; but, of course, would lie there until this session of the General Convention, for final action.

In the meanwhile such was the emergency of the case that—as I think, without due consideration—the two Houses passed the canon under which the organization of the two Dioceses of Texas and that of California were erected. Now, when we are asked to abide by the act of the last General Convention in agreeing to the proposed amendment to the Constitution, we are told that unless we do so we will leave these Dioceses in a very anomalous condition, one where grave doubts will arise as to what the rights of Dioceses and Missionary Jurisdictions are. I acknowledge it to be so. The refusal to ratify this proposed amendment will produce a great deal of confusion, and will give rise to a great deal of trouble. But, while acknowledging that, I do not agree that it is proper for us to sanction the proposition which is now before us. It will be a bad precedent for us to establish that if there should be passed an unconstitutional canon, and it is acted under, the next Convention will, on appeal being taken to it, ratify such unconstitutional action by a Constitutional Amendment. For this reason I think that there is grave doubt as to whether we should ratify the proposition now before us. Another objection has been made to our refusal to ratify the amendment by the gentleman from California. He asked what would be the result in regard to the deeds of property which had been made to the authorities of these Missionary Jurisdictions, and said that if we finally decide that those Jurisdictions were unconstitutional, this property would probably be lost. I do not, however, think that there is any difficulty in this regard. If deeds have been made by individuals to Missionary Jurisdictions under the supposition that they were corporations, that deed or gift will never be lost in consequence of a mistake in the identity of the party to whom the deed was made.

The Rev. Mr. HILL, of California. Will my friend permit me to ask him a question about the meaning of this phrase—where the Diocese is set apart—that this shall be done until a certain action. If we have no action now, and never take any, what is the effect?

Mr. BURGWIN, of Pittsburgh. The view that I take is that they had no right of division then, and if that be true, then the canon was null and void.

The Rev. Mr. HILL, of California. The trouble about California is that the Code provides that

property shall not be given to any corporation not in existence. If the Diocese of Northern California is wiped out of existence, of course all that the corporation had will go with it.

Mr. BURGWIN, of Pittsburgh. Corporations are created, not by ecclesiastical law but by the civil law. If the civil law of California has made the corporation, it has vested it with power to receive grants of real estate.

The Rev. Mr. HILL, of California. I will give an illustration. Dr. Breck left his property by will to be given to trustees, who were to be appointed by the Diocese of California, and by the Missionary Jurisdiction. The trustees were to be appointed. That is fatal. The will is good for nothing, because the body named in the will was not in existence.

Mr. BURGWIN, of Pittsburgh. If Dr. Breck left property vested in certain trustees to be appointed, there was no corporation to receive anything, and the law of California being as stated, and that being held binding, the gift failed. I merely speak of what is known by lawyers as the chancery practice in all States, in saying that a deed or gift in behalf of charity, or for religious use, will never be permitted to fall by a court of chancery for want of a trustee to receive it. The court will appoint a trustee to receive the property and carry out the intention of the donor. I do not think that practical difficulty will arise in this regard.

The objection which I have to this Constitutional amendment is two-fold. In the first place, it is interfering with the vested rights of Dioceses. A Diocese is formed. It has certain rights. It elects a Bishop, and it may raise an endowment for the support of the Church in the Diocese. The Diocese then becomes a unit in the Church. It is an integral part of the Church in this country. Its rights are vested and ought not to be interfered with, either in part or in whole. I do not say that if this amendment should be passed it will be null and void because, under the Constitution it seems to me they would be valid; but I do say that the Constitutional provision, intended to cut off from the Diocese which has been already formed, and which has vested rights, a new Diocese without the consent of the part which is cut off, ought never to have been passed.

You will observe that although this application which the Constitution requires to be made, is made by the Bishop and the Convention, yet it does not provide for the consent of that portion of the Diocese which is to be set off. It might be that they protest against it; it may be that there are individuals in that portion of the Diocese who have given of their means who have taken an active part in the organization of the Diocese; and yet, because they are probably too poor to contribute to the fund of the Diocese in proportion to the amount of work which would be required upon their behalf on the part of the Bishops, they ought to be turned off and turned out as paupers, and put upon the charity of the Church. I think we ought not, when a Diocese is about to be constituted, to place it in the power of the Convention or Bishop to cut off any portion of the territory without the consent of the part which is to be cut off.

The next objection which I have to it is that it leaves it entirely in the hands of the General Convention as to where its line of excision shall run. You will observe that, in the proposed change, the Bishop and the Convention are to make application to the General Convention stating the fact that the Diocese is to be changed, and to receive the proper administration on the part of the Bishop. That is simply their application. They simply state that fact, and it then comes before this General Convention on the basis of that application, and we make the division by just such means as we see, without any knowledge of what might be the wishes of the Convention or of that portion of the territory which is to be cut off. It might well happen that the application for excision might be approved by the Convention, or even approved by that portion of the Diocese which wishes to be cut off from the rest. This Convention may voluntarily run the line of excision wherever they think it proper, and, when done, it is too late to be undone because it is done simply by resolution or by action of the Convention. A part of the Dioceses, to their utter astonishment, may find that they have been left out in the cold. These are the reasons why, acknowledging as I do, the great force of the arguments with respect to the Dioceses of Texas and California (having had them before the Committee of which I have had the honor to be a member for six years), yet inasmuch as we follow the Constitution word by word and letter by letter, I think that the motto *festina lente* ought to govern us now and prevent us, even under the stress of the necessity of these two Dioceses, from completing the wrong simply because it is pressed upon us. For these reasons I must say that I am not in favor of the proposition now before the House.

The Rev. Dr. THOMPSON, of Louisiana. Is the question upon the amendments to the Constitution, or upon the substitute proposed by the gentleman from Illinois?

The PRESIDENT. The question is on the amendments to the Constitution; the Chair de-

ciding that the substitute is not properly before the House.

The Rev. Dr. THOMPSON, of Louisiana. If the House will bear with me, I want to ease my mind upon this subject, in order that I may vote intelligently. We are feeling—at least, I think I am—as though we were among the pillars of the Constitution in this amendment. By that I do not mean simply the Constitution of the General Convention, but I mean the Constitution of the Church itself, which is quite another matter, although sometimes we confuse the two ideas. We are dealing with the erection of Dioceses, their Constitution, their organization; we are dealing with the appointment of Bishops in this matter.

While these things are all provided for by the Constitution of the Church, I am far from believing that that Constitution is perfect; that it does not need improvement, and may not be amended. It seems in itself to have provided for its careful and slow amendment in all needful cases. I was going to say that the Constitution does provide for its careful and slow amendment, and it is very wise that it does so; and so in the case of this amendment now proposed before the General Convention. All these measures brought before us need examination. They not only need examination for the time-being, but for the future. It seems to me that one temptation of a legislative body is to legislate for emergencies—to legislate for occasions. Still that may not work very great harm so long as the legislation is only canonical; but when it comes to the matter of the Constitution itself, it becomes a very serious thing indeed to change or amend the Constitution to meet a special want. For that special want may pass away if we only wait. It may resolve itself and disappear. There was in this case a special want—a special need felt. That special want was provided for—constitutionally or unconstitutionally. It was at all events provided for. Now we are asked to change the Constitution permanently in order to make this exceptional case the rule, and to provide for them in the future as an ordinarily occurring case. In this case we want to consider whether the results which may flow from this change of Constitution may not be altogether too grave to justify us in providing for any special or pressing emergency. I will state what appeared to me to be some of the troubles and difficulties in the case. The objections to the wording of the amendments were stated very strongly by the gentleman from Wisconsin. The vague wording of the amendments to the Constitution and the door that such wording opened to future disturbance and confusion were referred to by him.

But passing that aside, there were some points which here present, to my mind, as strong objections against the Amendment, which do not depend upon the words at all. First of all, it seems to me, it has provided a means by which men can throw off stated and solemn responsibilities. When a Bishop is consecrated for a Diocese he knows what he is doing. He knows what he is expecting, and, according to the Church theory from immemorial times, he marries the Diocese. It is called his bride. He assumes the utmost responsibility in that charge. That charge may grow until it becomes too large a field for him to do his duty by. In that case we have a constitutional provision by which relief may be given him; and out of one Diocese two or three may grow, affording still room and ground for work and increase. But we are here making a Constitutional provision, not for Church growth, but for Church failure. In saying this I am not alluding at all to cases passed upon, but to the theory upon which this amendment would proceed: that when a Diocese discovers that a portion of it is hopelessly poor, or is hopelessly out of the line of advancement either in civilization, in settlement or from any other cause, that portion is to be cut off from the Diocese and cast on the cold charities of the world? No; but on the cold charities of the Church? Of what Church? On the Church nearest it. The Diocese says to the Church generally: "Here is this portion; the territory is hard; the people are poor; we throw it off; it is so far a Church failure; will you take it? If it was the question of a parish, I think that every one of us would answer such a proposition in a moment. When a Clergyman enters upon his labors in the parish to which he has been called, and finds that it is divided, as is often the case, into sections, in some of which there are well-to-do people living, and in others of which there are poor people living, suppose that he should immediately propose, because those poor people cannot do certain things to fulfil certain obligations, because they have no physical strength, deliberately to cut off a portion and assign it to the City Missions, let us say, or to the general charity of the Church. We should say, in that case, that that a man would want to be very sure of the ground on which he was acting, and the parish very sure of all the circumstances of the case before they could do an act of that kind without outraging all sense of Christian propriety.

Looking still further at these resolutions, I see further objections in the way that Bishops are appointed. We have two methods of appointing



Bishops. One is by the election of the people and Clergy to their jurisdiction; and another method is the appointment by the Church in general Convention of Bishops for Missionary Jurisdictions. In this last method of appointment we have this element of weakness, as it seems to me: that, by the formation of Dioceses inside of these Missionary Jurisdictions, the Bishop may be deprived of any mission. He may be pushed out without a duty or a place in which to work. It has not hitherto occurred in our Missionary Jurisdictions, because the Bishop is always elected by the same Diocese formed out of the Missionary Jurisdiction. It seems to me we have always run that risk, and are running it all the time, in our present method of appointing Missionary Bishops. It is quite possible that a Bishop, after having given years of service to the Church, may be left without a Jurisdiction at the last, by the formation of a Diocese out of his Jurisdiction and its election of a Diocesan. This method is only continuing this same plan, with the likelihood of the occurrence of the same thing. If this Missionary Jurisdiction be erected out of an existing Diocese, if Bishops be appointed over them by the General Church, something must come of the Jurisdiction which in time turns over the State into a Missionary Jurisdiction, or it must revert back to the original Diocese, or it must become a Diocese by itself. Which should he do? Equally the question comes up, Who shall be the Bishop? It is by no means bound to retain the man appointed by the General Church—the man nominated in another place, and whose nomination is ratified here.

The gentleman from Illinois spoke, in a certain contingency, of the possibility that two or three Missionary Bishops might be returned, as it were, upon the hands of the Church, and he deprecated any such result as that. It was constitutionally provided by the adoption of this amendment for the possibility of having a number of Bishops continually without missions, thrown upon the hands of the Church.

I take it that it is the temper of the Church and of the people of this country not to allow the election of their Bishops or the appointment of their Clergy by any other body or authority except primarily their own people. The people—whether Clergy or Laity—want to elect their own Bishops, and they will not accept the appointment of one by others any longer than they can help. It appears to me, therefore, that it is best to provide for these cases exactly as they occur—to judge each one upon its own merits. I am very far from desiring to check in any way, or to prevent the proper supervision of the Church by Bishops appointed in any constitutional way. But we have seen that we can do so—at least, have done so—whether constitutionally or not I am not now to say, in cases already past. I think that we have no reason to regard the step taken or the result either in California or in Texas. Those cases were decided upon their individual merits. We are just as capable of deciding every other case upon its individual merits. But to throw the door open is to invite this action. I have already heard that some half-dozen Dioceses, some of them old, some of them among the original Dioceses, are prepared to come up here and throw bits of themselves—pieces of their territory—off upon the general charity of the Church.

Meanwhile, I beg to remind the Convention of this fact: that we have already before us a proposition for a Constitutional Commission; and, while that proposition is before us, and there is a possibility of its being acted upon, and such a Commission appointed, it seems to me to be very unwise to make these patches upon the existing Constitution—to amend here and there, in spots, not knowing how those amendments will fit into the whole plan of amendment—the whole systematic arrangement of amendment which may be proposed by such Commission. I think, therefore, that it may very well wait.

The Rev. Dr. CRAIK, of Kentucky. I have some reason for asking the attention of the Convention to this question, because I took a very active interest in the whole question a good many years ago. To understand the cause of that interest, and the principle of the action which this House once took in this same relation, I must go back to first principles. The argument of the distinguished gentleman from Louisiana has been founded upon the stereotyped idea that the Church exists, without a Bishop. Unfortunately that proposition has been historically true in the original Constitution of this Church. Out of that came the difficulties which have been burdening this Church ever since its existence. By the state authorities of our mother country we were left without Bishops during the whole time of the formation of this Church. By the mockery of that government—which called the whole of America a part of the Diocese of London, that Bishop was taken away, and we became simply a few Congregational churches scattered here and there along our seaboard. We formed this General Convention under the head of States, and every State, no matter how large, was bound to come in as an integral body. Along the shipboard were a few Episcopalians who longed to be under the jurisdiction of the

Bishops, but they were not, and so they were compelled to come into this Convention with their parishes as such—to come in as a State when there came an Episcopate from England and Scotland, we were not nominally a Diocese, but virtually so; all this whole grand country of Virginia, for instance, with the large territory of North Carolina, (and afterwards, as new States came into the Union, those great States of the West and in the Northwest), came in, each as a State, with one Bishop, and with no right to have another. When the outlying portions filled up with a large population, it was with a population which knew nothing of the Episcopal Church because the energy of the one Bishop was necessarily confined to the first parishes that had elected him, which parishes were filled up with a population actually hostile to the Church, knowing nothing of it, and under the standard of its enemies.

this thing—the extravagance of it—culminated in the admission of Texas as a Diocese; because by that time it had changed from a State to a Diocese, and Texas could only come into the Union as a State. My friend from Louisiana says that the Bishop who, on consecration, accepted that Diocese counted the cost, and he is bound to retain the whole oversight of that immense kingdom until his death. The question before the Right Reverend Bishop of Texas before he was elected was, shall these congregations at Galveston and Houston and a few other places be left altogether without Episcopal supervision, or may I accept the oversight of them and do what I can to plant a Church in the neighboring regions? He concluded to accept the responsibility and to discharge it as far as human power would enable him to do it. So vast was his field of labor that often for six months at a time he was never in his house. It was not in the power of any mortal man to do anything like justice to so large a Diocese. Now comes up this cardinal principle: shall we continue in the Constitution, as we have the principle that the Church is to exist without a Bishop, and to grow and become strong before it shall have a Bishop—before it shall have Episcopal supervision? That is the actual state of things. That is the suggestion made by my learned and distinguished friend: that these weak parishes, these poor people in the parishes of Western Texas want us to send a Bishop to them. It was long an open field for the propagation of the Gospel, just as the whole heathen world was considered when the Apostles were sent out. My learned friend from Wisconsin tells us that it is encouraging meanness to allow the wealthy part of a Diocese to cut themselves off, and thus relieve themselves from a burden. These parishes do not feel it to be a burden at all, except as every part of the Catholic Church feels the burden of sending the Gospel to those who have it not. They were organized, as all other parishes have been, upon the congregational principle. They have their church building, their rector's salary is provided for. They have their organ, their choir, their pews, and they are perfectly satisfied. There is no more obligation upon them than there is upon any one of us to send the Gospel to the wildernesses of that State. What does the average pew-holder care about sending the Gospel to the various destitute portions of his own Commonwealth? He cares more about sending the Gospel to people on the other side of the globe. There is more romance in doing that than in sending the Gospel to a little village in their own neighborhood. They don't feel the burden at all. It is not they who are calling for the relief. It is the Church of God that is asking for this relief. It is Rachel weeping for her children. It is the cry of the Church asking us to allow the Gospel to be sent to these people who do not ask it for themselves—to allow the Gospel to be sent to them in its integrity, as the Apostles were sent, by a Bishop who has, in himself, the whole territory of the Church, and who can go forth and make Priests and Deacons. And therein, Mr. President, a divine provision is made manifest to all who live in the West, of the working of this system of Missionary Bishops. My own Bishop is a Missionary Bishop. . . . We want the Divine Constitution that is built from above, downwards. The Constitutional restriction which we have against the sending of Bishops into these large and vast territories, would indicate that the Church was being built from below, downwards. In the year 1850 I introduced a resolution into the House of Deputies in Cincinnati, striking out the whole of the third clause of the fifth Article of the Constitution, thereby removing all numerical or territorial restrictions from the different Dioceses so that the Church might send a Bishop where he was needed. I thought then, and I think now, that the consent of the Convention of the Diocese, with its Bishop, its Clergy and its Lay members, and the consent of this General Convention in its two Houses and its three orders, would be a sufficient guard against hasty legislation or inexpedient legislation in any matter concerning the aggressive action of this Church. I have seen no reason to change that opinion. If we now let go these constitutional restrictions upon the right of hearing the

Gospel, if we let go this constitutional restriction and tell the people that the Church may send the men whom she wants, we do not bind ourselves to send them; the Church—the ecclesiastical authority of the Church, the General Convention and Dioceses, are not bound to act upon this freedom. One thing is, that we are free from an arbitrary rule, from a mere technical Constitutional restriction, so that we may send a Bishop when and where opportunity and power allow it. But, if we are afraid to do it, or if we have not the money, we are not obliged to do it. The whole question goes to the fact that the principle of organizing this Church upon the basis of Episcopacy is, that the Bishop is not the Corinthian capital of the pillar, but the foundation-stone of the pillar; that from him comes the power as he derived it from his Divine Master. A mere presbyter, a deacon or layman, has no such authority; but the whole principle of making a Church and making it strong in men and money, before the officer whom Christ has commissioned especially to go and preach this Gospel shall be permitted to go there, is a vicious principle, which, it seems to me, has injuriously affected this Church of ours from the very beginning. I pray that the restriction may be taken off, and that the Church may be allowed to send Bishops into the regions where they are needed, where the people are ready to be made into parishes, and made into self-sustaining parishes.

The Rev. Dr. HANCKEL, of Virginia. It strikes me, with all due deference to our reverend brother, that he has confounded, in the whole of his remarks, two entirely distinct questions, one of which, and only one, is now before this House. The question is not whether this Church, as the Church of the living God, sent to preach the Gospel to every creature, has a right to erect Missionary Jurisdictions in outlying sections. To dispute that would be to dispute the whole Constitution and mission of the Christian Church. Our churches have ever exercised that right. We have ten such Bishops now in the field occupying Missionary Jurisdictions. God forbid that the day shall ever come when that question shall be raised in this body, whether or not it is competent for this Church to have such jurisdictions and Bishops? The question before this body is whether or not it be the policy of this Church of ours to set off a part of an already constituted Diocese, as a Missionary Jurisdiction. It is a question of principle and a question of policy. On both grounds I am utterly opposed to the amendment. As to the objections which may present themselves to every mind in case this amendment is voted down, I will refer to them when I have discussed the first principle. The principle is this: That the Constitution declares that every Diocese, in according to that document, the organic law, becomes vested with certain rights, and not invested with those rights simply as an organized Diocese, but as individual presbyters and laymen who go to make up that Diocese. Now, among those privileges thus possessed every presbyter in the Diocese, has a right to vote (we will take a single illustration), for a Bishop of his Diocese. Now, suppose that the Church has exercised the power we have proposed to invest it with by this amendment, of setting off a jurisdiction within a Diocese, and I am a presbyter within such a jurisdiction. I will make a legal point and leave it to my legal brethren here to correct me if I am wrong. Unquestionably I should feel that I had the right, and I claim the right, no matter who sets that jurisdiction off, under the First Article of the Constitution, to vote for the benefit of the whole Dioceses constituted, as it was when it was in union with this Church, and I as a presbyter of that Diocese, became vested with that right. I do not believe it competent for this Church to divest a Diocese or a Presbyter or a portion of a Diocese of rights which the first article of the Constitution vests in them. This is a totally different case from that stated by the Reverend gentleman from Wisconsin. There the Diocese, retaining all its rights under the Constitution, when it becomes too large may be divided; but, in such division, the Diocese takes the initiative, and acts, throughout, of its own will and pleasure, and no presbyter within any section of that Diocese, is divested of any of his constitutional rights by such division. The moment he ceases to become a member of the old Diocese, he becomes a presbyter of the new Diocese, and his rights as a presbyter are unaffected by the division. So with all other rights.

We are considering the question whether it is competent for this Church, or for a majority of Dioceses, to turn around upon a portion of its members—presbyters and laymen—and say, "You have had such rights up to this period, but you shall not have them any longer, though the Constitution has given them to you, and though no possibility of revocation is recognized in the organic law." In other words, have the minority no rights that the majority are called upon to respect? Is this Church going to endorse that principle, and to say that, with a bare majority, you can turn around upon a minority coming within one of your own number, and say, "From this time forth you shall have no rights in this Diocese?"

That is the power with which we propose to vest every Diocese in the land by this amendment, only



with the approval of this General Convention. Provided it concur, such a wrong may be consummated to-morrow, or at least within the period provided within the Constitution. I cannot endorse that principle. My reverend brother has gone back to the early church, and says that the principle is to send forth the Apostles first. Granted: when the Lord of the Apostles was on the earth, He, of His own omniscience, chose the twelve and sent them forth on their special missions to a foreign world. But how did He inspire these men to execute their mission? They went to preach the Gospel and gathered Churches. So that in the inspired Epistles themselves we find messages indited by the spirit of the living God to the Church and to individuals—we find Epistles addressed to Churches in individual houses. When these men had planted the Church, what did they next do? They appointed for these Churches thus founded Bishops, and when those Bishops were thus appointed the Church had its constituent elements—integrity and unity. "It is evident to all men reading the Holy Scriptures and ancient authors, that there have always been three orders in Christ's Church—Bishops, Priests and Deacons," and these three in the first Council at Jerusalem constituted a Church unity. You can conceive of no additional elements. We are all aware that any plan of supervision is of man and not of God. I do not care whether these churches send out Bishops first or presbyters first. That is a manner for us to decide in reference to unoccupied jurisdictions. We let it be done by either. This process of organization is that which the Apostles indicated, and which our Church, as I contend, strictly follows: That when there is a sufficient number of presbyters and parishes in jurisdiction it is competent for them to exercise the right of election of a pastor, and they do exercise that right and he is, with the consent of his associates, seated in the highest office of the Church according to the provisions of the law. As to the principle involved in either case, I contend that in the amendment proposed we violate principle, and according to the law of the Church as now constituted, we adhere to principle, whether that principle be scriptural or primitive usage. Now, as to the policy of the amendment. There are in all missionary operations two elements to enlist interest—proximity is one and destitution is the other. The Master recognized both. Beginning at Jerusalem, the Apostles felt it and responded to the Master's heart when He said that He could wish Himself with His brethren and with His own nation, for whom He was willing in labor to lay down His life. That principle is still operative in our Missionary work in the Church. Can it be that a man has no special interest to labor for the salvation of his brother because that brother happens to be outside of the wall of his Church; that he has no special call to labor for another unless he be hundreds of miles away? That was not the lesson taught us when the Master constructed his Church. When Andrew was called he went and found first his own brother Simon, and he brought him to the Master. The same spirit of the Master will bring forth the same legitimate fruit. I hear that there is a mawkish missionary spirit which overlooks missionary fields at home, but can shed tears over destitution on the other side of the globe; but it is hollow; it is false; it will not stand the test and strain of everyday life. Destitution, therefore, while it is an element, and the second element, that is to be considered, is appreciable and is actually appreciated more when it is at hand. Now what do you propose to do? Here is a Diocese having a destitute portion in its elements, lying in darkness and in the shadow of death, depicted in the pitiable condition in which many of these portions of our Church are. Who are most likely to feel for the wants of such a section—those at hand or those far off? If the Diocese be such an unnatural mother as to turn out her own child upon the cold charities of the world, what can you expect of the Church at large? Every portion of the Church upon which this destitute jurisdiction is proposed to be thrown has its own appropriate spheres of labor, and can as easily become absorbed in its own special Diocesan work. Who is to help in this work? Where are we now as the practical result of this policy? My brother has glorified the new policy under which we are working; but where has it planted us? We have ten Missionary Jurisdictions, and those ten Missionary Jurisdictions absorb one-third of the whole amount contributed for Diocesan Missions by the whole Church. I am approximating it, but it is nearly one third. That amount, expended for ten Bishops, would support one hundred presbyters, according to the standard of relative support. I cannot believe that any one will stand up in this place and say that the glorious gospel of the blessed God—the power of God unto salvation—is greater when it is enunciated by a man who wears episcopal robes and a mitre, than the same Gospel is when preached by a presbyter? But take another view. Are you going to have all generals, and no army? If you take up all the funds of the Church in supporting generals, you will have nothing left for the army. In the army the real difficulty is with the rank and file

It is easy enough to get generals. So it is in the Church. It is easy enough to get a Bishop. They grow like mushrooms now a days. But where are you going to get the presbyters and deacons for those Bishops to lean upon in their charge against the world, the flesh and the devil? If the Church cannot furnish the men, the Lord help them, and help the Bishops too! What are they to do without them? Shall they do as one of our last candidates (or tried to do, and it was no wonder that he broke down under the effort)—travel through a wilderness over six hundred miles in extent, from one State to another, beset by Comanches and Mexicans, and spent the greater part of his time in going from point to point? Was that the way the Gospel was preached in the first instance? Did not St. Paul go where there were men to preach to, in the hope of preaching unto salvation—and not merely to travel over a waste and wilderness with nobody to preach to? But to go further: is this proposed action politic, having reference to the Dioceses from which you propose to set off these two jurisdictions? I trow not, and on the same principle that it is not politic, either spiritually or physically, to be left without the poor. It was not a woe that the Master pronounced, but a benediction. "The poor ye have always with you, and whosoever ye will, ye may do them good," so I contend that to take away from a Diocese a portion of its jurisdiction—which ought to elicit its greatest interest, and all of its self-denying and devoted effort, is to do that Diocese a wrong; it is to deprive it of the blessing which the Lord of the Harvest promised to the faithful.

The Rev. Dr. DUNLOP, of Missouri. This is a question of transcendent interest, and one, the discussion of which, will not likely weary the House. It is, "How best to build up the Church of God in this wide land?" Experience shows us that small Dioceses grow much more rapidly than large ones, and that every division and sub-division results in advantage, not only to the part cut off, but to the part remaining. It has been so in every division and sub-division in New York and Pennsylvania, and in every other instance where a Diocese has been divided. As an illustration, the Diocese of Virginia, with a population having ancestral prejudices in favor of the Church, has not grown near so rapidly as the neighboring Diocese of Maryland. In Virginia there is only one Clergyman to every 13,000 inhabitants, while in Maryland there is one for every 7,000; and in Connecticut the case is still stronger, there being one in that State for over 4,000 inhabitants. If every person in the Church in Illinois was a communicant, there would still be large numbers of persons there converted to Christianity as this Church has received it, in that great State. The reason why the Church is so weak now in the Mississippi Valley is the fact that when the foundations were laid, there was not sufficient strength in the older States to give them that material aid that would enable them to occupy the ground as fast as opportunity offered, and the result was that the whole land was taken possession of first by hostile denominations. The gentleman who has just taken his seat objects to spending \$30,000 on Missionary Jurisdictions; but who ever lives for twenty-five years will see the advantage of this expenditure, for the Church will then be a prominent religious body in all that tract of empire lying towards the Rocky Mountains. If such assistance could have been given to the Mississippi Valley, with its teeming population, destined to control, in a hundred years, religiously and politically this whole great country, the Church would now, instead of being weak and struggling, be the controlling body in that great region.

There has been a good deal said about the impossibility of cutting off new Dioceses without a violation of the Constitution. I do not pretend to understand the Constitution as well as some members on this floor, but it seems to me that the Constitution is not violated by erecting Missionary Jurisdictions. While it would be a violation of the Constitution to erect another Diocese without complying with the stipulations of the Constitution, stating that a Diocese cannot be erected out of another Diocese, except on certain conditions in regard to the number of presbyters and communicants in the part cut off as well as the part remaining; but I understand that the Constitution is not violated by cutting off a part of a Diocese and erecting it into a Missionary Jurisdiction.

The whole difficulty, as the gentleman has so well stated, lies in the question of states. If the state of Delaware had not been an independent state to-day, the state of Delaware would have belonged to Pennsylvania or to Maryland. If Rhode Island was not an independent State, it would belong to Massachusetts. If the whole of New England had been one State, the whole of New England would have had but one Bishop.

The best work the Church has done in the last twenty years, and that which has made her so highly respected throughout the entire country, is having the heart to send Missionary Bishops to occupy the ground first in the new territories that lie towards the Pacific ocean.

Let us not undo this work, but go forward and show that we not only claim to be the Apostolic

Church, but that we give evidence, by our works, that we are what we claim to be.

The Rev. Dr. FULTON, of Wisconsin. The subject that we have before us has very many bearings, both of a practical and of a canonical kind. I am not prepared to say that the proposition which is now before the House, is one that I should like to have framed as it has been framed; nor am I fairly satisfied with its phraseology as it now stands. But, one thing I may say, and that is that I do think my reverend colleague from Wisconsin pointed out a very grave defect, and that is, that there is doubtless no precautionary measure taken to prevent a portion of a Diocese from being set off into a missionary district, without the consent or the presence of the clergy and the laity, who are to be members of the new jurisdiction. This, I do think is a very great fault.

In the many remarks to which we have listened this afternoon, it has seemed to me that the real merits of this case have not been brought before us. What is the case which this amendment is designed to enable us to meet? In order to answer that question we must look at our method of procedure in establishing new Dioceses. First of all we send out a Missionary Bishop. He becomes the Bishop of the enormous territory. Of course the members of the Church in that territory desire representation in this House, and there is only one way in which they can have representation; they must organize as a Diocese, and so come into the union with a General Convention. Every Parish and every presbyter in one of these vast jurisdictions is necessary to make up a sufficient complement which will enable that jurisdiction to become a Diocese and to retain these privileges. Consequently the whole of the area, dotted only here and there with parishes, perhaps a hundred miles apart, and having absolutely nothing in common but the fact that they are in a territory of that enormous extent, becomes a Diocese. Unity is wanting. They are simply an aggregation, and not even that unless things which are hundreds of miles apart can be aggregated. Yet that vast area, the accident originally of an act of Congress, adopted afterwards by another enactment by the General Convention has the jurisdiction of a missionary parish and becomes a Diocese. Why? What is the rationale of it? Thousands accept that rubric of necessity, which requires us to take things as they are, and to do with them the best that we can.

The appointments of large areas or Dioceses have been made as a matter of accident—the judgment and action of the Church following almost as matter of course upon the judgment and action of the political bodies of Congress. And so the Church has become the accident of political arrangement. Is it well for the Church? I by no means think that it is well for the Church in the first instance. But we must take things as they are. We must do with them the best we can. But shall we stop there? Are we to say that this twofold accident is to remain forever to cramp and cripple the homogeneous work in the Church? Suppose the case arises that in some one part of this vast area the Church grows,—in strength, in activity, in vitality,—what then?

Just in proportion to that threefold growth, there will grow, side by side with every organized creation of such a Missionary Jurisdiction, new opportunities for work, so that the congregation is called upon for additional activity in their own immediate neighborhood. I think I may lay it down as a general proposition, that, in unity and concentration, there is strength. Are we to expect those who have just made their first strong battle for Christ and the Church—who have just been gathering the element of strength, and who have opportunities for doing good waiting to be improved—are we to expect them to stop their work and be charged with all the care of a region which is afar away from them, that is no more properly their charge than it is our charge in our respective Dioceses and parishes? It does seem to me that this theory of burdening your Dioceses with all the cares that ought to be borne by the old, is, in itself, wrong, cruel and unchristian. I go further than that, and maintain that such a burden and charge cannot be rightly laid upon such jurisdictions or the Dioceses formed from them.

The PRESIDENT. You will have to complete your remarks in the morning, the hour of adjournment having arrived.

The Rev. Dr. GOODWIN, of Philadelphia, introduced a resolution of a Diocese in that State, which was referred to the Committee on Amendments to the Constitution.

Message No. 2 from the House of Bishops, proposing a change in Canon No. 10, was received and referred to the Committee on Canons.

The PRESIDENT announced that, in place of Mr. Waite of Ohio, Mr. Stevenson of Kentucky, was upon the Committee on Amendments to the Constitution.

Mr. PEIRCE, of Western Michigan, presented a resolution that the Rules of Order be referred to a committee of five to report at their earliest convenience any amendments necessary for the more speedy dispatch of business.

On motion of Mr. MONTGOMERY, of Western New York, the resolution was laid upon the table.

On motion the Convention then adjourned until to-morrow morning at 9.30 p. m.



## REVISED LIST OF STANDING COMMITTEES.

## STATE OF THE CHURCH.

The Rev. Dr. Van Deusen of Central New York, the Rev. Mr. Hunt of Alabama, the Rev. Mr. Battershall of Albany, the Rev. Mr. Tupper of Arkansas, the Rev. Mr. Hill of California, the Rev. Mr. Marple of Central Pennsylvania, the Rev. Dr. Harwood of Connecticut, the Rev. Mr. Brooks of Delaware, the Rev. Dr. Stearns of Easton, the Rev. Dr. Steele of Florida, the Rev. Mr. Vernon of Fond du Lac, the Rev. Mr. Foute of Georgia, the Rev. Dr. Locke of Illinois, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Seymour of Iowa, the Rev. Dr. Reynolds of Kansas, the Rev. Mr. Tschiffely of Kentucky, the Rev. Dr. Drowne of Long Island, the Rev. Dr. Percival of Louisiana, the Rev. Mr. Hayes of Maine, the Rev. Dr. Hutton of Maryland, the Rev. Dr. Lambert of Massachusetts, the Rev. Dr. Worthington of Michigan, the Rev. Dr. Knickerbacker of Minnesota, the Rev. Mr. Marks of Mississippi, the Rev. Dr. Runcie of Missouri, the Rev. Mr. Millsapugh, of Nebraska, the Rev. Mr. Sears of New Hampshire, the Rev. Dr. Hills of New Jersey, the Rev. Dr. Beach of New York, the Rev. Dr. Buxton of North Carolina, the Rev. Mr. Stansbury of Northern New Jersey, the Rev. Dr. Bronson of Ohio, the Rev. Mr. Brown of Pennsylvania, the Rev. Dr. Hitchcock of Pittsburgh, the Rev. Mr. Henshaw of Rhode Island, the Rev. Mr. McCollough of South Carolina, the Rev. Dr. Morrell of Southern Ohio, the Rev. Dr. White of Tennessee, the Rev. Mr. Bird of Texas, the Rev. Mr. Roberts of Vermont, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Conover of Western Michigan, the Rev. Dr. Ingersoll of Western New York, the Rev. Dr. Cole of Wisconsin.

## GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Cady of New York, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Farrington of Northern New Jersey, the Rev. Dr. Littell of Delaware, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Thompson of Louisiana, the Rev. Dr. Beers of California, Mr. Pierrepont of Long Island, Mr. Stevenson of Kentucky, Mr. McWhorter of Central New York, Mr. Harrison of Pennsylvania, Mr. Gardiner of Maine, Mr. Livingston of New York.

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Schenck of Long Island, the Rev. Dr. Hare of Pennsylvania, the Rev. Dr. Pinckney of South Carolina, the Rev. Dr. Brown of Ohio, the Rev. Mr. Greer of Rhode Island, the Rev. Dr. Snively of Long Island, the Rev. Mr. Dunlop of Missouri, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. Shoenberger of Pittsburgh, Mr. Harrison of Maryland, Dr. DeRoset of North Carolina, Mr. Montgomery of Western New York, Mr. Rogers of Michigan.

## ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hancel of Virginia, the Rev. Dr. Percival of Louisiana, the Rev. Dr. Leffingwell of Illinois, the Rev. Dr. DeKoven of Wisconsin, the Rev. Dr. Breck of Central Pennsylvania, the Rev. Dr. Crosdale of Easton, the Rev. Dr. Harrison of Northern New Jersey, Mr. Meigs of Northern New Jersey, Mr. Trowbridge of Michigan, Mr. Delano of Ohio, Mr. Mudge of Massachusetts, Mr. Nash of New York, Mr. Jenkins of Fond du Lac.

## CONSECRATION OF BISHOPS.

The Rev. Dr. Scott of Florida, the Rev. Dr. Ayrault of Central New York, the Rev. Dr. Runcie of Missouri, the Rev. Dr. Eames of New Hampshire, the Rev. Dr. Sanson of Mississippi, the Rev. Dr. Burr of Southern Ohio, the Rev. Dr. Wakefield of Indiana, Mr. Forsyth of Albany, Mr. Holbrook of Minnesota, Mr. Moss of Central New York, Mr. Edsall of Illinois, Mr. Robinson of Kentucky, Mr. Peirce of Western Michigan.

## AMENDMENTS TO CONSTITUTION.

The Rev. Dr. Hall of Long Island, the Rev. Dr. Benedict of Georgia, the Rev. Dr. Huntington of Massachusetts, the Rev. Dr. Harris of Illinois, the Rev. Mr. Garrison of New Jersey, Mr. Stevenson of Kentucky, Mr. Woolworth of Nebraska, Mr. McCrady of South Carolina, Mr. Wilder of Minnesota, Mr. Parker of Northern New Jersey, Mr. Comstock of Central New York, Mr. Bennett of Massachusetts, Mr. Howe of Indiana.

## CANONS.

The Rev. Dr. Watson of North Carolina, the Rev. Dr. Vinton of Massachusetts, the Rev. Dr. Fulton of Wisconsin, the Rev. Dr. Leeds of Maryland, the Rev. Dr. Minigerode of Virginia, the Rev. Dr. Dix of New York, the Rev. Dr. Harrison of Albany, Mr. Andrews of Southern Ohio, Mr. Sheffey of Virginia, Mr. Burgwin of Pittsburgh, Mr. Battle of North Carolina, Mr. Judd of Illinois, Mr. Brune of Maryland.

## EXPENSES.

Dr. Shattuck of Massachusetts, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Wheeler of Rhode Island, the Rev. Mr. Knight of Connecticut, the Rev. Mr. Whipple of Minnesota, Dr. Balfour of Mississippi, Mr. Blair of Maryland, Mr. Coffin of Pennsylvania, Mr. Kingsbury of Connecticut, Mr. Bridge of Maine, Mr. Babcock of Rhode Island, Mr. Davies of New York, Mr. Devereux of Ohio.

## UNFINISHED BUSINESS.

The Rev. Dr. Chase of Illinois, the Rev. Dr. Barber of Easton, the Rev. Mr. Pickett of Mississippi, the Rev. Mr. Magrath of Michigan, the Rev. Mr. Langford of New Jersey, the Rev. Dr. Dalrymple of Maryland, the Rev. Dr. Beatty of Kansas, Mr. Goddard of Rhode Island, Mr. Eaton of Michigan, Mr. Low of New Hampshire, Mr. Hance of New Jersey, the Rev. Mr. Smith of Pittsburgh, Mr. Richmond of Tennessee.

## ELECTIONS.

The Rev. Dr. Shipman of Kentucky, the Rev. Dr. Pennell of Albany, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Rees of Georgia, the Rev. Dr. Harris of Illinois, the Rev. Mr. Upjohn of Maine, the Rev. Dr. McKnight of Central New York, Mr. Redfield of Vermont,

Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Walker of Easton.

## PRAYER BOOK.

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Hubbard of New Hampshire, the Rev. Dr. Norton of Virginia, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Rudder of Pennsylvania, the Rev. Dr. Anstice of Western New York, Mr. Meads of Albany, Mr. Jackson of Maine, Mr. Garthwaite of Northern New Jersey, Mr. Seymour of Connecticut, Mr. Moss of Ohio, Mr. Goldsborough of Easton.

## CHRISTIAN EDUCATION.

The Rev. Dr. Colt of New Hampshire, the Rev. Mr. Johnson of Connecticut, the Rev. Dr. Goodwin of Pennsylvania, the Rev. Dr. Douglas of Mississippi, the Rev. Dr. Oliver of Nebraska, the Rev. Mr. Bodine of Ohio, the Rev. Dr. Seymour of New York, the Rev. Dr. Porter of South Carolina, Mr. Coppée of Central Pennsylvania, Mr. Davies of New York, Mr. Prince of Long Island, Mr. Thompson of Tennessee, Mr. Hoppin of Rhode Island.

## MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Payne of Albany, the Rev. Dr. Abercrombie of Northern New Jersey, the Rev. Dr. Barton of Easton, the Rev. Mr. Mills of Pittsburgh, the Rev. Mr. Boone of Georgia, the Rev. Mr. Richards of Rhode Island, the Rev. Dr. Knight of Central New York, Mr. Redfield of Vermont, Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Walker of Easton.

## APPOINTMENTS OF THE BISHOPS FOR SUNDAY, OCTOBER 7.

[At every Evening Service a Missionary Address may be expected.]

Bishop Williams of Connecticut, will preach at St. Paul's, Brookline, in the evening.

Bishop Atkinson of North Carolina, at Grace Church, Medford, in the evening.

Bishop Kip of California, at St. Paul's, Brookline, morning and afternoon.

Bishop Clark of Rhode Island, at St. Peter's, Cambridgeport, in the evening.

Bishop Gregg of Texas, at St. James', North Cambridge, in the evening.

Bishop Bedell of Ohio, at St. James', Boston Highlands, in the morning, and at St. John's Charlestown, in the evening.

Bishop Whipple of Minnesota, at St. Paul's, Boston, in the evening.

Bishop Lay of Easton, in Concord, N. H., all day.

Bishop Talbot of Indiana, at St. Mark's, Boston, in the evening.

Bishop Wilmer of Alabama, at the Church of Our Saviour, Longwood, in the morning.

Bishop Vail of Kansas, at St. Matthew's, South Boston, in the evening.

Bishop Cox of Western New York, at St. Mary's, Dorchester, in the morning; at Christ Church, Cambridge, in the evening.

Bishop Quintard of Tennessee, at the Church of the Advent, Boston, in the evening.

Bishop Clarkson of Nebraska, at St. James', Boston Highlands, in the evening.

Bishop Kerfoot of Pittsburgh, at the Church of the Messiah, Boston, in the morning, and at St. John's Memorial Chapel, Cambridge, in the evening.

Bishop Wilmer of Louisiana, at St. John's, Charlestown, in the morning, and at Christ Church, Waltham, in the evening.

Bishop Tuttle of Montana, at Christ Church, Cambridge, in the morning, and at St. Paul's, Dedham, in the evening.

Bishop Neely of Maine, at Trinity Church, Melrose, in the evening.

Bishop Young of Florida, at Grace Church, Salem, in the evening.

Bishop Bissell of Vermont, will be at St. Mary's, Dorchester, in the evening.

Bishop Robertson will preach at St. Mary's, Newton Lower Falls, in the evening.

Bishop Morris of Oregon, at St. John's, Boston Highlands, in the evening.

Bishop Littlejohn of Long Island, at St. Mark's, Boston, in the morning, and at Trinity, Boston, in the evening.

Bishop Doane of Albany, at the Church of the Messiah, Boston, in the morning.

Bishop Huntington of Central New York, at St. John's, Boston Highlands, in the morning, and at Emmanuel, Boston, in the evening.

Bishop Pierce of Arkansas, at the Church of the Good Shepherd, Boston, in the evening.

Bishop Niles of New Hampshire, at Grace Church, Newton, in the morning, at Christ Church, Boston, in the afternoon, and at All Saints', Dorchester, in the evening.

Bishop Howe of Central Pennsylvania, at the Church of our Saviour, Longwood, in the evening.

Bishop Hare of Niobrara, at All Saints', Worcester, in the evening.

Bishop Lyman of North Carolina (Assistant), at Christ Church, Boston, in the morning, and at Grace Church, South Boston, in the evening.

Bishop Pinkney of Maryland (Assistant), at St. Stephen's, Lynn, in the evening.

Bishop Spaulding of Colorado, at St. Peter's, Salem, in the evening.

Bishop Welles of Wisconsin, at St. Anne's, Lowell, in the evening.

Bishop Garrett of Northern Texas, at St. Thomas', Taunton, all day.

Bishop Elliott of Western Texas, at Christ Church, Hyde Park, in the evening.

Bishop Dudley of Kentucky (Assistant), at St. John's Memorial Chapel, Cambridge, in the morning, and at St. Mary's, Dorchester, in the evening.

Bishop Scarborough of New Jersey, at St. Paul's, Malden, in the evening.

Bishop Gillespie, of Western Michigan, at St. John's, East Boston, in the evening.  
Bishop Jagger of Southern Ohio, at Trinity, Boston, in the evening.  
Bishop McLaren of Illinois, at Christ Church, Boston, in the evening.  
Bishop Brown of Fond du Lac, at St. John's, Lowell, in the evening.  
Bishop Perry of Iowa, at Grace Church, Newton, in the evening. [Probably absent.]  
Bishop Penick of Africa, at St. Luke's, Chelsea, in the evening.

## CHANGES OF THE CITY ADDRESSES OF MEMBERS OF THE CONVENTION.

Rt. Rev. John Scarborough, D.D., Bishop of New Jersey. Hotel Brunswick.  
Rt. Rev. A. N. Littlejohn, D.D., Long Island. T. E. Proctor, 327 Beacon st.  
Rev. Reese F. Alsop, Pittsburgh. 66 Commonwealth avenue.  
Rev. Dr. Beach, New York. Revere House.  
Rev. C. F. Knight. Mrs. Sayles, 74 Commonwealth av. (Instead of Pinckney st.)  
Rev. Dr. G. H. McKnight, Central New York—Elmira. St. James Hotel.  
Rt. Rev. W. W. Niles, D.D., New Hampshire, E. R. Mudge, 118 Beacon st.  
R. A. Robinson, Kentucky—Louisville. St. James Hotel.  
Rev. J. L. Steele, D.D., Florida. St. James Hotel.  
Rev. Alex. H. Vinton, D.D., Massachusetts—Boston. 68 Commonwealth av.  
Rev. Geo. B. Whipple, Minnesota—Fairbault. R. M. Mason, 1 Walnut st.

## CHURCHES IN AND NEAR BOSTON.

Place.	Name.	Rector.	Street—how reached.
Boston.	Advent.	C. C. Grafton.	Bowdoin.
"	Dorchester, All Saints.	G. S. Bennett.	Dorch'st'r*
"	Jam. Plain, St. John's.	S. U. Shearman.	J. Plain.*
"	Christ.	H. Burroughs, D.D.	Salem.
"	Emmanuel.	A. H. Vinton, D.D.	Newbury.
"	Evangelists.	B. B. Kilikelly.	Charles.
"	Good Shepherd.	G. S. Prescott.	Cortes.
"	Highlands, St. James'.	P. Browne.	St. James.
"	East, St. John's.	G. S. Converse.	Tremont.
"	Charles'tn, St. John's.	J. H. Waterbury.	Street cars.
"	Messiah.	T. R. Lambert, D.D.	"
"	Brighton, St. Margaret's.	H. F. Allen.	Florence.
"	St. Mark's.	T. Cole.	Street cars.
"	Dorchester, St. Mary's.	C. H. Rabcock.	W. Newton.
"	St. Mary's,†	W. W. Silvester.	Street cars.
"	South, St. Matthew's.	J. R. Peirce.	Parmer.
"	Wash. Vill. Grace.	J. Wright.	Street cars.
"	St. Paul's.	A. Gray.	"
"	St. Stephen's.	W. W. Newton.	Tremont.
"	Trinity.	A. Gray.	Tyler.
Arlington.	St. John's.	D. G. Haskins.	Street cars.
Brookline.	St. Paul's.	L. K. Storrs.	"
Cambridge.	Christ.	W. C. Langdon, D.D.	"
"	East, Ascension.	W. Warland.	"
"	St. James'.	T. S. Young.	Division.
"	North, St. John's.	G. Z. Gray, D.D.	"
"	St. Peter's.	E. M. Gushue.	"
Chelsea.	St. Luke's.	J. T. Burrill.	"
Dedham.	St. Paul's.	D. Goodwin.	B. & P. R. R.
East Somerville.	St. Thomas'.	G. Durrell.	Street cars.
Hyde Park.	Christ.	R. B. Van Kleeck, D.D.	B. & P. R. R.
Longwood.	Our Saviour.	R. H. Howe.	B. & A. R. R.
Malden.	St. Paul's.	G. P. Huntington.	Street cars.
Medford.	Grace.	C. J. Hutchins.	B. & L. R. R.
Melrose.	Trinity.	H. A. Metcalf.	B. & M. R. R.
Newton.	Grace.	C. W. Shinn.	B. & A. R. R.
"	L'w'r Falls, St. Mary's.	H. Mackay.	"
Quincy.	Christ.	"	O. C. R. R.
Somerville.	Emmanuel.	N. K. Bishop.	Street cars.
Waltham.	Christ.	T. F. Fales.	Fitch R. R.
West Newton.	Messiah.	F. W. Smith.	B. & A. R. R.

\* Street cars. † For sailors. ‡ And B. & M. R. R.

## NOTICES.

T. E. MOSELEY & Co., 469 Washington Street, make a specialty of boys' and misses' boots, shoes and gaiters for dress and school wear which they offer at moderate prices.

## GENERAL THEOLOGICAL SEMINARY.

The Triennial Reunion of the Associate Alumni will be held on Tuesday next, the 9th instant. Early Communion in Trinity Church at 7 A.M. Social Reunion at the Hotel Brunswick at 8 o'clock. The Triennial Sermon will be preached at Trinity Church on the same evening, at 7.30, by the Rt. Rev. A. C. Cox, D.D., Bishop of Western New York.

R. B. VAN KLEECK,  
W. D. WALKER,  
Committee.

Boston, October 4.

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## NOTICE.

The Rev. Geo. C. HARRIS, D.D., of Memphis Tenn., will preach at the Free Church of St. Mary, Parmer Street, on Sunday evening next. Service at 7.30 P. M.







# The Churchman.

## The Churchman, DAILY EDITION,

Is published every morning during the General Convention. It is intended to provide each day a complete phonographic report of the debates and business in the House of Deputies on the preceding day.

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## DAILY EDITION.

MONDAY, OCTOBER 8, 1877.

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## The Proceedings OF THE HOUSE OF DEPUTIES, IN A GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH, IN THE YEAR OF OUR LORD 1877, AS REPORTED FOR MESSRS. M. H. MALLORY & CO.

### FOURTH DAY.

SATURDAY, October 6.

The Convention assembled at 9.30 A. M. Morning prayer was said by the Rev. Alexander Marks of Mississippi, assisted by the Rev. Samuel Chase, D.D., of Illinois. The benediction was pronounced by the Rt. Rev. William R. Whittingham, D.D., LL.D., Bishop of Maryland.

Mr. MONTGOMERY, of Western New York. I move that the calling of the roll be dispensed with until the further order of the House, and that Deputies not yet announced be requested to report to the Secretary upon their arrival.

The motion was agreed to.  
The minutes of yesterday's proceedings were read and approved.

The PRESIDENT. I have the pleasure of presenting to the House the Rev. Mr. Tait, chaplain to the Archbishop of Canterbury, who happens at the present time to be the only clergyman of the Church of England who is with us. He will, with permission of the House, say a few words.

The Rev. Mr. TAIT. Mr. President and Members of the House of Deputies: I need not, I am sure, express to you the great pleasure that it has given me to be present on this occasion; nor need I assure you of my thanks for the kind way in which you have received me. I must say that I am here in no strictly representative character. When I left England, a few months ago, I did not suppose that I should be privileged to be present

here to-day. It was hoped, and, I may say, expected, that there would be present, at this meeting of your Convention, those who should be better fitted, from their position in our Church at home, to speak in a representative character. But, now that I find myself the only clergyman of the Church of England present, I feel justified—indeed, I had almost said, I feel compelled, to convey to the Church, here assembled in Convention, the deep and heartfelt sympathy which I know to be felt by all the members of the Church at home, with you in the great work for which you are assembled here, and the prayerful hope that the work may be blessed to the good government of the Church in this land, and to the furtherance of the Kingdom of our Lord Jesus Christ, both in this land, and through your valuable Missionary agencies, throughout the world.

The PRESIDENT. The Chair desires to announce the appointment of the Hon. Hamilton Fish, of New York, a Lay Deputy, upon the Committee on Amendments to the Constitution, to fill a vacancy in that committee.

Mr. MONTGOMERY, of Western New York. I would like to ask, as a matter of privilege, permission to offer the following resolution:—

*Resolved*, That this House has seen with great pleasure the Reverend gentleman who has just addressed us, and heard his interesting remarks.

The resolution was unanimously adopted.

The Rev. Dr. WHITE, of Tennessee. I move a suspension of the order of business in order to give me an opportunity to introduce a resolution. It will require no discussion; and it is not necessary for me to make a speech in introducing it.

There being no objection, the Rev. Dr. White offered the following:—

*Whereas*, It is very desirable that the Bishops and the Clerical and Lay members of the General Convention should have some opportunity of personal intercourse; and

*Whereas*, The present business of the Convention so occupies the time of the members that no such occasion is afforded; therefore,

*Resolved*, That this House respectfully request that the House of Bishops set apart some day or hour which may suit their convenience, when the members of the House of Deputies may have the pleasure of making the acquaintance of their Right Reverend fathers in God, and enjoy a few hours of social intercourse.

The resolution was adopted.

The Rev. Mr. HILL, of California, offered the following:—

*Resolved*, That the title Protestant Episcopal Church, as applied to the American Branch of the Holy Catholic Church, is not only time-honored but appropriate, and that any change therein at present or in the future will be inexpedient and unwise.

The motion was referred to the Committee on Amendments to the Constitution.

*Resolved*, That Article II. of the Constitution be amended by striking out the word "four" and inserting the word "two."

Referred to the Committee on Amendments to the Constitution.

### REPORT OF COMMITTEE ON ELECTIONS.

The Chairman of the Committee on Elections presented the following report:—

The Committee on Elections respectfully report,—  
That certificates of Clerical and Lay Deputies have been received from every Diocese in union with this Convention, forty-five in number, and from the Missionary Jurisdictions of Colorado, Dakota, Montana, Nebraska, Oregon and Washington, Northern California, Northern Texas and Western Texas; that the certificates are all in due form, and that they have given to the Secretary a list of the names of those entitled to sit as members of the House. On behalf of the Committee,  
J. S. SHIPMAN, Chairman.

### REPORT OF THE TRUSTEES OF THE MISSIONARY BISHOPS' FUND.

Mr. MEIGS, of Northern New Jersey, presented the following report:—

*To the General Convention of the Protestant Episcopal Church in the United States of America.*

OCTOBER 3, 1877.  
The Trustees of the "Missionary Bishops' Fund" of the Protestant Episcopal Church in the United States of America respectfully report:—

That at the date of their last report to the General Convention, October 7, 1874, the balance in the hands of their Treasurer was \$298.81. Since that date the following sums have been contributed to the fund, viz.:—

1875.  
Feb. 8. By Wm. Sam'l Elliot (a bequest), . . . 1,000 00  
July 1. Interest on \$1,000, U. S. 6s of 1881, \$30, gold, gold at 116 15-16, . . . 35 08  
Aug. 3. Christ Church, Red Hook, . . . 7 37  
3. Christ Church, Alexandria, Va. (for Bishop Wingfield), . . . 5 00  
3. Christ Church, Alexandria, Va. (for Bishop Williams), . . . 6 00

1875.  
Aug. 3. Church of Reconciliation, Webster, Mass., . . . \$2 00  
4. St. James Church, Muncy, Pa., . . . 10 03  
4. St. Matthew's Church, Bedford, New York, . . . 56 63  
5. St. Thomas' Church, Milford, Ohio, . . . 4 25  
9. Christ Church, Jefferson, Texas, . . . 3 50  
11. Grace Church, Lexington, Va., . . . 40 00  
12. Holy Communion Church, St. Louis, Mo., . . . 11 20  
14. Trinity Church, Lewiston, Me., . . . 3 00  
19. St. James Church, Muncy, Pa. (2d), . . . 3 00  
19. St. John's Church, Franklin, Pa. (Bishop Spalding), . . . 10 50  
Sept. 4. St. Stephen's Church, Ridgefield, Conn., . . . 10 00  
17. Trinity Church, Oxford, Pa., . . . 10 00  
21. St. Paul's Church, Chestnut Hill, Philadelphia, . . . 20 00  
27. St. Luke's Church, Cleveland, Tenn., . . . 3 20  
Oct. 27. St. Paul's Church, Holyoke, Mass., . . . 5 00  
29. "A. E.," Portsmouth, N. H., . . . 1 00  
Dec. 30. St. Ann's Church, Annapolis, Md., . . . 30 61  
31. Interest to date on balances at 6 per cent, . . . 16 82

1876.  
Jan. 7. St. Anne's Church, Annapolis, Md. (2d), . . . 30 00  
14. Interest on \$1,000, U. S. 6 per cent, \$39 gold at 112½, . . . 33 82  
Mar. 14. Ascension Church, Claymont, . . . 2 00  
July 1. Interest on \$1,300, U. S. 6 per cent stock, \$30 gold at 112½, . . . 43 88

1877.  
Jan. 2. Interest on \$1,400, U. S. 6 per cent stock, \$42 gold at 107, . . . 44 94  
16. St. Thomas Church, New Windsor, . . . 25 00  
17. The Rev. N. H. Berghans, St. Paul's, Doylestown, Pa. (personal), . . . 10 00  
18. Gift of a lady, per the Rev. J. K. Mason, Mount Jackson, . . . 2 00  
23. Trinity Church, Norwich, . . . 15 00  
25. Mrs. Samuel Reed, Portsmouth, Ohio (for Home Missions in the West), . . . 5 00  
26. "A Well-Wisher," Springfield, Mass., . . . 5 00  
Feb. 2. "A Friend," Sewanee, Tenn., . . . 9 00  
5. Christ Church, Raleigh, N. C., . . . 20 85  
6. F. Gilliat, Avon, N. Y., . . . 1 50  
St. Michael's Church, Boise City, Idaho, . . . 9 45  
7. Grace Church, Monroe (A Communicant, per the Rev. H. A. Dows), . . . 10 00  
9. St. Anne's Church, Lowell, Mass., . . . 24 86  
9. St. Mary's School, Knoxville, Ill. (for Japan, Bishop Williams), . . . 10 00  
9. St. Mary's School, Knoxville, Ill. (for Montana, Bishop Tuttle), . . . 10 00  
Feb. 13. St. Paul's Church, Baltimore, Md., . . . 123 80  
17. Amherst Parish, Virginia, . . . 5 00  
17. Christ Church, Red Hook, . . . 5 00  
20. Mrs. W. E. Holt, Graham, N. C., . . . 10 00  
24. Christ Church, Indianapolis, . . . 5 00  
Mar. 1. St. Paul's Church, Phillipsburg Centre, Pa., . . . 2 00  
10. Hungar Parish, Eastville, Va., . . . 25 00  
10. Grace Church, Windsor, Conn., . . . 15 00  
12. St. Mary's Church, Hartford, Md., . . . 10 00  
6. Christ Church, Nashville, Tenn., . . . 10 00  
20. Christ Church, Brooklyn, L. I., . . . 5 00  
Apr. 4. St. George's Church, Newburgh, N. Y., . . . 5 00  
July 11. Interest on \$1,600 U. S. bonds, \$48, gold, sold at 105½, . . . 50 58  
\$2,178 68

### Investments and Expenses.

1875.  
Feb. 10. By \$1,000 U. S. 6 per cent. registered stock of 1881, bought at 119½, . . . \$1,198 75  
Oct. 16. Paid for printing, addressing and postage of 2,500 circulars to rectors, . . . 58 51  
1876.  
Jan. 14. \$300 U. S. 6 per cent. registered stock of 1881, bought at 120¼, . . . 360 75  
1877.  
Jan. 5. \$100 U. S. 6 per cent. registered stock of 1881, bought at 113½, . . . 113 75  
Jan. 12. Paid for printing, addressing and postage on 3,000 circulars to rectors, sent in December, 1876, . . . 65 55  
Feb. 14. \$200 U. S. 6 per cent. registered stock of 1881, bought at 112½, . . . 225 75  
Sept. 7. \$100 U. S. 6 per cent. registered stock of 1881, bought at 110, . . . 110 00  
Oct. 5. Balance in the hands of the Treasurer, . . . 45 62  
\$2,178 68

HENRY MEIGS, Trustee and Treasurer.

NEW YORK, October 3, 1877.



At the session of the General Convention in 1874, the following resolution was adopted:—

*Resolved*, the House of Bishops concurring, That the Trustees of the Missionary Bishops' Fund are requested to issue a Circular, annually, to the Rectors of all our Parishes, asking an offering for this fund.

In compliance with this request, your Trustees, in June, 1875, and again in December, 1876, sent to every Rector of a Parish in our Church a printed circular, appealing for a contribution to this fund. The Circular for 1877 has been purposely deferred until after the present Convention. By reference to the report of the Treasurer, given above, it will be perceived that in response to 2,500 circulars sent in 1875, and of about 2,000 sent in 1876, there have been contributions from only thirty-eight Parishes, amounting to \$612.75. The remainder of the funds, reported by the Treasurer, have been derived from individuals, and from \$267.93 interest on investments. These facts prove conclusively the indifference existing in the Church as to the method proposed by the Canon for providing any permanent fund for the support of the Missionary Episcopate.

The General Convention has taken care that Bishops of organized Dioceses shall not be exposed to the uncertainties of voluntary gifts for their support, but insists that permanent provision shall be made for that purpose before permission is given for the erection of a new Diocese. Is it less important that those undertaking the unusual hardships of the missionary field should have less protection, in this respect, and be dependent upon the uncertain and spasmodic supplies derived from the voluntary system?

The Canon on this subject expresses the views of the Church, as represented in the General Convention at the time of its adoption. If the plan was wisely undertaken, it will be well to consider now whether any measures can be devised to promote its success, or whether some better can be substituted.

Your Trustees find themselves unable to suggest any means by which the Canon can be made more fruitful; and they respectfully submit the consideration of the subject to the Convention.

Your Trustees request that the accounts of the Treasurer be subjected to the examination provided by the Canon.

All of which is respectfully submitted.

WM. H. BATTLE, Chairman pro tem.,  
HENRY MEIGS, Treasurer, Trustees.

BOSTON, MASS., October 5, 1877.

#### REPORT OF THE COMMITTEE ON EXPENSES.

Mr. SHATTUCK, of Massachusetts. I do not propose to make a full report. I can only say that the Committee are at work; that they have had a meeting; but the absence of the late Secretary of this House, who had authority to make drafts on the Treasurer, has prevented us from making an early report; and one or two members of the Committee are absent. The House will remember that the election of a Treasurer follows the report of the Committee on Expenses, who are charged with the duty of auditing his accounts; and as soon as they can do so, they will make a report on this matter. They are very anxious to do everything they can to reduce the expenses of the Convention, which are something like \$11,000, and for which a charge of three dollars on every clergyman in every Diocese will be necessary, and is made. They would make two suggestions. In the first place, they would suggest to the House, that if any measure is passed looking to any printing, or like expenses, the Convention will first refer the matter to the Committee on Expenses, that they may know what the resources of the Convention are, and keep a watch on any possible extravagance which persons might inadvertently fall into. In the second place, they would urge the expediency of diminishing the cost of the Journal of the Convention.

The Committee ask the House to adopt the following:—

*Resolved*, That the Committee on Expenses be authorized to act upon a Joint Committee, the other members being appointed by the House of Bishops, for the better consideration of the expenses and accounts of the Convention, and also to report how the expenses may be reduced.

This House cannot act independently of the House of Bishops, for instance, in printing our Journal, and therefore we ask for the passage of this resolution, giving us authority to act as a Joint Committee, with one from the House of Bishops.

On motion of the Rev. Dr. GOODWIN, of Pennsylvania, the resolution was adopted.

#### MEMORIALS.

The Rev. Dr. GOODWIN, of Pennsylvania. I present a memorial in relation to the revision of the Lectionary, and move that it be referred to the Committee on Amendments to the Constitution.

It was so referred.

I have also a list of nominations of Trustees of the General Theological Seminary. I move that it be referred to the Committee on the General Theological Seminary.

It was so referred.

Mr. WELSH, of Pennsylvania, offered the following:—

*Resolved*, That a committee of three Clerical and three Lay Deputies be appointed to act with the Committee of the House of Bishops, already appointed, in nominating to this House members of the Board of Missions.

The PRESIDENT. That will be the order of the day at twelve o'clock.

The Rev. Dr. RUDDER, of Pennsylvania, presented a tabulated digest of the Triennial Report of the Diocese of Pennsylvania.

It was, on motion, referred to the Committee on the State of the Church.

The Rev. Mr. McILWAIN, of Iowa, presented a resolution of the Council of the Convention of Iowa in regard to a change in the name of the Church.

It was, on motion, referred to the Committee on Amendments to the Constitution.

The Rev. Mr. McILWAIN presented a memorial from the Convention of Iowa in regard to the setting off of a Missionary Jurisdiction from the present Diocese of Iowa, with a petition from the Bishop and the Convention.

The memorial was referred to the Committee on New Dioceses.

The Rev. Dr. WAKEFIELD, of Indiana, offered a resolution in respect to certain changes in Canon VI., section 2.

It was, on his motion, referred to the Committee on Canons.

Mr. BRUNE, of Maryland. I beg to call the attention of the House to the fact of the death in our Diocese of Mr. Blanchard, who represented the Diocese as a Deputy at the last Convention, and who was elected to this; and I desire to present a memorial on the part of this deputation, and have it referred to the appropriate committee.

The memorial was, on his motion, referred to the Committee on Memorials of Deceased Members.

The Rev. Dr. BISHOP, of Western New York. I have had placed in my hands a tabulated digest of statistics of the Diocese of Western New York, and I move its reference to the Committee on the State of the Church.

The motion was agreed to.

The Rev. Dr. VAN DEUSEN, as Chairman of the Committee on the State of the Church. I will state to the House that it has not been usual by motion to refer these amendments to the Committee on the State of the Church. Provision is made for it. They go into the hands of the Secretary, and through the hands of the Secretary to the Committee, and no motion is considered necessary for the purpose of reference.

The Rev. Mr. HILL, of California. I ask as a favor to have the Rev. Mr. Brewer of California substituted on the Committee on the State of the Church in my place.

#### ASSISTANT SECRETARIES.

The SECRETARY. I desire to announce to the House that I have appointed as Assistant Secretaries the Rev. Mr. Tschiffely, Deputy from the Diocese of Kentucky, and the Rev. Dr. Hay of Pennsylvania.

The Rev. Dr. DIX, of New York. Before the House proceeds to business, I wish to offer an amendment to one of the Canons, and request that it be referred to the appropriate committee. It is as follows:—

*Resolved*, That Canon VIII., Section 2, Title 1, of the Digest be amended so as to read as follows: A candidate for priesthood shall not be ordained within three years from his admission as such candidate; nor shall he, in any case, be ordained within one year from his reception of Deacon's Orders, except by the advice and consent of three-fourths of all the members of the Standing Committee of the Diocese, at a meeting duly convened.

There is in the present Canon an ambiguity. It is impossible to decide whether the last clause of that section qualifies one or both of the preceding clauses. I wish the resolution to be submitted to the Committee on Canons, so that the ambiguity may be removed.

On his motion, the resolution was referred to the Committee on Canons.

#### CONSTITUTIONAL AMENDMENTS.

The PRESIDENT. The House will now proceed with the unfinished business of yesterday, which is the passage of the resolution of the Committee on Amendments to the Constitution, with regard to the change of the article allowing the creation of new Dioceses. The Rev. Dr. Fulton has the floor.

The Rev. Dr. FULTON, of Wisconsin. Mr. President and Brethren of the Convention:—I sincerely regret that the course of the debate left me on the floor yesterday evening, at a time when I felt that but little of what ought to be said in connection with this subject could be said at that time, and which, as I conceived, had not been as fully said as the importance of the subject demanded. I thought then it would be a disadvantage on so important a topic to speak, so little as could be spoken in the short space of eleven minutes, but, on consideration, I am rather glad to have had the time to adjust the thoughts which I desire to present, so that I may be both more emphatic in expressing the views which I have entertained, and also, to save as much as possible the time of this Convention.

I feel, sir, that, in addressing myself to the subject now before the House, I labor under a very great disadvantage, because, however it may be, the strange fact nevertheless exists that, in the course of the debate, the preponderance of volume has been against the measure proposed. I really do not think, sir, that the preponderance of weight has been against this measure. I do not think, sir, that the most weighty considerations, in connection with it, have received from the House that discussion which I sincerely trust they will receive from

Deputies more able than myself. I must be permitted to express the opinion that technical objections—matters of mere technical routine—have been unduly pressed before this House, and have received a larger portion of attention than they merited in connection with so grave a subject. It may perhaps be assumed, and I think it may be rightly assumed, that if our vote were taken at present, the minds of the Deputies now here, not being sufficiently impressed with the importance of the question, and being influenced to a great degree by the comparatively great force which the opposition to this measure have manifested, would doubtless not consent that the amendment should be passed, and would vote against its adoption. I believe they would thus vote because they have not given it sufficient attention to influence their judgment to vote for its acceptance. I trust, sir, that a larger and more thoughtful consideration of this subject will lead them to think that there are sufficient reasons for voting in the affirmative on the matter before the House. I am constrained to say, Mr. President, that this result is certainly impossible, and even improbable, because if weighty reasons be urged in favor of the measure, I conceive that the minds of the reverend and honorable gentlemen here present will be convinced, if those reasons are strong and cogent ones, because, above everything else, this reverend and honorable House is animated, as I believe, by a spirit of candor. I conceive that in this House the object of each and all of us is to weigh whatever may be suggested by any person upon any subject, more as judges and jurors than as legislators, and to vote as shall seem to us, at the time of voting, to be for the best interests of the Church, and for the furtherance of her spiritual and material advancement, and most calculated to promote her great and glorious work. I have felt that however others may differ from me in the conclusions which I have reached and in the views which I shall maintain, I have, nevertheless, the advantage of an impartial and judicial body of men, by whom I shall be heard with calm and patient consideration. Certainly, Mr. President, the question which we are called upon to consider is one that demands a judicial attitude of mind, because the opinion of this House is to be expressed not only on a practical subject, but, take it as you will, the effect of the action of this House this day, or when it shall vote upon this subject, will, perhaps, or may, at least, be to cast condemnation upon the previous action of this House and the action of the Right Reverend House of Bishops at their last session in General Convention. For, sir, the subject that we are now considering is one which was then not only considered, but was gravely, deliberately, and, after much discussion, acted upon. And now, sir, there are in the Church three Bishops, who, if they were then not constitutionally made Bishops, have been uncanonically made Bishops, and are to-day precisely what our Canons forbid us to create, neither more nor less than Suffragans, existing at the will and pleasure of the Bishops of the Dioceses within which their Missionary Jurisdictions have been uncanonically erected. I must submit to this House that it cannot and that it will not without the greatest reluctance take any action on this subject which shall condemn as unconstitutional and as uncanonical the action of the General Convention at its last session. It would be a most tremendous judgment for this House to pronounce. Sir, if we are to have one General Convention following another declare that the previous General Convention has acted unconstitutionally and uncanonically, then I ask this honorable and reverend House of Deputies what confidence can our Church at large continue to have in its action?

Again, sir, there is another reason why this subject must demand, and will, I sincerely trust, receive from this body sympathetic consideration. For the subject which is brought before us, be it in technical form or in what form you will, at least addresses itself to a cause that is dear to us, all of which is the cause the Master had in his heart of hearts when he said to his Disciples, "Go ye unto all the world and preach the Gospel to every creature." This is the mission which Christ enjoined upon this Church. This is the mission which this Church has for years been endeavoring, by the exercise of all its energies, to perform, and the question which we are to discuss to-day, has a most direct and important bearing upon the subject of the missionary work of the Church in those vast and outlying areas of our country which have as yet received but comparatively little benefit from the mission work of the Church. In approaching the consideration of this question, Mr. President, I think we should determine to give to it the full and grave deliberation which its importance demands. I think we should treat it with all reasonable dignity and respect. Technical objections should have their due weight, but I insist before this House that purely technical and legal questions ought not to receive greater consideration than the merits of the question themselves; and I trust, sir, that we will not be led away by a too careful consideration of the technicalities of the matter, to the exclusion of a calm deliberation and decision upon the merits of the case.

Years have been passing over this Church that



have been years of dissension. Years have been passing over this Church that have been years of discord, of mutual distrust, of misapprehension. I have always thought that some of the causes of dispute and of discord in those years were totally disproportionate to the agitation which they provoked. I always held that the causes of discord would be cut down to the ground, so far as they ought to be cut down, by the simple calmness, common-sense, and patience of the Church in the United States. But, sir, those matters of discord reigned, and what was the effect of the discord? Disaster in the practical working of the Church, such, I fear, as limited her spiritual usefulness and power. Just as the clamor and cry of contention arose in the aisles of our churches, just as our people were taken from the calm, sweet meditation of Christ's religion to those sounds that draw men into the heat of opposition and controversy, just so did the active work of the Church languish and fall short of its reasonable possibilities. The controversies that were then engendered, the dissensions and the strife which distracted the Church, have gone, never again, let us hope, to reappear in this Church. Now, by the blessing of God, those days have passed, and days of brotherly love have returned to us out of the mutual confidence in the councils of the Church, and the sweet voice of peace is heard again within our borders. The days of peace ought to be the days of progress likewise in our true work, which is not controversy but construction. Reverend sir, we cannot afford to go over these matters of controversy. If there be work to be done, let us address ourselves to useful and constructive work, and if there be obstacles or impediments to remove, then let us address ourselves to that most wholesome work of preparing the way of the Lord. Now, the proposition which is before us to-day, permit me again to repeat, sir, is one which is brought to us with every prestige of authority, with every interest which ought to command our *prima facie* reception of it, and our inclination, at the outset, to sustain it. It has passed before, not only one, but two General Conventions. It has twice passed the ordeal of committees, and has come through unscathed. At the last Convention it was defeated, or, rather, it was prevented from reaching its maturity as a part of the Constitution by one thing, and one thing only, and that was by the neglect of the House of Bishops, in 1871, to answer the message of the House of Deputies, that House having adjourned before the three days necessary had elapsed.

Now, sir, having passed two General Conventions, and the committees of the same, this measure was brought to us the other day; and then, what was the course of this House? Why, sir, this House did what I confess I thought was a work of supererogation. It recommitted this subject to the Committee on Amendments to the Constitution. Technically supererogation, I mean, for I do think that we are altogether too technical in this House, sometimes, for the just consideration of questions that are brought before us, and that we give more attention to the technicalities of the measure than it justly deserves, and that we ought to have presented at once to this House the merits of the question now under discussion for its consideration. And yet, sir, though I was thus convinced of the futility of this disposition of the question, I raised neither voice nor vote against the motion of reference, because that committee was at the time of this technical reference to it, and is now, a large committee. It is large in more ways than one—large in its gravity, large in its power, and large in the confidence which its members enjoy in this House. It was formed alongside of the Committee on Canons, to which these grave questions of constitutional amendment were formerly committed, and it now stands to guard us against any injudicious approach to the Constitution upon which, and in accordance with which our Church is constituted. This Committee had the right to consider and reconsider any subject of that kind. Now, sir, this Committee comes back with a subject that has previously been before two General Conventions, and lays it before this House, with a recommendation, which, for aught we have yet heard, is an unanimous recommendation that this amendment do pass. Not so, sir; but there seemed to be some difference between the members of that Committee. What is that variation? Why, simply that the Right Reverend rector of St. James, Chicago, agreeing entirely with that Committee that such a power as this amendment proposes to convey to us, should exist, nevertheless believed, and I agreed with him, that that power already existed in our Constitution as it stands. Therefore, as it actually passed, there was no absolute variation in the minds of the learned and grave Committee. Was it not, then, to be expected, when such a subject was brought to us, after so much consideration and reconsideration, that it would receive from this House a very careful discussion? Should we not expect that this House, from the very first, would be desirous of proceeding with this subject with due deliberation and caution, and yet, sir, how was it met? What was the character of the opposition which was manifested to this measure? I would certainly not say that the opposition was trivial, but I most surely and emphatically say that it was exceedingly technical. When my most reverend and venerable

brother (I ought rather to say father), of Wisconsin, said he was going to address himself to the merits of this subject, I certainly did not dream that the only merits were to be literary merits. He made, indeed, a point in regard to the propriety of putting in the word "unanimous," but I would say now, that, in my opinion, if the word "unanimous," which he suggested ought to be put in, were to be there, it would produce confusion, and that it would not do us any good, but that we would be in danger of harm from it.

Again, the objection was made by my venerable brother to the words "set off." The words are very intelligible. What else do you want? I have tried my brain in different directions, and I could think of no words that would better express the idea of setting off a portion of a Diocese. It expresses the meaning that was intended by those who framed this amendment. That is sufficient, and I think it is not quite up to the dignity of the question before us to proceed to verbal and literary criticism upon matters of this character.

Then, again sir, what was the first objection by which the amendment was met? Why, sir, it was that there was some doubt, and we discussed it in that way, whether the Diocese of Maryland had been duly notified. There were several speeches made upon this point. But what does the Constitution say upon this point? It says that the ecclesiastical authority of the Diocese is to be notified. The ecclesiastical authority of the Diocese of Maryland is the Bishop of Maryland, and he is in possession of the Journal of this House and of the minutes of the Right Reverend House of Bishops, showing conclusively that the ecclesiastical authority of the Diocese of Maryland had been notified. Much time was taken in the discussion of these technical questions. As I said before, technicalities are good in their place, but I think we ought to discuss questions which come before this body upon their merits, rather than have long and continual discussions upon technicalities. Then, again, when the Reverend Deputy from Virginia addressed himself to the question, he took the ground that these Missionary Bishops would come back upon the hands of the Church, and that it would, on the whole, be perhaps best that we should not have any more than we could help. Now I do think that this is not meeting the merits of this case. And I submit, in answer to the objections of the Deputy from Wisconsin, whom I do not see here before me to-day, that they have no force. The objections he made were not at all worthy of the gifted editor of the "Church Journal." These objections were somewhat trivial. In the first place his objection was that the Missionary Jurisdictions would interfere with the vested rights of Dioceses, as though the matter which was presented and discussed was not more than any Diocese in the land. The other objection was that the line of excision would be entirely at the mercy of the General Convention. Why, sir, General Conventions do not act without information. Will not the Conventions act upon information received and facts gathered and at their command? I was desirous of hearing this question discussed in a way that was commensurate with what seemed to me were its merits, and I was very much disappointed when I saw the form the discussion had taken. I am not going into details in regard to the manner in which the question was discussed, but I think the Convention will agree with me that these objections were all technical, and that the real merits of the case are so far in advance of the technical objections that the latter becomes, when the subject is carefully considered, a sort of abstraction. I do hope, Mr. President, that this question will not be strangled, as so many have been elsewhere by the operation of technical red tape. I do think, in view of what I have said on this subject, and in view of what must be its manifest importance, that this House will approach this subject with sympathy, and with a strong desire to arrive at only what is right and for the good of the Church.

What is the proposition now before us? We have already in existence a mode for the division of Dioceses, prescribed in Article V. of our Constitution. This mode of division of Dioceses has been changed several times, and I think that the spirit in which those changes have been made is worthy of all honor and of all imitation. I do not myself, by any means, believe that I should always have voted in the affirmative in all those changes that have been made. On the contrary, I think it probable that I should have voted against some of them; but one thing can be pointed out as conspicuously true, that whenever there has seemed likely to be a too rapid multiplication of insignificant Dioceses, there has always been some check set alongside of it, so that the measure might at least be so much hindered, and no more, as might assure the existence of a real Diocese, and not of a mere Diocesan figure-head.

There is one thing, however, for which the fifth article of the Constitution does not contain a provision. It does not provide for the erection of Missionary Jurisdictions of what kind soever they may be. The subject of Missionary Jurisdictions at the time the Constitution was adopted, had not entered the mind of the Church. The day came when the Church resolved that the Church of God

is, of necessity, and must be a Missionary Organization, with the world as the field, and then it was determined by the Church to send out laborers into the field, and to carry to men the knowledge of his spiritual inheritance. So Missionary Jurisdictions were formed where there has yet been no necessity, or at least none known and felt, for the creation of new Dioceses. Observe that up to that time the single idea in the mind of the Church had been that of Diocesan unity. The Diocese was a unit in the Church. I do not mean to enter into any history of this matter, except to show how this state of things came to pass. At that time, as I have just remarked, the only idea in the mind of the Church was that of Diocesan unity. It was a novelty when a Missionary Jurisdiction was mapped out. The establishment of Missionary Jurisdictions was a thing which was unprovided for by the Constitution of the Church. Will any man say that to take charge of that portion of the mission field, when the Church was commanded to send forth its laborers, and to form Mission Dioceses was unconstitutional, for the simple reason that it had not been provided for by the Constitution of the Church? Will any man tell me that the Church is to be at liberty to do nothing under heaven but what the Constitution says, in explicit terms, it shall or may do. Why, to state such a case, is to state likewise the answer, which is, that the proposition is an absurdity. Now, sir, at a later date comes the question before us of taking from a Diocese, which is, perhaps, an empire, a portion of its territory, which is not in the position to support a Bishop, to be taken under the general charge of the whole Church and be provided for in this way. Therefore, seeing the need of a portion of that particular territory, the Church has appointed a Missionary Bishop to do the work in that field which, in the estimation of the Diocese, in the judgment of the House of Bishops, and in the judgment of this House of Deputies, is too much for a Bishop to do. That, Mr. President, is the question now before this House. In this vast territory, which I will not name, a Missionary Bishop, we will say, is sent to labor. The area of the territory is—I forget how many times bigger than the State of Massachusetts.

A DEPUTY. Five times bigger than the State of New York.

The Rev. Dr. FULTON. It is five times larger, I am told, than the State of New York—five times larger than the State of New York, with its five Dioceses—with a population which, within a very few years, will surpass that of New York. It is not, however, a question whether such a state of things can take place, for we have a declaration of the House of Bishops, solemnly made, that such a state of things has actually taken place, both in the Diocese of Texas and in the Diocese of California. That is no longer an open question. The case has actually occurred. It is not a thing to be conjectured—it is a thing already accomplished. Such a thing exists now, and such a thing may be again. The necessity of action, which was then acknowledged, may again come to be acknowledged, and the question before us is simply whether we shall determine upon such an amendment to the Constitution of our Church as that Missionary Jurisdictions shall be established wherever, in the wisdom of the councillors of the Church, they should be deemed necessary. This work, unquestionably, is to be done. The ground has been taken by some that the Church is responsible for the performance of such work. Most assuredly I do not think that the Church is to be held responsible in cases that may occur in the far unforeseen future. Who can foresee the course of commerce? Who can foresee the track of the iron horse, the breath of whose nostrils seems to draw to it the arts and powers of civilized mankind? Who can foresee the vast treasures which lie hidden in our mountains? Who can foresee when they will be developed? I cannot conceive that the Church is to be held responsible for a state of things which exists at a place or at places where sources of great wealth have suddenly been developed, and have drawn people from all parts of the earth. The Church cannot foresee what will take place in this respect in the future. The duty of the Church, as it seems to me, is that wherever it finds such a state of things to exist, there its missionary labors shall be extended and sustained. That is the way, it seems to me, the power of the Church and the mission of the Church are to be exercised and fulfilled. It seems to me that if we want to bring about a stagnation of the Protestant Episcopal Church, so far as regards its extension into this vast outlying portion of this great land, we cannot devise any more efficient means of bringing about that undesirable end than to withhold from these districts which I have named, and from the towns and centres of population that are daily growing and increasing in that section of the land, our army of Missionary laborers; and I do not think, Mr. President, that the Church at any time, or under any circumstances, could be justified in leaving the people of this country to spiritual desolation. If we should allow our hands to remain idle in this regard, and then were to say that the Church is not now responsible, we should make her voluntarily responsible for any evil or damage that might come from such a course on our part.



Sir, I was sorry to hear certain expressions that were used in this House yesterday. It was said, and I grieved to hear the words, that to establish Missionary Jurisdictions out of Dioceses that had already been formed, would be to put a premium on laziness; that a Bishop, when he expects to take charge of a Bishopric, knows what he is doing and will stand to it. Mr. President, some Bishops do stand to it. There are Bishops who are standing to it to the last drop of blood in their veins, to the last grain of the pound of flesh. It is not a question of putting a premium upon laziness; it is a question rather of sending worthy men to perform a noble work. We act toward them as the task-makers of Pharaoh did to the Israelites of old. We tell them, "Go ye to your Dioceses to build up the Church of God, and make ye the bricks without straw." There are lazy Bishops. I do not want to know who they are, for my part, but there are also very many more Bishops who are not lazy. But let me say, sir, and I am sure that every member of the House will agree with me, that it is not the lazy Bishop who will ever care much about the desolate regions that exist in the far-off portions of our own country. No, sir; it is the man who is burdened with the weight of souls and with the great responsibility of rescuing perishing men from the condemnation which awaits them. That is the man who is likely to call for the aid that this amendment to the Constitution will enable us to give.

Mr. President, I will give some reasons why the proposition before us differs very materially from the provision of Article V. of the Constitution in regard to creating or erecting new Dioceses. When a Diocese has grown up to a certain size, if we proceed to the erection of a new Diocese, what do we do? We proceed then to create a new integer and bring it into the canonical life of the Church. We proceed to bring into this General Convention not only a Bishop, but a new deputation in this Honorable House of Deputies. When we do that, there ought to be some guaranty of two things: the first is, that that Diocese thus erected shall not be an ecclesiastical nonentity; and the next thing is, that its existence ought to be at least adequate to the new position which the Diocese receives at its organization. That is provided for in Article V. of the Constitution. But when we proceed to erect a Missionary Jurisdiction, we do no such thing. We do not create a body corporate. No new deputation comes to this House, and the constituent integers of the General Convention of the body of the Church are in nowise disarranged. It seems to me to be a perfectly plain proposition.

The Protestant Episcopal Church holds jurisdiction over every part of this whole country. It holds jurisdiction over every Diocese. What does jurisdiction mean in that case? I am not going to enter upon any theological discussion of missions and jurisdictions, but I will content myself with saying that every member of the Church is a member of the Protestant Episcopal Church, not of any one Diocese, but of the Protestant Episcopal Church of the United States of America, and his allegiance is due to that Church. What does allegiance to a sovereign mean? It means that I am not only to obey my sovereign, but it means that my sovereign is bound to protect me in my life, my liberty and my property.

Mr. PRINCE, of Long Island. I rise simply for the purpose of moving that this question be made the order of the day for Tuesday. Some of the Deputies who wish to speak upon this subject are obliged to leave for their homes at an early hour to-day, and cannot possibly return in time to take part in the discussion on Monday. I trust, therefore, this motion will be carried.

Mr. MONTGOMERY, of Western New York. I move that the speeches be limited to fifteen minutes.

Rev. Dr. FULTON. I hope the latter motion will not prevail. I should like to finish what I have to say, and if this rule is enforced, I shall have to close my remarks at once.

Mr. MONTGOMERY. I meant on Tuesday.

Dr. FULTON. I also had reference to that day. I have already spoken some twenty minutes, and I hope some of the Deputies who entertain views adverse to mine will be allowed an equal time in which to state them. I hope the fullest opportunity will be given to have the question fully debated.

The PRESIDENT. It is moved and seconded that the discussion of the resolution be made the special order of the day for Tuesday.

Carried.

The PRESIDENT. The order of the day, at twelve o'clock, is the appointment of a committee to join with a committee of the House of Bishops, in the nomination of the Board of Missions; such committee to consist of three Clerical and three Lay Deputies.

The Rev. Mr. HILL, of California. The resolution provides that they shall be nominated by ballot. I will ask consent to offer a resolution to save the time of the House. If the gentlemen do not like the names presented, they can change them.

Resolved, That the balloting be dispensed with, and the following Deputies be elected: The Rev. Dr. Craik of Kentucky—

Mr. BURGWIN. I object to the reading of those names. I do not know who they are, but I do not think that any Deputy has the right thus to force names upon the House. I would prefer that they be appointed by the Chair.

The Rev. Mr. HILL, of California. I have no objection to leave the names blank. I am simply following the precedent established three years ago.

The PRESIDENT. For a number of years it was customary to vote by ballot for this committee, and it was considered very important that there should be this action. Any other action was regarded with great jealousy and suspicion. But for the past two sessions the action has been had on nominations from the floor, and not on appointment of the Chair. The Chair would prefer nominations from the floor, and I will therefore consider the motion before the House to be simply that the balloting be dispensed with, and to allow nominations to be made.

The motion was agreed to.

Mr. MONTGOMERY, of Western New York. I understand that the gentleman upon the floor (the Rev. Dr. Fulton of Wisconsin), does not require more than twenty minutes in which to conclude his remarks. I therefore move that the order of the day be postponed not exceeding thirty minutes.

The motion was agreed to.

The Rev. Dr. FULTON, of Wisconsin. I thank the House for their consideration in allowing me to conclude. I shall not require that length of time in order to make the few remarks remaining. I was about to observe that our people owe their allegiance to the Protestant Episcopal Church of the United States of America. I was about to say, also, that allegiance is twofold. It implies not only the right of the sovereign to exact obedience on the part of the citizen, but it implies also the duty of the sovereign to secure to the citizen or subject the protection of his life, liberty and property. I hold that if the Protestant Episcopal Church in the United States of America has any rightful sovereignty over her own people in matters spiritual, it obliges that Church to see that they are protected in matters which are necessary to their spiritual life; that they are not left to lose their spiritual goods, or be despoiled thereof by heresy and schism by the world, the flesh and the devil, while we have any power or means to protect them from such inroads of the enemy. There are, in this Church, the rights which belong to her members and her Dioceses because of their allegiance to her. She cannot rightfully put herself in the position, nor can she rightfully admit that she has the right to remain in the position (if such position exists) in which she is unable to perform the duties which are inherent in her sovereignty over her people. If the Church has, in fact, constitutionally or otherwise, crippled herself in the exercise of her sovereign power, then the Church is bound, before God, to release herself, that she may be able to do that which the unforeseen necessities of times, places and occasions may require. I maintain, with confidence, that the Church has in nowise so crippled herself. At the last session of this Convention, when this subject was before the House, I remember that Judge Comstock (as appears on page 164 of the Debates) said that he did not believe that the message of the House of Bishops, proposing our action upon the case of Texas involved any violation of the Constitution. I then said, and am reported as having said, "I am only too glad to hear what has just been proposed by the honorable gentleman of Central New York. I shall not detain the House with any words of my own. I share his doubts as to the correctness of the decision at which the distinguished committee has arrived. I think that it is competent for this Convention now and here to act upon the consent of the Bishop of Texas, and of his Diocese, to do what this Convention is empowered to do in the case of a Diocese wanting to be divided." My opinion then, and in that way expressed, has since that time in no particular varied. The fact is, that we have only certain rights to consult: the rights of the Church at large, represented by ourselves; the rights of the Bishop of Texas, and the corporate rights of his Diocese. I agree with the reverend gentleman from Illinois, that, technically speaking, this amendment is not necessary. This Church has never been so placed that she cannot profit by circumstances resembling those in which the Dioceses of Texas and California are placed. I maintain that the Missionary Bishops in California and Texas are no suffragans; that they are just as truly Missionary Bishops as any other Missionary Bishops of this land. I maintain, further, that the Bishop of Texas has no right, and that his successor never can acquire a right to claim jurisdiction over those Bishops as if they were suffragans.

Here is the reason why I advocate the adoption of this measure now before this honorable and reverend body. For nine years the Church continued discussing the question, whether she could or could not do this thing. I honor the gravity, the conservatism, by which this House has always been characterized. I think it is one of the great safeguards. I would by no means have this House act with indiscriminate haste upon any subject whatever.

But just because this doubt has existed, and just because this doubt has operated, and rightly operated, as a real bar to the action of the Church (although, in my judgment, and in that of others, the bar is not there); yet, for that very reason, the Church may be inclined to do as the Deputy from Louisiana and the Deputy from Wisconsin said yesterday—take each case as it comes up, and act upon it upon its merits. For that reason, and for that reason only, I advocate the adoption of this amendment to the Constitution, and I do so in spite of any real or supposed infelicities of its expression.

Now, let me speak for one moment on the objections. They shall be briefly stated and briefly answered. The objections which I have heard, which are of the most pointed character, are these: that the portion of the Diocese to be cut off to be made into a Missionary Jurisdiction ought to be first consulted. I take it for granted that the part will be consulted with the whole. It will join in the deliberations of the Convention, if this thing is realized, except in one scarcely supposable case, that there is no body of that Missionary Jurisdiction to consult with. But supposing that any wrong be done to the portion of the Diocese proposed to be set off, that portion would have but one little thing to do,—let it place its objections in writing before this House; and I guarantee that this House will never consent to a wrong to the smallest fragment of any Diocese which may not have been properly or constitutionally consulted in any action. I am confident that this House will never be in danger of acting unrighteously towards a minority. Again, it is said that the lines of divisions would have to be settled by this House. I reply to that, that we must act upon information, which information must come from the parties in interest; and that this House will never act arbitrarily upon any such subject. It is said, further, that the rights of Bishops and of Dioceses would be interfered with by this proposed amendment. I must protest that this is the most preposterous way of invading the rights of any body that I ever heard of. A Bishop comes to you and says: "For Christ's sake, help me! Give me a chance to take care of the people who are committed to my charge,"—and you talk about interfering with his rights! What are you doing while you are leaving him in that deplorable condition. The Diocese says the same thing, and comes to you in the same way, imploring, entreating, begging you, as they did from year to year, to aid them. Do you interfere with their rights by granting their request? But suppose that you seek to put a bar in their way, so that they cannot come, and that the Constitution is such a bar, can you prevent those coming to you whom the good Lord sends to you? So that out of the abundance of your labors you may be blessed in the pouring out of the abundance of his mercy. But it is a question of money, you say. Money? There never was any trouble about money among the first Apostles—except when Judas got it. I do not think that there will ever be any lack of money for the service of the Church. There is one great lack about the Protestant Episcopal clergy: they are never satisfied unless they have grand temples in which to worship. They are never content in getting things little by little. They always want big sums of money. You could endow one of these Missionary Bishops very easily if you would only remember one thing: You have only to induce fifty men in each Diocese to give thirty dollars each, and you have an endowment sufficient for a missionary. It is absurd to say that that cannot be done. I am absolutely certain that in that way you can endow half a dozen Missionary Bishoprics, and do it quickly.

We are told that there is great danger that we shall be overrun with Bishops of this character; that there is great danger among people who want to do something that they will bring some scheme before the General Convention for the division of Dioceses where such division is not needed. I admit that there will be danger. What then? Is it likely that there is going to be any very great alacrity in bringing before us propositions of this kind? Are we likely to jump at the chance of erecting a Missionary Jurisdiction? Are the House of Bishops very likely to make new Missionary Jurisdictions at the expense of the Board of Missions? I trow not. On the contrary, any Diocese that comes here with a proposition to set off a part of its area as a Missionary Jurisdiction may count upon this—that the facts must be well ascertained before any such action can be taken by this Convention. I have no fear that any great number of Missionary Jurisdictions of this sort will ever be set up with the consent of this House. I think it will take a long and strong argument on each individual case to carry the suffrages of this House, and I am sure that it will in the other House.

I appeal to the gentlemen of this Convention to give this matter the consideration which its great importance demands. If anything that I have said calls for correction I will submit most humbly to correction by men more learned and more experienced than I am or ever shall be. I shall bow with deference to the decision of this House, whatever it may be; but I do implore the members of this



House, as they love the kingdom of the Church of Christ, and for the sake of the work of the Christian Church, to consider here and now the duty of this Protestant Episcopal Church in this whole land, to be ready girded for the race which is set before her; so that if there be any obstacle in our path preventing us from sending forth the Apostolic messengers, we do now remove that obstacle. I appeal to my reverend brother from Illinois, not to press his amendment in place of the amendment presented by the Committee on Constitutional Amendments. Withdraw that, and go for this amendment, in order to effect the removal of a grave doubt. If it so be that a majority of the members of this House think it injudicious to add an unnecessary article to our Constitution, I shall join with them most heartily afterwards in passing the resolution, if it can be passed, which has been presented by the reverend Deputy from Illinois.

Mr. PARKER, of New Jersey. [After being recognized by the Chair.] I will give way for the regular order of the House.

#### THE BOARD OF MISSIONS.

The PRESIDENT. The House will proceed to the election of a committee to nominate, in connection with the committee from the House of Bishops, the members of the Board of Missions.

A DEPUTY. I move that the Chair appoint this committee.

The PRESIDENT. It has been moved and seconded that the Chair appoint this committee for nominating the Board of Missions.

Mr. MONTGOMERY, of Western New Jersey. I suppose it is not necessary for the Chair to appoint until after due deliberation and consultation.

The PRESIDENT. Certainly not. The Chair will receive, with pleasure, any nomination from the floor.

The Rev. Dr. FARRINGTON, of Northern New Jersey. The rules of order require that all the committees shall be appointed by the Chair, unless otherwise ordered.

The motion that the Chair appoint such committee was agreed to.

The Rev. Dr. WATSON, of North Carolina, Chairman of the Committee on Canons, presented the following report:—

#### THE REV. WILLIAM COOPER MEADE, D.D., LL.D.

The Committee on Canons respectfully report that they assembled for organization on the second day of the session, and appointed the Rev. Alfred A. Watson, D.D., as Chairman, and the Rev. Francis Harrison, D.D., as Secretary.

It is very forcibly impressed on the Committee upon their assembling, that, for the first time in very many sessions of the Convention, the Rev. William Cooper Meade, D.D., is absent from its meeting, and from his place on this Committee. It may not be out of place for us to recall, in our preliminary report, the outline of Dr. Meade's long and valuable services to this body. In the Convention of 1832, forty-five years ago, he took his seat as a Deputy from Pennsylvania; and, having been continuously re-elected from that Diocese and from Connecticut, he has been an active member of fifteen Conventions. He was Secretary of the House in 1841 and 1844; in 1847 he became a member of the Committee on Canons, and in 1853 its Chairman; so that he has presided over its grave, and, at times, delicate and critical deliberations during eight sessions.

We rejoice to know that, though the infirmities inseparable from his venerable age detain our late Chairman from attendance here, his days of active usefulness and ministry, and his interest in all that concerns the welfare of the Church, are by no means ended.

Abstaining from the language of eulogy, and from any further attempt to enumerate the services which Dr. Meade has rendered to the Convention, we recommend the adoption of the following resolution:—

Resolved, That an engrossed copy of this report, attested by the President and Secretary of the House of Deputies, be sent to the Rev. William Cooper Meade, D.D., LL.D., as an expression of the feeling and affection of this House. By order of the Committee.

ALFRED A. WATSON, Chairman.

On motion by the Rev. Dr. WATSON, the resolution was unanimously adopted.

#### JOINT ACTION OF THE COMMITTEES ON CANONS.

The Rev. Mr. WATSON presented the following report:—

The Committee on Canons respectfully report that they recommend the adoption of the following resolution which originated last session in the House of Bishops, and which, having at that time been concurred in by this House, was found to be practically effective in promoting the despatch of business and the harmonious action of the two Houses.

Resolved, The House of Bishops concurring, That the Committees on Canons of the two Houses have power to sit as a Joint Committee whenever either Committee shall communicate to the other a request to that effect. By order of the Committee.

ALFRED A. WATSON, Chairman.

On motion by the Rev. Dr. WATSON, the above resolution was adopted.

The Rev. Dr. WATSON presented the following report:—

#### ORGANIZATION OF THE HOUSE OF DEPUTIES.

The Committee on Canons, to whom was referred the Standing Order of the Organization of the House of Deputies, &c., respectfully report.

The Committee, in view of all the circumstances, do not find it necessary to consider or report upon the propriety or regularity of the action taken by the House on the first day of the session. They confine themselves to the question definitely referred to them—what amendments, if any, are necessary in the Standing Order?

On full consideration, they are of opinion that the provision for the appointment of Vice-President, which has never been acted upon, may judiciously be repealed; and they accordingly recommend the adoption of the following resolution:—

Resolved, That the first paragraph of section 1 of the standing order of the organization of the House of Deputies, and prescribing the duties of the Secretary, be amended so as to read as follows:—

SECT. 1. At the time and place appointed for the meeting of the General Convention, the Secretary, or in his absence the Assistant Secretary, or in the absence of both, the person appointed as hereinafter provided by the Standing Committee of the Diocese in which the Convention is to meet, shall call to order the members present of the House of Deputies, and record the names of those whose testimonials in due form shall have been presented to him; which record shall be *prima facie* evidence that the persons whose names are therein recorded are entitled to seats in the House of Deputies. If there be a quorum present, by the record, the Secretary shall so declare, and the House shall proceed to organize by the election by ballot of a President from the members of the House, and of a Secretary; and a majority of all the votes cast shall be necessary to an election. So soon as a President and Secretary have been elected, a committee shall be appointed to wait upon the House of Bishops, and inform them of the organization of the House of Deputies, and its readiness to proceed to business.

By order of the Committee,  
ALFRED A. WATSON, Chairman.

#### AMENDMENT TO ARTICLE V. OF THE CONSTITUTION.

The PRESIDENT. Mr. Parker of New Jersey has the floor, having relinquished it for the order of the day.

Mr. PARKER, of New Jersey. I wish simply to say that after the long discussion we have had upon this question, it would seem rather impertinent in me, on this my first appearance in this House, to add anything to what the gentlemen who have preceded me have said. I am in favor of the adoption of this proposition. One thing about the debate which has struck me as curious is this: that of all the persons who have spoken in opposition to the measure, only one, so far as I remember, has been a layman. I have heard of what the clergy call the "thirty years' fever," which has been described to me as a fever which every clergyman has, or is attacked by, as soon as he is thirty years old—a fever which leads him to expect and hope for a Bishopric. I should think that that fever had never struck any of the Clerical members of this Convention who have spoken upon this subject. Almost all of them have spoken in opposition to the passage of this measure. We have heard much of the care and deliberation. I do not see, Mr. President, what further care could have been exercised in the preparation of this amendment to the Constitution. It has been here, as I understand, time and time again. It has passed both Houses time and time again. It has failed to become a part of the Constitution only because, having passed the House, sufficient time did not elapse to enable it to become a law before the adjournment of the House of Bishops. So that I think we have had abundance of care exercised in the preparation of the amendment. The first objection, which struck me as very remarkable, was the objection which was urged by the reverend Deputy from Wisconsin, who first spoke. He said that this amendment, if it passed, would be a temptation to meanness. I cannot conceive, Mr. Chairman, how it is possible that any Bishop in this Church could be tempted into any meanness whatever. This is the Church of God. These are the Ministers, these are the Bishops of that Church. It is to be presumed that their motives of action under all circumstances are simply those of their convictions, and that they are prompted in whatever they shall do or say by a desire to advance the cause in which they are the chosen leaders; so that I think the fears which the reverend gentleman expressed are altogether groundless.

There is another reason why I think his fears, that a part of the Diocese—"the weak and the poor part," as he expresses it—should be cut off, are unnecessary, and that is, that I have yet to learn in my own experience and observation of the conduct, not only of Bishops but of all other men, that any man is anxious—whether he be a bishop or a layman—to lay down a portion of the power conferred upon him, and to limit the exercise of his authority to a jurisdiction smaller than that over which he presides. The great difficulty in this world has not been to prevent men from putting off power, but to prevent men from assuming too much. We see it illustrated everywhere. We see it illustrated to-day in France by the Marshal—the military man who sits at the head of that nation. The struggle for all time has been to prevent men who are clothed with power from assuming to themselves other powers which were not granted to them, and which it was not intended to grant to them. I think therefore that that objection falls to the ground.

The third objection was that there is to be a "snap" judgment; that the people of a certain portion of the Diocese would go to sleep at night, and wake up in the morning finding themselves victims of a sort of Utah divorce—cut off from the body of which they had theretofore been members. This action must be taken, in the first place, by the Bishops, and in the next place, by the Convention,

where all these gentlemen will appear, and they certainly will have due notice of whatever is contemplated. This Convention is the body which must act upon it afterward. If there is any right which is dear, not only to the people of this land, but also to the people and representatives of this Church and to this Convention, it is a right which is always respected, however much we may differ with regard to the subject for which it is invoked: it is the right to petition. We have heard one of the most learned and eloquent men in this Convention, the distinguished layman from Kentucky, Gov. Stevenson, pleading here for the right of petition; demanding that the voice of the Diocese be heard. There was some little struggle to prevent its being heard here, but I am happy to say that the Deputies came to a better mind, and that now a similar memorial, which has this day been presented, has been without debate or objection referred at once to the Committee. They can, therefore, come here if they feel themselves likely to be aggrieved and present their petition or memorial, and I am sure that it will receive all due and proper consideration. I do not know of anything that rejoiced me more in listening to the sermon of the Venerable and Right Reverend Father, Bishop Williams, of Connecticut, the other day, than this expression of the opinion that it was advisable that we should hear less of rights and more of duty. I have had some bitter experience on that question, in regard to my own rights in earlier life, when I was in the navy of the United States. I was then continually fighting for my rights, but I am sorry to say that my determination to have them, most generally provoked a most positive determination that I should not have them; and I very rarely got them. But upon my second appearance in the service, it was at a time when convictions of duty were strongest, and I never found anybody then to interfere with my desire to do my duty. In my judgment there is another aspect to this question of vested rights. I am in favor of preserving a proper deference to all the rights of all parties concerned. But there is one right here which is above all other rights, and that is the right of the Church; and before her rights and her interest every other consideration of right should, in my judgment, fail.

Now, as to the safeguards of this amendment, which, of course, refer to the structure of it. This proposed amendment—the setting off of part of a Diocese—must first be proposed by the Bishops of the Diocese. It must then be consented to by the Convention. In the Convention we have the two orders, and upon the demand of either a separate vote can be had; and without the separate concurrence of the two orders the thing must then and there meet its death. It is then brought here; and here also we have the two orders whose privileges may be rightly invoked to prevent improper action. From us it must go to the Right Reverend fathers, the Bishops of the Church, in council, and be by them consented to before it goes into operation. So that I think the safeguards which the amendment itself provides are amply sufficient.

As to the advantages of this proposed amendment, we cannot get rid of the fact that the action which it is proposed to legalize has been found necessary; that this Church has already, in two instances, exercised the authority which it is now proposed to give the Convention by constitutional amendment. This very thing was done in the Diocese of Texas. It was also done in the Diocese of California, and we have the Diocese of Iowa to-day presenting a memorial asking it to be done there. Why not? If this thing has been done, if the question as to whether it shall be done in the future must constantly arise, why not put into the Constitution a sanction for such action? Why have any difference of opinion as to our powers on that question? That there is a difference of opinion is evidenced by the fact that this learned Committee who have considered the question so find and so state in their report; and they are of opinion that this amendment should be adopted, in order to relieve the doubts upon that subject, which, it seems to me, ought to be conclusive to any man whose mind is in doubt in regard to it. It has been conclusive to me, apart from the merits of the case.

Another advantage which it strikes me this amendment has, is that it will legalize and make perfectly clear the right to establish new jurisdictions for Bishops. I am of those who believe that the progress of the Church in the last twelve or fifteen years has been very largely due to the increase of the Episcopate. Heretofore we have begun, it seems to me, at the wrong end. We have gathered together in a Diocese or territory a parcel of uncertain churchmen, and have left it entirely to them—surrounded as they are by all sorts of influences—to take the steps that were necessary to construct that territory or geographical limit into a Diocese. It strikes me that our Bishops are the Apostles; that the Church should constantly be laying her hands upon men who ought to be sent into the waste places of the land, who are sent there as pioneers, who are to be sent there as the original Apostles were to spread the Gospel; and wherever you find church members or Christians who may have strayed to that jurisdiction, you are to protect them, to mould them into one com-



plete and compact whole, that shall act as an army with banners. No man who has watched the results of the division of the various Dioceses can doubt that increased efficiency has been the result of every division. In the State of New Jersey, which was formerly one Diocese, we now have two, and there is not a man who knows anything about it who will not agree with me when I say that each one of those Dioceses is today in increased efficiency, worth four of the old Diocese as it existed before it was divided. If the amendment is passed, it will probably have its application in the fields of the great West. In the old Dioceses measures are provided by the Constitution, by means of which any necessary divisions can be made. The divisions will be made just as soon as necessary, and there will be no trouble whatever in acting here under the provisions of the Constitution, and asking us for their erection as new Dioceses. There will be no difficulty on that score. I am of those who believe that little progress can be made in the spread of the Gospel in any other direction than towards the West. Bishop Berkeley, many years ago, said, "Westward the Star of Empire takes its way," and no observing man can doubt that it is time. If an impassable wall had been built upon the borders of the Holy Land at the time that our Saviour lived there, it could hardly have more effectually prevented the spread of His holy Gospel in that direction than has been done by this inexorable law of progress. Light comes from the East. We can say, as did the Magi of old, "We have seen His star in the East;" and I believe that the dark places of the continent of Asia will yet be illumined by the light of the Gospel coming as the light of the sun to them from the East.

The efforts that were made in her colonial days to prevent or delay the Church's steps, were all in vain. The dangers which threatened the peace of the Church within the memory of all of us who sit here, have happily passed away. At no time in her history has she had a better opportunity placed before her than now. I see a vision of the future for our Church, which I think this amendment will largely contribute to make prophetic. Prejudices that have so long caused people to turn their faces against us are fast passing away. No man who will walk around the beautiful park of this city, can fail to see in the types of church architecture which he finds here evidence of that fact. We find here the Old South Church surmounted by a cross. We find here a Universalist place of worship surmounted by a cross. We find also that the methods provided by the Church are coming into general favor, and men are turning to us for better light and for better means of carrying on the work. In my vision of the future of the Church, I see the valleys and hills of our great West swarming with multitudes of her children marching. Like a mighty army, moves the Church of God against sin, the world and the devil. As I look forward to her glorious future, I see the earth covered with her possessions, and the strong points held by her Bishops, clergy and people, whose morning songs, following the sun, shall circle the whole earth with one continued and unbroken strain of heavenly music, to the words, "Glory to God in the highest, and on earth, peace and goodwill to men."

#### MESSAGE FROM THE HOUSE OF BISHOPS.

BOSTON, MASS., 4th Day of Session, }  
October 6, 1877. }

#### MESSAGE, No. 4.

The House of Bishops requests from the House of Deputies the return of its Message, No. 2.

Attest: HENRY C. POTTER, Secretary.

Mr. BURGWIN, of Pittsburgh. The Message referred to has been referred to the Committee on Canons. They have taken action on it by referring it to a sub-committee, and I question whether they are yet ready to report to this House. I move to discharge the Committee from the consideration of that Message, and that it be returned to the House of Bishops.

Mr. STEVENSON, of Kentucky. I would suggest that the Message be returned to this House, and that the House then return it to the House of Bishops.

The PRESIDENT. Whenever the Committee on Canons is discharged from the consideration of the subject, the Message comes into the possession of the House, and may then be returned to the House of Bishops.

Mr. STEVENSON, of Kentucky. I only desire that the message shall come to this House, and that this House shall return it.

The motion of Mr. Bergwin was agreed to.

Mr. BERGWIN, of Pittsburgh. I have been requested to call up the motion of which I gave notice yesterday, providing that hereafter speakers be limited to fifteen minutes.

The PRESIDENT. The motion cannot be taken up except with the permission of the Deputy from Pennsylvania, inasmuch as it would cut off the speech upon which he has already entered.

#### COMMITTEE TO NOMINATE THE BOARD OF MISSIONS.

The PRESIDENT. The Chair will nominate as a committee to nominate the Board of Missions, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Schenck of Long Island, the Rev. Dr. Brown of

Ohio, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. McWhorter of Central New York. On motion, the House was then adjourned until Monday morning next at half-past nine o'clock.

#### REVISED LIST OF STANDING COMMITTEES.

##### STATE OF THE CHURCH.

The Rev. Dr. Van Deusen of Central New York, the Rev. Mr. Hunt of Alabama, the Rev. Mr. Battershall of Albany, the Rev. Mr. Tupper of Arkansas, the Rev. Mr. Hill of California, the Rev. Mr. Marple of Central Pennsylvania, the Rev. Dr. Harwood of Connecticut, the Rev. Mr. Brooks of Delaware, the Rev. Dr. Stearns of Easton, the Rev. Dr. Steele of Florida, the Rev. Mr. Verner of Fond du Lac, the Rev. Mr. Foute of Georgia, the Rev. Dr. Locke of Illinois, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Seymour of Iowa, the Rev. Dr. Reynolds of Kansas, the Rev. Mr. Tschiffely of Kentucky, the Rev. Dr. Drowne of Long Island, the Rev. Dr. Percival of Louisiana, the Rev. Mr. Hayes of Maine, the Rev. Dr. Hutton of Maryland, the Rev. Dr. Lambert of Massachusetts, the Rev. Dr. Worthington of Michigan, the Rev. Dr. Knickerbocker of Minnesota, the Rev. Mr. Marks of Mississippi, the Rev. Dr. Runcie of Missouri, the Rev. Mr. Millsbaugh, of Nebraska, the Rev. Mr. Sears of New Hampshire, the Rev. Dr. Hills of New Jersey, the Rev. Dr. Beach of New York, the Rev. Dr. Buxton of North Carolina, the Rev. Mr. Stansbury of Northern New Jersey, the Rev. Dr. Bronson of Ohio, the Rev. Mr. Brown of Pennsylvania, the Rev. Dr. Hitchcock of Pittsburgh, the Rev. Mr. Henshaw of Rhode Island, the Rev. Mr. McCollough of South Carolina, the Rev. Dr. Morrell of Southern Ohio, the Rev. Dr. White of Tennessee, the Rev. Mr. Bird of Texas, the Rev. Mr. Roberts of Vermont, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Conover of Western Michigan, the Rev. Dr. Ingersoll of Western New York, the Rev. Dr. Cole of Wisconsin.

##### GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Cady of New York, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Farrington of Northern New Jersey, the Rev. Mr. Littell of Delaware, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Thompson of Louisiana, the Rev. Dr. Beers of California, Mr. Pierrepont of Long Island, Mr. Stevenson of Kentucky, Mr. McWhorter of Central New York, Mr. Harrison of Pennsylvania, Mr. Gardiner of Maine, Mr. Livingston of New York.

##### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Schenck of Long Island, the Rev. Dr. Hare of Pennsylvania, the Rev. Dr. Pinckney of South Carolina, the Rev. Dr. Brown of Ohio, the Rev. Mr. Greer of Rhode Island, the Rev. Dr. Snively of Long Island, the Rev. Mr. Dunlop of Missouri, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. Shoenberger of Pittsburgh, Mr. Harrison of Maryland, Dr. DeRoset of North Carolina, Mr. Montgomery of Western New York, Mr. Rogers of Michigan.

##### ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hanckel of Virginia, the Rev. Dr. Percival of Louisiana, the Rev. Dr. Leffingwell of Illinois, the Rev. Dr. DeKoven of Wisconsin, the Rev. Dr. Breck of Central Pennsylvania, the Rev. Dr. Crosdale of Easton, the Rev. Dr. Harrison of Northern New Jersey, Mr. Meigs of Northern New Jersey, Mr. Trowbridge of Michigan, Mr. Delano of Ohio, Mr. Mudge of Massachusetts, Mr. Nash of New York, Mr. Jenkins of Fond du Lac.

##### CONSECRATION OF BISHOPS.

The Rev. Dr. Scott of Florida, the Rev. Dr. Ayrault of Central New York, the Rev. Dr. Runcie of Missouri, the Rev. Dr. Eames of New Hampshire, the Rev. Dr. Sansom of Mississippi, the Rev. Dr. Burr of Southern Ohio, the Rev. Dr. Wakefield of Indiana, Mr. Forsyth of Albany, Mr. Holbrook of Minnesota, Mr. Moss of Central New York, Mr. Edsall of Illinois, Mr. Robinson of Kentucky, Mr. Peirce of Western Michigan.

##### AMENDMENTS TO CONSTITUTION.

The Rev. Dr. Hall of Long Island, the Rev. Dr. Benedict of Georgia, the Rev. Dr. Huntington of Massachusetts, the Rev. Dr. Harris of Illinois, the Rev. Mr. Garrison of New Jersey, Mr. Stevenson of Kentucky, Mr. Wopworth of Nebraska, Mr. McCrady of South Carolina, Mr. Wilder of Minnesota, Mr. Parker of Northern New Jersey, Mr. Comstock of Central New York, Mr. Bennett of Massachusetts, Mr. Howe of Indiana.

##### CANONS.

The Rev. Dr. Watson of North Carolina, the Rev. Dr. Vinton of Massachusetts, the Rev. Dr. Fulton of Wisconsin, the Rev. Dr. Leeds of Maryland, the Rev. Dr.

Minnigerode of Virginia, the Rev. Dr. Dix of New York, the Rev. Dr. Harison of Albany, Mr. Andrews of Southern Ohio, Mr. Sheffey of Virginia, Mr. Burgwin of Pittsburgh, Mr. Battle of North Carolina, Mr. Judd of Illinois, Mr. Brune of Maryland.

##### EXPENSES.

Dr. Shattuck of Massachusetts, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Wheeler of Rhode Island, the Rev. Mr. Knight of Connecticut, the Rev. Mr. Whipple of Minnesota, Dr. Balfour of Mississippi, Mr. Blair of Maryland, Mr. Coffin of Pennsylvania, Mr. Kingsbury of Connecticut, Mr. Bridge of Maine, Mr. Babcock of Rhode Island, Mr. Davies of New York, Mr. Devereux of Ohio.

##### UNFINISHED BUSINESS.

The Rev. Dr. Chase of Illinois, the Rev. Dr. Barber of Easton, the Rev. Mr. Pickett of Mississippi, the Rev. Mr. Magrath of Michigan, the Rev. Mr. Langford of New Jersey, the Rev. Dr. Dalrymple of Maryland, the Rev. Dr. Beatty of Kansas, Mr. Goddard of Rhode Island, Mr. Eaton of Michigan, Mr. Low of New Hampshire, Mr. Hance of New Jersey, the Rev. Mr. Smith of Pittsburgh, Mr. Richmond of Tennessee.

##### ELECTIONS.

The Rev. Dr. Shipman of Kentucky, the Rev. Dr. Pennell of Albany, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Rees of Georgia, the Rev. Dr. Harris of Illinois, the Rev. Mr. Upjohn of Maine, the Rev. Dr. McKnight of Central New York, Mr. Redfield of Vermont, Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Walker of Easton.

##### PRAYER BOOK.

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Hubbard of New Hampshire, the Rev. Dr. Norton of Virginia, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Rudder of Pennsylvania, the Rev. Dr. Anstice of Western New York, Mr. Meads of Albany, Mr. Jackson of Maine, Mr. Garthwaite of Northern New Jersey, Mr. Seymour of Connecticut, Mr. Moss of Ohio, Mr. Goldsborough of Easton.

##### CHRISTIAN EDUCATION.

The Rev. Dr. Coit of New Hampshire, the Rev. Mr. Johnson of Connecticut, the Rev. Dr. Goodwin of Pennsylvania, the Rev. Dr. Douglas of Mississippi, the Rev. Dr. Oliver of Nebraska, the Rev. Mr. Bodine of Ohio, the Rev. Dr. Seymour of New York, the Rev. Dr. Porter of South Carolina, Mr. Coppée of Central Pennsylvania, Mr. Davies of New York, Mr. Prince of Long Island, Mr. Thompson of Tennessee, Mr. Hoppin of Rhode Island.

##### MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Payne of Albany, the Rev. Dr. Abercrombie of Northern New Jersey, the Rev. Dr. Barton of Easton, the Rev. Mr. Mills of Pittsburgh, the Rev. Mr. Boone of Georgia, the Rev. Mr. Richards of Rhode Island, the Rev. Mr. Goodale of Nebraska, Mr. Churchill of Kentucky, Mr. Winthrop of Massachusetts, Mr. Martin of North Carolina, Mr. McGuffey of Southern Ohio, Mr. Parker of Virginia, Mr. Ingalls of Maine.

##### CHURCHES IN AND NEAR BOSTON.

Place.	Name.	Rector.	Street—how reached.
Boston.	Advent.	C. C. Grafton.	Bowdoin.
"	Dorchester, All Saints.	G. S. Bennett.	Dorch'st'r.
"	Jam. Plain, St. John's.	S. U. Shearman.	J. Plain.*
"	Christ.	H. Burroughs, D.D.	Salem.
"	Emmanuel.	A. H. Vinton, D.D.	Newbury.
"	Evangelists.	B. B. Killick.	Charles.
"	Good Shepherd.	G. S. Prescott.	Cortes.
"	Highlands, St. James.	P. Browne.	St. James.
"	East, St. John's.	G. S. Converse.	Tremont.
"	Charlestown, St. John's.	J. H. Waterbury.	Street cars.
"	Messiah.	T. H. Lambert, D.D.	"
"	Brighton, St. Margaret's.	H. F. Allen.	Florence.
"	St. Mark's.	T. Cole.	Street cars.
"	Dorchester, St. Mary's.	C. H. Rabcock.	W. Newton.
"	St. Mary's.	W. W. Silvester.	Street cars.
"	St. Matthew's.	J. R. Pearce.	Farmington.
"	Wash. Vill. Grace.	J. Wright.	Street cars.
"	St. Paul's.	A. Gray.	"
"	St. Stephen's.	W. W. Newton.	Tremont.
"	Trinity.	A. Gray.	Tyler.
Arlington.	St. John's.	P. Brooks.	Boylston.
Brookline.	St. Paul's.	D. G. Haskins.	Street cars.
Cambridge.	Christ.	L. K. Storrs.	"
"	East, Ascension.	W. C. Langdon, D.D.	"
"	North, St. James.	W. Warland.	"
"	St. John's.	T. S. Tyng.	"
"	St. Peter's.	G. Z. Gray, D.D.	"
Chelsea.	St. Luke's.	E. H. Gushie.	"
Dedham.	St. Paul's.	J. T. Burrill.	"
East Somerville.	St. Thomas.	J. T. Burrill.	B. & P. R. R.
Hyde Park.	Christ.	G. W. Durrell.	Street cars.
Longwood.	Our Saviour.	R. B. Van Kleeck, D.D.	B. & P. R. R.
Malden.	St. Paul's.	K. H. Howe.	B. & A. R. R.
Medford.	Grace.	G. P. Huntington.	Street cars.
Melrose.	Trinity.	C. L. Hutchins.	B. & L. R. R.
Newton.	Grace.	H. A. Metcalf.	B. & M. R. R.
"	Lw'r Falls, St. Mary's.	H. W. Shinn.	B. & A. R. R.
Quincy.	Christ.	H. Mackay.	"
Somerville.	Emmanuel.	N. K. Bishop.	Street cars.
Waltham.	Christ.	T. F. Fales.	Fitch R. R.
West Newton.	Messiah.	F. W. Smith.	B. & A. R. R.

\* Street cars. † For sailors.

‡ And B. & M. R. R.



## CHANGES OF THE CITY ADDRESSES OF MEMBERS OF THE CONVENTION.

Rt. Rev. H. A. Neely, D.D., Maine, 19 Marlborough st.  
Rev. Dr. Dix of New York, Hotel Vendôme.  
Hon. Origen Seymour, LL.D., of Litchfield, Conn., Clarendon Hotel, Tremont st.

## NOTICES.

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## GENERAL THEOLOGICAL SEMINARY.

The Triennial Reunion of the Associate Alumni will be held on Tuesday next, the 9th instant. Early Communion in Trinity Church at 7 A.M. Social Reunion at the Hotel Brunswick at 8 o'clock. The Triennial Sermon will be preached at Trinity Church on the same evening, at 7.30, by the Rt. Rev. A. C. Cox, D.D., Bishop of Western New York.

R. B. VAN KLEECK,  
W. D. WALKER,  
Committee.

Boston, October 4.

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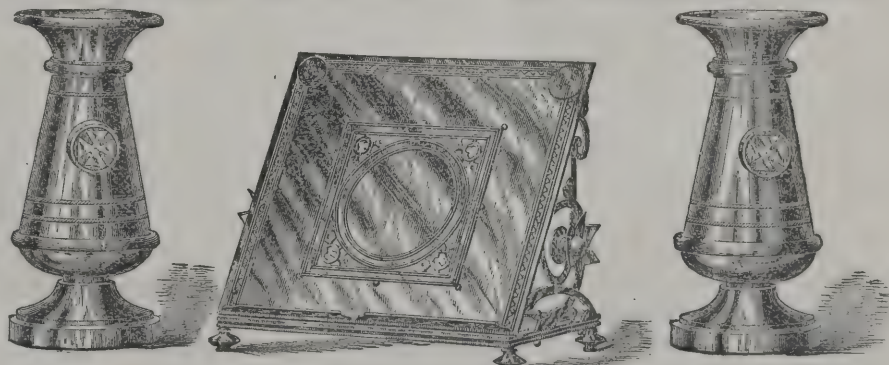
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THE PRESIDENT. The 23d Rule is—"No member shall speak more than twice in the same debate without leave of the House," and it is proposed to insert after the word "debate," "not longer than fifteen minutes;" so that it shall read—"No member shall speak more than twice in the same debate, nor more than fifteen minutes, without leave of the House." The question before the House is on the amendment of the Rule, as proposed.



A DEPUTY. I move to amend by substituting "seven minutes."

The Rev. Dr. RUDDER, of Pennsylvania. I move to amend by substituting "one" minute. We might as well choke off all debate at once.

The PRESIDENT. It is usual to put the larger number first, and we will do so in this case.

Mr. McCONNELL, of Louisiana. I move the indefinite postponement of the motion to amend.

Mr. JUDD, of Illinois. I hope that the motion to indefinitely postpone the consideration of this amendment will be carried. This is an early stage of the Convention; there are very many important matters yet to come before the body, which will be entitled to, and should receive, full discussion; and certainly, at this stage of the Convention, it will be unwise to attempt to limit the debate in the way proposed.

A DEPUTY. I will withdraw my amendment of "seven" minutes.

The PRESIDENT. The amendment of "seven" minutes is withdrawn. The question now is on the original amendment of Mr. Burgwin, of Pennsylvania, to limit to fifteen minutes.

Mr. JUDD of Illinois. I was about to remark, when interrupted, that the first Article of the Constitution provides that, in all business of the Convention, freedom of debate shall be allowed. There may be some doubt as to the meaning of this provision of the Constitution, and as to the extent to which any limitation may be carried; but certainly there is not much freedom when, at the very outset of the sessions of this body, we attempt to limit speakers to fifteen minutes upon any one subject. For one, I will say that, ordinarily, and perhaps on most occasions, I might be able to express my views in that time, but for me to be confined by the rule of this House to fifteen minutes, would tend, I am afraid, to embarrassment. I much prefer not to be limited in that way. As I regard it, such limitation would be a violation of the spirit of the Constitution, if not of the letter. I hope that, until a very late period of the Convention, at least, no such rule will be adopted. I therefore hope that the motion now before the House, to indefinitely postpone, will be carried.

Mr. BURGWIN, of Pittsburgh. My object in offering this proposed amendment to the rule was to secure fuller opportunity for debate on all the questions that may come before the House. If each speaker is permitted to occupy a longer time on the questions that are brought before us at the opening of the sessions, it will very likely happen that toward the close of the session, when we have before us subjects for discussion which are quite as, if not more important, the necessity will then arise for limiting debate in the way now proposed. As I recollect, it has always happened that it has been necessary to pass a rule similar to this near the close of the session, when the most important matters were before us; and that sometimes in consequence, we have been obliged to limit ourselves to five minutes speeches. I think that a rule of this kind will meet the general approval of the House; and that such a rule should be brought up at an early stage of our session, so that when we come to the close of the session, we may still be able to allot to each speaker fifteen minutes for the consideration of subjects that may deserve full discussion.

Mr. LAMBERTON, of Central Pennsylvania. I understood the gentleman upon the other side of the House (Mr. Judd), whom I could not see, and could not hear very distinctly, to suggest that the freedom of debate would be abridged or constrained by the passage of the resolution suggested. It seems to me that most of the speeches that have been made might have been very properly condensed into fifteen minutes each; and moreover, the House is as jealous of its freedom of debate as any gentleman on the floor can be. My recollection of the last Convention is, that if the remarks of any gentleman were considered so important and interesting as to deserve a longer time than fifteen minutes, the House was always ready to hear him fifteen minutes longer, or even fifteen minutes after that. I hope, therefore, that this resolution will pass.

Mr. McCONNELL, of Louisiana. The debate which has occupied the attention of this House for several days past has been an exceedingly important one, and will, unless I am much mistaken, occupy the attention of the House for several days longer, unless some such measure as is now proposed be adopted. There is a very good reason why we should adopt this resolution, in view of the fact that this body meets but once in three years; that there are a very large number of very important subjects before it; and if we allow too great a latitude for debate some of the Deputies, from whom we should all be glad to hear, will not have an opportunity of speaking. It is very obvious, as stated by the mover of this resolution, that some of the most important matters that can engage the attention of this body will remain to be considered near the close of the session, when the time will be so limited that not fifteen minutes, and perhaps not even five minutes, can be allowed to every speaker who might wish to address us.

The Rev. Dr. RUDDER, of Pennsylvania. I understand the gentleman to state that this change in the rules of order would effect not simply the present Convention, but would go forward and be binding

upon all subsequent Conventions. It seems to me, however, that this argument will hardly apply, because we are continually working at our rules of order, and they are binding upon the subsequent Conventions only until they see fit to change them. I think that I weary of long debate as soon as anybody, although, possibly, I may sometimes inflict long speeches upon the House; but it seems to me a very poor argument, indeed, to say that because there may be the necessity, to use the expressive, although rough phrase, to "choke debate" at the end of the session, that, therefore we should be continually going through the process of strangulation in the earlier periods of debate. I am unwilling, therefore, to vote for this amendment.

Mr. McCONNELL, of Louisiana. Permit me to say that no rule of order which can be adopted by this House, can be binding upon subsequent Houses unless they so elect. I do not understand that any rule of this kind is ever strictly enforced unless it be in regard to debate which the House deems unnecessarily extended.

Mr. ANDREWS, of Southern Ohio. There are two hundred and fifty gentlemen on this floor, and the gentleman from Illinois is in favor of freedom of debate. Our sessions are so short that we can have no freedom of debate if speeches are each to average fifteen minutes in length. If such a limitation as to time be the rule, about twenty-five gentlemen will do all the debating. I am in favor of freedom of debate, but I do not wish to see the debate exclusively in the hands of half a dozen or of fifteen or twenty Deputies. In my judgment, fifteen minutes is as long as any gentleman on this floor ought to speak on any one subject. A Deputy who cannot dispose of any ordinary subject in that time ought not to ask us to indulge him any longer. Of course, if he wishes the time extended, the House will be happy, if the importance of the subject warrants it to hear him at greater length. When the occasion arises, the House will be competent to judge whether such extension of time shall be granted. I am in favor of the passage of the resolution.

Mr. McCRAZY, of South Carolina. What are we to understand, is the exact proposition now before the House?

The PRESIDENT. The proposition is to indefinitely postpone the proposed amendment to the rules.

Mr. McCRAZY, of South Carolina. I wish to call the attention of the House to the fact that hitherto we have limited the time on particular subjects; and we have the right to do that whenever we please, or as the occasion may seem to us to require. But now it is proposed to make it the rule that no Deputy shall be heard longer than fifteen minutes unless two-thirds of the House choose to permit it; and before such permission can be had (for it will require a change of rule), you will have to give one day's notice of motion. Are we prepared to adopt such a rule? Are we prepared to put such an iron yoke upon ourselves? I think that we should be left free to decide for ourselves at the time and on the occasion whether we shall hear a speaker more than fifteen minutes, or shall limit him to the time mentioned in the rule. It will always be in our power, under the rule as it now stands, to extend the time of a speaker by resolution; but if you amend the rules you will get into such a position that you will not be able to give any such indulgence to speakers: because it would require a notice of one day to amend the rule. I trust that the gentlemen will reflect upon this, and that they will go for the indefinite postponement of this proposition. If they wish to limit the debate on the question now before us (and I know not what more important question can be brought before us than that of the amendment of the Constitution), let them so decide; but do not let us make a rule which we cannot get rid of when we wish to.

Mr. BURGWIN, of Pittsburgh. I wish to call attention to the fact that this amendment provides that by leave of the House, the time may be extended, and that such extension can be had by a mere majority vote.

A division being called for on the indefinite postponement of the amendment, the motion was lost by a vote of 49 to 141.

The PRESIDENT. The motion to indefinitely postpone being lost, the question now returns to the passage of the amendment. The rule, as it stands, is that "No member shall speak more than twice in the same debate without leave of the House." It is proposed to insert after the word "debate" the words "nor longer than fifteen minutes;" so that the rule shall read, "No member shall speak more than twice in the same debate, nor longer than fifteen minutes, without leave of the House."

The Rev. Dr. DE KOVEN, of Wisconsin. I desire to move as an amendment to the amendment of the gentleman from Pittsburgh, that the time allowed shall be thirty minutes instead of fifteen minutes. I have two reasons for opposing this amendment. The first is that this is a very early stage of our debates. It may be necessary to shorten the debates as the Convention nears its close, but it certainly seems improper to do so at this early stage of our proceeding; nor has it been usual in this House to do so. My second reason

is, that it is quite possible and probable that there will come before this House subjects of very great importance—of greater importance than any that we have yet had.

I must say that it requires a man of very extraordinary ability—a man of almost impossible ability to be able so to concentrate his thoughts upon important subjects that he can treat them as they ought to be treated, in a speech of fifteen minutes. I therefore trust, Mr. President, that for these two reasons we may at the present time have this liberty of debate. Of course nobody need speak fifteen minutes if they do not want to, but if anybody thinks the subject so important as to desire to speak half an hour, let him have the opportunity, at least at this early period of our debates.

The PRESIDENT. Does the Deputy from Wisconsin move an amendment?

The Rev. Dr. DE KOVEN, of Wisconsin. Yes; that instead of fifteen minutes thirty minutes shall be allowed to each speaker.

The Rev. Dr. FULTON, of Wisconsin. On Saturday morning the House accorded me all the time that I desired or could have desired, in which to discuss the merits of the subject which is now before the House. I did discuss them with the sincere hope that the other side in coming forward upon the merits of the question and not upon mere technicalities, would have the amplest opportunity to be heard. I do think that all who are in favor of the measure now before the House ought to insist that both sides shall be as fairly heard, as I must certainly acknowledge I was heard, on Saturday last. I trust that the amendment of my reverend colleague will, at least for the present, meet the approval of the House.

The Rev. Dr. HARWOOD, of Connecticut. I move to amend the amendment of the gentleman from Wisconsin, by omitting the words, "nor more than twice," so that it shall read that no member shall be allowed to speak more than once on any subject, without the consent of the House, nor longer than thirty minutes.

The Rev. Dr. FARRINGTON, of Northern New Jersey. Has notice of motion of such an amendment been given?

The PRESIDENT. There has been no such notice given. The amendment of Dr. Harwood, therefore, cannot be considered until after such notice has been given; the other amendment, however, is properly before the House.

The Rev. Dr. BEARDSLEY, of Connecticut. I move that the original proposition to amend, together with the amendment of the Deputy from Wisconsin, be laid upon the table.

The Rev. Dr. RUDDER, of Pennsylvania. I think that the motion before the House is hardly understood. Will not the amendment suggested by the Deputy from Wisconsin, to lay upon the table, carry the whole subject?

The PRESIDENT. I will say to the House that the adoption of this amendment will practically lay the entire subject upon the table.

The Rev. Dr. PINCKNEY, of South Carolina. I shall vote for the fifteen minute limitation for the reason that it seems to afford the widest scope for giving to every member freedom of debate.

The PRESIDENT. The motion to lay upon the table is not debatable, and the question will now be put.

The motion of the Rev. Dr. BEARDSLEY, of Connecticut, to lay upon the table, was lost.

The PRESIDENT. The question now is upon the adoption of the amendment substituting thirty minutes in place of fifteen minutes.

A DEPUTY from South Carolina. I merely wish to state to the Convention that fifteen minutes affords all the opportunity that any gentleman can desire to have for debate. If we give to each speaker a longer time than that, only a limited number of speakers can be heard; and in a large body, composed as this is, I should much prefer to give to every gentleman the opportunity of expressing his views, and therefore I prefer to listen to the remarks of four different men in one hour rather than to two men for thirty minutes each, or to one man for an hour, however learned or able he may be to instruct us. It may sometimes happen that one man will throw more light upon any given subject in the course of a debate, if allowed full latitude, than a dozen other men would have been able to do in the same time; but I apprehend such is not the case generally. I prefer, therefore to gather to myself the concurrent voices of opinion of my fellow members, rather than the opinion or argument of any one man. I think, therefore that the fifteen minute rule will really allow the widest latitude for debate in this Convention. Instead of compressing our arguments into five minutes speeches at the close of the Convention, when very important matters will be before us, it will be better to adopt this rule at the beginning, and thus give to every man an opportunity to express his views upon every question that may come before us. I must, therefore, advocate the amendment.

The Rev. Mr. ALSOP, of Pittsburgh. Are we to understand, if this amendment be adopted, that fifteen minutes is to be allowed to each speech, or fifteen minutes to each speaker? I would like to know the construction of the offerer of the reso-



Intion, and also of the mover of the amendment. We should understand whether each speaker is to have fifteen minutes for each of his two speeches, or fifteen minutes for both speeches.

The PRESIDENT. It is plainly fifteen minutes for each speech. We cannot afford to keep a time-keeper here.

Mr. BURGWIN, of Pittsburgh. To make it clear, I will add to the words I have already proposed, "at one time," so that the amendment shall be that "no member shall speak more than twice in the same debate, nor longer than fifteen minutes at one time."

The PRESIDENT. With the general consent of the House these words may be put in, otherwise the amendment will have to lie over for a day. There seems to be no objection.

The Rev. Dr. AYRAULT, of Central New York. The question really is, whether this Convention shall control the speaker, or whether the speaker shall control the Convention. It is simply asserting our own rights as a body. We can, of course, extend the time of any speaker, and I think the Convention has never refused such extension of time to any one whom the Convention desired to hear. I think the question, therefore, resolves itself into the question whether the Convention shall abdicate all its rights, or whether it shall retain the privilege of asserting its own rights whenever it sees fit.

Mr. PARKER, of New Jersey. There is one consideration that I want to present to the House, and that is, that it is always within the power of this House to say that a vote shall be taken at a certain time, and thus debate be closed. I have been informed that at the last Convention, thirty minutes were allowed to each speaker, and I would like to inquire whether it was found to be a good rule then, and whether it is advisable to follow it as a precedent in this Convention.

The Rev. Dr. LEEDS, of Maryland. On a certain motion then before the House, I think the limitation was thirty minutes, but under that rule almost every man upon the floor who was really speaking in full upon the subject, had the liberty to proceed to greater length. It seems to me that the limitation of fifteen minutes will do no injustice, inasmuch as this House, when it is having valuable information presented to it, and is moved by the arguments of the speaker on the floor, will always wish him to proceed until he has concluded. I have been in the Lower House of the Convocation of Canterbury, when, in the course of an hour, I have heard from fifteen to twenty speakers, and not one of them took his seat without leaving the Convocation in possession of a most valuable thought. He sat down, having finished what little he had to say, leaving a decided impression upon the minds of those who had listened to him. I believe that in this Convention brevity would prove to be the secret of power. I am, therefore, in favor of the restriction to fifteen minutes, it being understood that the speakers, as heretofore they have always been, shall be allowed the privilege of continuing at greater length by the courteous permission of the House.

The Rev. Dr. HARWOOD, of Connecticut. Is it not practicable to restrict each speaker to a single speech? Every Deputy who comes here to speak to this body upon important topics, prepares himself for such speech; why, then, should he occupy the attention of the House more than once? What objection can there be to my proposed amendment? Let each speaker say what he has to say when first upon the floor and then rest content.

The PRESIDENT. The Clerical Deputy will please look at the last rule, which provides "that no amendment to these rules shall be made without one day's notice." By giving notice of this amendment it can come up tomorrow.

The Rev. Dr. HARWOOD. I give notice then that I shall propose this amendment to-morrow.

The PRESIDENT. The question now is upon the amendment substituting thirty minutes for fifteen.

The amendment to the amendment was rejected.

Mr. BURGWIN, of Pittsburgh. I will add, with the consent of the House, the words "at one time," so that the Rule shall read, "no longer than fifteen minutes at one time, without leave of the House." This may give in all half an hour to each speaker.

The amendment was agreed to.

The Rev. Mr. HILL, of California. Mr. President, I offer the following resolution:

*Resolved*, That the resolution making the Constitutional Amendment with reference to Missionary Jurisdictions the special order for to-morrow be rescinded, and that said amendment be the order for twelve o'clock to-day, and that the vote upon it be taken to-morrow at one o'clock.

Mr. McCRAIDY, of South Carolina. Mr. President, I call for a separation of the two propositions embraced in the resolution, and move that we take up the first proposition and act upon it separately.

The PRESIDENT. The motion will be upon the first portion of the resolution, namely, that the resolution making the Constitutional Amendment with reference to Missionary Jurisdictions be made the order to-day at twelve o'clock.

Mr. SHEFFEY, of Virginia. Mr. President, I understood that this order was made on Saturday, at the instance, or request, of members, who stated,

as a reason for the order, that it was necessary for them to be absent until to-morrow. I presume that those members desired, as was intimated by the gentleman from Long Island, to participate in the debate upon the question which is now pending before the House. I do not feel that it would be in accordance with the usages of this House, after having acceded to the request of the members, in their absence, to withdraw that request, and proceed with the consideration of the subject, greatly to the detriment of the interests, or, at least, to the disappointment of those who, relying upon the order of the House, have absented themselves. Had the House refused to accede to the request made by the gentleman from Long Island, they would have stayed. The House has given them leave to absent themselves upon the assurance that this subject should not be debated until to-morrow at twelve o'clock. They are absent on that assurance, and it is for this House to determine whether it will, in their absence, rescind the arrangement already made.

The Rev. Mr. HILL, of California. I did not understand the gentleman from Long Island to say that those members who desired to participate in the debate would be gone until Tuesday, but that they must leave at one o'clock on Saturday, and would not be back at an early hour on Monday; that he thought there would probably be a thin House to-day. We certainly have quite a full House; and besides that, if the question is taken up at the hour named in the resolution just offered, it will give these gentlemen an opportunity to debate it to-morrow. I have offered it for the reason that I think it would be desirable for the House to reach a vote upon it to-morrow, and get it out of the way. Another reason for my offering the resolution was that I desired to have the resolution previously passed rescinded for the very purpose of enabling the House to discuss the question to-day, and if necessary a part of to-morrow, in order that we might reach a determination of it. I understood that it was not only postponed until to-morrow but was postponed until after the discussion of Mr. Welsh's resolutions was disposed of. I hope, sir, that so much of my resolution as contemplates the rescinding of the one previously passed, which makes the discussion of the question referred to the special order for to-morrow, and making it the order of to-day at twelve o'clock, will be adopted. We might, however, mention one o'clock or four o'clock. I have no objection to that. My object is to get at the discussion of the resolution to-day.

Mr. HUNTER, of Long Island. This question was disposed of on Saturday, at the request of Mr. Prince, of Long Island, who desired to speak upon this question, and who stated distinctly that he was obliged to leave and could not return until Tuesday. It was made on his motion, and, with that understanding, I hope the House will follow the usual course when a motion is postponed until a certain period, and wait until that period arrives before it is taken up.

The PRESIDENT. Is the House prepared to act upon the first part of the resolution; namely, that the resolution making the Constitutional Amendment relative to Missionary Jurisdictions the special order for to-morrow, be rescinded, and that the said amendment be made the order of to-day at twelve o'clock?

The Rev. Mr. HILL, of California. After the positive statement of the gentleman from Long Island, I stand corrected, and ask leave to withdraw the resolution.

The PRESIDENT. The resolution is withdrawn.

The Rev. Dr. STEELE, of Florida. I beg leave, Mr. President, to offer a resolution:—

*Whereas*, The yellow fever is prevailing to a large extent in Fernandina, Florida, and

*Whereas*, There is great suffering and want, therefore be it

*Resolved*, That a subscription paper for the relief of the sufferers be opened and left at the Secretary's desk, wherein the members of this House may subscribe such sums as they may be willing to give for the benefit of such sufferers.

In explanation of the resolution, I desire to state that, out of a present population of some 1,600, there had been over 800 cases of fever; that the Mayor of the place telegraphs that it is on the increase, and that there will be no relief until frost comes. The Mayor also states that there is great want and suffering, resulting from the closing of business of all kinds. I regard this as a case appealing warmly for our help. I have passed through one epidemic, and I know full well how much suffering there must be in Fernandina. May God open the hearts of this people, that they may give to the relief of our suffering brethren.

On motion, the resolution was adopted.

The Rev. Dr. CRAIK, of Kentucky. On behalf of the commission appointed at the last session of this body, in 1874, to visit the Church in Canada, I desire to submit a report by the one Bishop who attended, and by the three Presbyters who were there. I ask the Secretary to read it to the House.

The Secretary then read the report, as follows:—

The undersigned being a part of the Commission appointed by the General Convention at its session in 1874,

to convey the fraternal greetings of that body to the Provincial Synod of Canada, respectfully report:—

That they attended the first session of the Synod after their appointment, which convened in the City of Montreal on the twelfth day of September, 1877. It gives them pleasure to state that they were received with the utmost cordiality, and were introduced separately to the members of the Synod, and were privileged to meet with the General Committee of the Synod, to consider the means of regulating, in the most satisfactory way, the close and intimate relations necessarily subsisting between the sister Churches lying side by side along the whole breadth of this continent.

The resolutions agreed upon at the Conference in New York in 1874 were concurred in by the Committee.

In the course of their examination, it was seen that, for the protection of the churches in Canada, an amendment to our own Canon 8 Title II, § 5., or some equivalent provision is needed to the effect that the notice of the deposition of the clergymen of this Church shall be given to the Bishops of the several Dioceses in the British Dominion in North America, as well as to our own Bishops. It was stated by the Right Reverend Chairman of the Committee, and Lord Bishop of Nova Scotia, that an equivalent provision was already a part of the law in Canada. Or if he were not mistaken such provision would be made by appropriate election.

All of which is respectfully submitted.

Signed.

J. WILLIAMS.

EDWIN M. VAN DEUSEN.

JAMES CRAIK.

NOAH HUNT SCHENCK.

The Rev. Dr. CRAIK, of Kentucky. In connection with that paper, I was requested by the Rt. Rev. Dr. Williams to say that the Delegation appointed by the Provincial Synod to visit this Convention are to be here on Tuesday evening, and will be received by the House of Bishops on Wednesday morning; and I would also suggest that they be received here on the same morning, immediately after their introduction to the House of Bishops. I therefore move that a committee be appointed to arrange for the reception of that Delegation by this House on Wednesday morning.

The PRESIDENT. It is moved and seconded that a committee be appointed to arrange for the reception of the Delegation from the Provincial Synod of Canada on Wednesday morning. Is the House prepared for the question?

The motion was carried.

The PRESIDENT. I appoint as such committee, on the part of this House, the Rev. Dr. Van Deusen, the Rev. Dr. Craik, the Rev. Dr. Schenck, who have already, as I understand, visited the Church in Canada and are well acquainted with the delegation.

The Rev. Mr. WHIPPLE, of Minnesota. In behalf of the Diocese of Minnesota I desire to present a memorial relative to the death of the Rev. Dr. McMASTERS of that Diocese. The memorial can be referred to the proper committee.

The PRESIDENT. The Rev. Mr. Whipple presents a memorial with reference to a deceased member of the House, the Rev. Dr. McMASTERS, and moves its reference to the Committee on Memorials on Deceased Members. What disposition will the House make of the memorial?

On motion the memorial was referred to the Committee on Memorials on Deceased Members.

Mr. MONTGOMERY, of Georgia. In regard to the report of the Visiting Committee to the Canadian Synod, I think it is proper that that report be referred to the Committee on Canons in order that they may report some Canons to meet the deficiency which appears to exist, and I move its reference to that Committee, and that they be instructed to report, if it be necessary, some Canons in reference to the matter.

The PRESIDENT. The Rule of Order provides that a report should be laid upon the table unless action is called for upon it.

The Rev. Dr. VAN DEUSEN, of Central New York. Will you allow me, on behalf of the Chairman of the Commission, to say to the House that the subject will be brought up by the House of Bishops in the form of a canon and sent down to this House for action. It was for this reason that I made no motion for the reference of the report to the Committee on Canons. It will come up in a message from the House of Bishops.

Mr. MONTGOMERY, of Georgia. Then I withdraw my motion.

The Rev. Dr. WATSON, of North Carolina. Mr. President, I submit a report which I will read:

#### COMMITTEE ON CANONS—REPORT NO. 4.

##### Restoration to the Ministry.

The Committee on Canons, to whom was referred a proposed amendment of Section 2 of Canon 6 of Title II, page 101, substituting the words "six months" for the words "three years," respectfully report that they have considered the same, and recommend the adoption of the following resolution:—

*Resolved*, That it is inexpedient to adopt the proposed amendment to Section 2 of Canon 6 of Title II.

By order of the Committee.

ALFRED A. WATSON, Chairman.

The Rev. Dr. WATSON. I move the passage of the resolution, in order to see whether it shall go upon the calendar or not.

The PRESIDENT. The Committee to whom was referred the proposed amendment to Sect. 2, Canon 6 of Title 2, on page 101, substituting the words "six months" for the words "three years," report that they have considered the same, and recommend the resolution be not adopted. The question is on the passage of the resolution.



The Rev. Dr. WATSON, of North Carolina. The resolution has reference to the restoration of persons who have abandoned the Church. The canon, as it at present stands, makes three years the time within which they may return to the Church. The amendment proposes that the persons so abandoning the Church shall be restored within a period of six months; in other words, that the time of probation shall be shortened. The Committee report adversely to the change, and recommend the motion for adoption.

On motion the resolution was adopted.

The Rev. Dr. WATSON, of North Carolina. The Committee on Canons respectfully ask of the members of the House that whenever they present amendments of this sort they give not only the title of the canon and the section, but if possible the page of the Digest, as it will greatly facilitate business.

The PRESIDENT. The Chair asks leave to arrange the committee with reference to the reception of the delegation from Canada so as to include all the members who were appointed on that commission. I appoint as such committee the Rev. Dr. Craik of Kentucky, the Rev. Dr. Van Deusen of Central New York, the Rev. Dr. Schenck of Long Island, Mr. Hamilton Fish of New York, and Mr. Stevenson of Kentucky. Those five will constitute the committee instead of the three before mentioned. There is no business now before the House, and we shall proceed to the calendar unless there are some further motions or resolutions.

The Rev. Dr. ADAMS, of Wisconsin. I would ask if a calendar has been printed for the use of the members.

The PRESIDENT. But one item has been put upon the Calendar, and I presume the Secretary thought it hardly worth while to have it printed.

The Rev. Dr. ADAMS, of Wisconsin. It will be printed I suppose.

The PRESIDENT. It will be printed whenever there are items enough to make it worth while.

Mr. THOMPSON, of Virginia. I hold in my hand a paper in relation to the formation of a new Diocese in Virginia, including the new State of West Virginia, and I ask that it be referred to the Committee on New Dioceses.

The PRESIDENT. Shall the paper be so referred?

On motion, the reference was made.

Mr. SHEFFEY, of Virginia. I have, sir, a protest from the Church at Shepardstown, in the Diocese of Virginia, against the formation of a new Diocese of West Virginia, and I ask that that protest be also referred to the Committee on New Dioceses.

On motion the paper was so referred.

Mr. THOMPSON, of Virginia. I have a reply to the protest of the Church at Shepardstown against the formation of a new Diocese in West Virginia, and I ask that this reply be also referred to the Committee.

On motion the reply was so referred.

Mr. BATES, of Delaware. I have a resolution which I offer, and ask that the Secretary read it.

*Resolved*, That the resolution making the proposed amendment to Article 5 of the Constitution the order of the day for Tuesday, be hereby rescinded, and that the said proposed amendment be recommended to the Committee on Amendments to the Constitution, with the instruction to report to this House as soon as practicable whether in their judgment any amendment to the Constitution is necessary to empower the General Convention, with the consent of the Bishop and Convention of an organized Diocese, to occupy and set apart any portion of such Diocese as Missionary ground.

The PRESIDENT. I wish to say to Mr. Bates, of Delaware, who presented this resolution, that I consider the first part of the resolution to be contrary to the Constitution of the Convention. The change proposed in the amendment has been presented at one Convention, and sent down to the various Dioceses, and has come back to us. I apprehend the proper way is to rescind the order concerning that proposed amendment. The gentleman may indefinitely postpone the amendment, or take various other ways to get rid of it, the best way of all being to vote it down.

Mr. BATES. Mr. President: My object in presenting this resolution and urging its immediate consideration is to place the subject matter of the proposed amendment to Article V. of the Constitution, in what seems to me to be a better shape for the consideration of the House. A careful reading of the debates on this subject in the last General Convention, has satisfied me that the subject has from the beginning been treated in a very anomalous manner.

It is manifest, from the course of the present debate, that the pending amendment will probably, at least possibly, fail. The fact has been sufficiently stated, that the General Convention has already, in several instances, acted without the existence of such constitutional amendment, to accomplish the very purpose intended to be promoted by the passage of the present proposed amendment. That great inconvenience and most debatable questions will arise from this state of facts, is not to be denied, and although I do not deem this a valid argument in favor of the passage of the amendment, it is a matter not to be lightly regarded. Because of the questions which would

arise, in the event of the defeat of the amendment, I much regretted that the resolution, proposed by the Reverend Deputy from Illinois, on the first day of this debate, was necessarily ruled out of order. I believe that, in whatever shape it ought to be suggested, the theory of that resolution is most likely to afford a just solution of the whole question. And I am sure that there are many Deputies who feel constrained to vote against the pending amendment, but who would be glad of an opportunity, if they can conscientiously do so, to accompany such negative vote with an expression of opinion that this constitutional amendment is not necessary to confer upon the Convention the powers designed. Such expression of opinion by the Convention, however, would not be proper, except after inquiry and report upon the question by the proper committee. Now, sir, we find upon page 89 of the journal of the last Convention an elaborate report from the Committee on Amendments to the Constitution, unanimously affirming that the very power contained in this constitutional amendment now exists. That report was not acted on nor even discussed in the last House, but a number of the members of the committee who united in it are members of our present committee, and at least one member of the present committee who united in the resolution recommending the passage of the amendment has expressed his own belief in the accuracy of the views expressed by the committee of the last House in the report on page 89 of the journal.

It is to be presumed that the gentlemen upon the present committee who were also upon the last committee, still entertain the views which they expressed three years ago, and we know that if this whole subject were recommended, we should have at least a minority, or possibly, a majority report to the same effect as that made three years ago. This would enable the house if it should vote down the amendment, at the same time to express to the church at large its deliberate opinion, that the amendment is unnecessary. I have not committed myself to any view of the constitutional powers of the General Convention, but I think the subject is one which ought to be laid at rest by the action of the Convention, especially in view of the report of the committee of three years ago.

I will only add, Mr. President, that the consideration of the amendment to the Constitution need not be delayed by the passage of this resolution. The amendment is not to be considered until tomorrow, meanwhile the committee could probably report by that time, and thus the whole subject would be brought before the House in a shape, as it seems to me, much better adapted for final and intelligent action.

I therefore move the immediate consideration of this resolution, which under the rules can be ordered by the vote of two-thirds of the members present.

The PRESIDENT. In view of the explanation made by Mr. Bates, which, however, does not appear in the language of the resolution, the objection made by the Chair does not stand.

Mr. BATES, of Delaware. I will ask the Chair to amend the resolution, or have it amended, so that it shall read properly and meet the views expressed by the Chair.

The PRESIDENT. I have already amended it so that it reads:

*Resolved*, That the resolution making the proposed amendment to Article V. of the Constitution the order of the day for Tuesday be hereby rescinded, and that the said proposed amendment be recommended to the Committee on Amendments to the Constitution, with instruction to report to this House as soon as practicable, whether, in their judgment, any amendment to the Constitution is necessary to empower the General Convention, with the consent of the Bishop and the Convention of an organized Diocese, to occupy or set apart any portion of such Diocese as missionary ground.

Is the House prepared to vote upon this?

Mr. RACE, of Louisiana. It seems to me, Mr. President, that this is a work of supererogation. The question was before this House three years ago. It has been before the Committee on Amendments to the Constitution during the last session of this General Convention. That Committee reported in favor of it. It has gone forth to the Dioceses, and has come up as an amendment at this session. It has been again referred to that Committee at this session, and has again been reported back to the House with the recommendation that it be adopted. This identical question was before that Committee. One of the members of that Committee objected to the report, upon the ground that no such amendment was necessary. Therefore the same question now presented to the House was before that Committee at this session of the Convention, and there is no good object to be attained by sending it back again. Suppose that it be again referred to the Committee, and that they change their mind, and report to this Convention that, in their opinion, no such amendment is necessary, for the reason that the General Convention now has the power to do that which this amendment proposes to give them. Would that satisfy those who have differed from them? Would that satisfy the other House, who gave reluctant consent, at the last session of the Convention, to the adoption of the resolution severing Texas and California? Look at the proceedings. Look at the report of the Joint Committee of the

two Houses, and you will find that the House of Bishops agreed, with great reluctance, reserving the opinion that it was not to be taken for granted that the Constitutional power existed. What is the object, therefore, of getting the expression of that committee again? There is no object to be attained except a useless consumption of time, and if we are to take the recent action of this House, we are to conclude that time is so precious that no member of this House is to occupy more than fifteen minutes upon this subject. And yet we are to spend perhaps a day in useless discussion as to the propriety and advisability of remitting this question from the House to the Committee on Amendments to the Constitution again after they have twice reported in favor of the adoption of this amendment. With this view, it strikes me that the resolution ought to be laid upon the table.

On motion the resolution was laid upon the table.

Mr. JUDD, of Illinois. I move the adoption of the following resolution:—

*Resolved*, That it be referred to the Committee on Canons to consider and report whether any, and if any, what, amendments to or changes in the existing legislation of the Church are so necessary, or expedient in respect to the restoration to the ministry of persons deposed therefrom? and that, if in the judgment of such Committee, any such amendment or changes are so necessary or expedient, they report also the changes or amendments they would propose, in due form, for adoption.

I will say in explanation of this resolution, that, in regard to the canon adopted in 1871, found on page 120, and the canon concerning the restoration to the ministry, after an abandonment of the communion of the Church, found on page 101, it has been proposed that this whole subject be referred to the Committee on Canons for their consideration and report. I move you, sir, therefore that the resolution be now referred to that Committee.

On motion, the matter was so referred.

The SECRETARY read an invitation from the officers of the Boston Historical and Genealogical Society, to visit their rooms.

Mr. HANCE. I move that the invitation be accepted with thanks.

The motion was adopted.

The PRESIDENT. Unless there are other motions and resolutions, the business of the Calendar will now be taken up.

The Rev. Dr. WATSON. I again call the attention of the House to the report of the Committee of Canons, yesterday presented, in regard to the organization of the House of Deputies.

The resolution contained in the report was then read.

A DEPUTY. I move that the resolution be passed.

The PRESIDENT. The question is upon the adoption of the resolution contained in the report of the Committee, which has just been read.

The Rev. Dr. WATSON, of North Carolina. I would like to call the attention of the House to the fact, that in the Convention of 1874, when this order was adopted, the resolution was also adopted, that so far as it applied to the election of a Vice-President it should be effectual "from this time (page 128) and that the House proceed to the election of Vice-President to-morrow"—Tuesday. This was on Monday, the 26th day of October. The next day—Tuesday—when the matter came up, it being the order of the day, on motion of the Rev. Dr. Clark of Connecticut, the order of the day was laid upon the table, and that was the end of it. I call the attention of the Convention to these facts with regard to the resolution offered.

The PRESIDENT. The question now is upon the passage of the resolution, as reported from the committee.

The resolution was adopted.

The PRESIDENT. There is no business before the House.

A DEPUTY. There being no business before the House, I move that it stand adjourned until tomorrow morning.

A DEPUTY. May I ask whether the Committee on Amendments to the Constitution has yet reported upon other matters, upon which they were directed to make a report at twelve o'clock to-day?

The Rev. Dr. BENEDICT, of Georgia. Two reports are ready, but there is a minority report upon one of the proposed amendments, and I am waiting for it to be prepared. I will ask that time be given for the minority report to be made up.

Mr. BURGWIN, of Pittsburgh. As a minority report is not recognized by parliamentary law, and is only a matter of privilege, I suggest that the report of the majority be now taken up. The minority report can be presented during the discussion at any time.

The PRESIDENT. The suggestion appears to me to be good. If Dr. Benedict can go on he can do so.

The Rev. Dr. BENEDICT, of Georgia. Mr. President, in view of your decision I will present the following report:—

THE GENERAL CONVENTION, HOUSE OF DEPUTIES, }  
OCTOBER 8, 1877. }

The Committee on Amendments to the Constitution to whom was referred the amendment to Article VIII. proposed by the General Convention of 1874, concerning shortened Form of Service to be set forth by the General Convention by Canon, printed on page 575 of the Journal of that year, the second in order (II.), having



had the same under consideration, and the various papers relating thereto, respectfully report:—

The object aimed at is most desirable. The shortening of services does, in our judgment alter the Prayer Book, not indeed the contents of the volume, but in its use. Such alteration is provided for it in the Constitution as it is. In our judgment great evils would result from allowing such alterations by canon at a single Convention. Not only would such alteration be done hastily, but it would be done frequently. We would no sooner have one form of shortened service printed and become habituated to its use, than another form might be set forth. We do not think it advisable to seek the desired end in this way. If two successive General Conventions cannot agree upon a shortened form of service, it seems unlikely that the Church at large would be united in its reception and permanent use.

Your committee desire explicitly to say that they greatly favor a shortened form of service for certain times and places. They only deprecate the attempt to do it, by breaking down one of the safe-guards raised by the Constitution as it now stands. Better by any other course, e.g. a Commission on Ritual Revision, seek to accomplish the end in view.

In conclusion, your committee call attention to a joint resolution of both Houses of the last General Convention to be found on page 361, Journal of 1874, in regard to the separate use of Morning Prayer, Litany and Administration of the Holy Communion. That resolution in Dioceses where it has been acted upon has given much of the relief which has been sought in a shortened form of service.

Your Committee therefore recommend the adoption of the following resolution:

*Resolved*, That the proposed amendment to Article VIII. of the Constitution, to be found on p. 575, Journal 1874, in these words:

"Provided, That the General Convention may by Canon arrange and set forth a shortened form of Morning and Evening Prayer, to be compiled wholly from the Book of Common Prayer,"

—be not ratified.

All of which is respectfully submitted.

Signed, SAMUEL BENEDICT, *Chairman pro tem.*,  
SAMUEL S. HARRIS,  
J. F. GARRISON,  
W. E. HUNTINGTON,  
EDWARD MCCRADY.

The Rev. Dr. GOODWIN, of Pennsylvania. I move that we proceed to the consideration of the resolution.

The PRESIDENT. The resolution is now before the House.

The Rev. Dr. HARRIS, of Illinois. I wish to say, if it be proper, that a minority report is now being prepared, and will very shortly be submitted. It is possible that the House may prefer to hear the minority report before beginning the discussion of this resolution. In justice to the minority of the committee, I ask, if I am in order, that this action be postponed, at least for a short time. My understanding is, that the report of the minority is now being prepared, and will shortly be submitted.

The PRESIDENT. There is another report of the Committee on Amendments to the Constitution. Possibly that report might be read before action is taken on the resolution just read.

The Rev. Dr. Benedict will read another report if he has it prepared.

The Rev. Dr. BENEDICT, of Georgia, then read the following report:—

#### COMMITTEE ON AMENDMENTS TO THE CONSTITUTION—REPORT ON THE LECTIONARY.

The Committee on Amendments to the Constitution, to whom was referred the third proposed Amendment to Article VIII., printed on page 576, Journal of 1874, touching the Amendment of the Lectionary by General Convention, from time to time, etc., having had the same under consideration, and papers relating thereto, respectfully report:—

That while a change in the Table of Lessons, for certain reasons is very much to be desired, it is not advisable to attempt it except by a method in accordance with the Constitution as it now stands.

Your Committee therefore recommend the adoption of the following resolution:—

*Resolved*, That the proposed amendment in these words: *Provided, however*, That the General Convention shall have power, from time to time, to amend the Lectionary, but no act for this purpose shall be valid which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies, be not ratified.

All which is respectfully submitted.

(Signed.) SAMUEL BENEDICT, *Ch'n pro tem.*

The Rev. Dr. GOODWIN, of Pennsylvania. After what has been said in regard to the minority report, I withdraw the motion proposed by me, that we shall proceed to the consideration at once of the resolution reported. I made the motion, under the leadership of the gentleman from Pittsburgh, who stated that the minority report could be presented at any time during the discussion; and, therefore, I supposed that we might enter at once upon the discussion of the resolution; but, if there be an objection, I withdraw my motion.

The Rev. Dr. BENEDICT, of Georgia. I would beg leave to protest against going on until the minority report is prepared. It was understood that I should not present the majority report until the minority report was ready. I did not intend to do it, unless I was called upon to do so by the House. I therefore submit whether it is not better to defer the discussion of this resolution until that report is brought in. At any rate, I protest against the Convention going on with the discussion at present.

The PRESIDENT. The matter will be informally

passed over for the present, and can be taken up as soon as the minority report comes in.

The Rev. Dr. HARRIS. I have to say, for the information of the House, that the minority report will be ready in a very few minutes. It seems to me, therefore, that the consideration of the resolutions can be postponed for a short time. It may facilitate the consideration of the proposed amendments if it is done.

The PRESIDENT. The members can rest for a few moments, then.

At the request of one of the Deputies, the report of Dr. Benedict, in respect to the Lectionary, was again read.

A DEPUTY. May I be permitted to say, Mr. President, that I see no reason why we should rest; when the Minority Report comes in the matter can then be taken up. But it seems to me we can consider the last resolution offered at any rate.

Mr. MCCRADY, of South Carolina. If it is proposed to discuss the second report first, I have to say that I think it would be better to discuss the reports in the order in which they were directed by the House to be made. It seems to me that this will be the best course to pursue. I think we had better take up the first one and act upon that. After that is disposed of we can take up the second.

A DEPUTY. We have a right to take up resolutions in what order it may be considered best.

Mr. MCCRADY. I do not question the right of the House at all to take up resolutions and discuss them in whatever order they please. I simply suggested that that was the order which would really be best.

The Rev. Dr. PARKER, of New Jersey. I move that the House take a recess of fifteen minutes to allow the Minority Report to be made.

Mr. MCCONNELL, of Louisiana. I move that the House proceed to the despatch of its business; I submit it will not be necessary to take a recess.

Mr. WELSH, of Pennsylvania. I have an invitation here from the Boston Institute of Technology for the Convention to visit their rooms. I will ask the Secretary to read it.

The letter of invitation was read by the Secretary.

Mr. MONTGOMERY, of Western New York. I move that the gentleman who presented the invitation be appointed a committee to inquire of the officers of that institution when it will be a proper time for us to accept the invitation.

A DEPUTY. I should like to have some one explain to us the nature and character of the institution which extends this invitation to us.

Mr. WELSH. I hope that Dr. Shattuck will be included in the committee named by the Deputy from Western New York.

Dr. SHATTUCK. In answer to the request made by a Deputy for information concerning the nature and character of the Boston Institute of Technology. I can only say that it is an institution which has lately started a branch, in which instruction is given in the mechanical arts. It will be interesting to those who are connected with the institution, for the instruction of young people, or with colleges, because this department has recently been added, and seems to have been very successful. It is very important, also, as a sort of asylum, or reformatory institution for young people, to whom instruction in the mechanic arts is given. Its operation in this direction is said to have been very successful. I think all those Deputies who are connected in any way with institutions or colleges, will be very much interested in visiting the institution named.

The Rev. Mr. KNIGHT, of Connecticut. I have no doubt whatever that there are many gentlemen in the Convention, who will be greatly interested in the workings of the Institute of Technology. But we are here for the purpose of transacting definite and important business, and there will be no limitation to the number of invitations of this sort, which will be given through the courtesy of the people of Boston. While, therefore, it would be very proper for us to go to the Institute of Technology, and learn all that we can there, I do not think it is hardly the right thing for this House to commit itself so far as to appoint a committee to wait upon the officers. I think the proper course for the House to pursue would be to return our thanks to the officers who have extended the invitation to us, and to say that press of business will make it impossible for us to accept it.

Mr. WELSH, of Pennsylvania. My views correspond with those of the last speaker, except so far as this: that the committee were appointed to see the officers and ascertain at what time it should be convenient for the Convention to visit the Institute. It does not commit the House to any action whatever. The only object in view in the appointment of the committee was to ascertain when the officers could best receive the members of the Convention. When that committee makes its report, then it will be time for the House to take some definite action.

The Rev. Dr. HARE, of Pennsylvania. Is this matter of the invitation settled?

The PRESIDENT. No, sir, the question now is on the amendment to the motion offered by Mr. Montgomery of Western New York, and amended by the Rev. Mr. Knight of Connecticut, which is that the House express its regret that press of busi-

ness will not enable it to accept the invitation of the Institute of Technology.

The Rev. Dr. VAN DEUSEN, of Central New York. I regret the amendment has been offered by Mr. Knight, to the resolution. I think it is a reflection, upon the part of the House, in regard to the invitation that has been extended to this body. It seems to me that it is due to the officers of the institution which have invited us to examine its workings, that we reply to them in a spirit of courtesy. The Committee has been appointed to wait upon those officers and ascertain when it will be convenient for them to receive us.

I do not conceive that the action of the House in this respect commits it in any way. It is, of course, left to the discretion of every member to accept it, individually or not. Therefore I regret very much that there should be any expression on the part of this House which will show a disposition not to accept in the proper spirit the courtesies offered by the citizens of the place where we are assembled.

The Rev. Dr. FARRINGTON, of Northern New Jersey. I move, Mr. President, that the amendment be laid upon the table.

The Rev. Mr. KNIGHT, of Connecticut. I withdraw the amendment. I did not suppose there would be any discourtesy in sending our regrets, but, as there seems to be some feeling on the part of some of the Deputies to it, I withdraw the amendment.

The question then recurred on motion of Mr. Montgomery, of Western New York, which was agreed to.

The Rev. Dr. SHATTUCK. There is one thing, Mr. President, that I would like to say in connection with this matter, and that is, that the Institute of Technology offered us their hall in which to hold our meetings free of expense. It was the only institution which offered us the same facilities. It was found by the committee that it would not be convenient for our purposes, and therefore we were not able to accept the offer, but, nevertheless, the courtesy was extended.

Mr. MCCONNELL, of Louisiana. I move, Mr. President, that we take up the report of the Committee on Unfinished Business at the last session, which I suppose is laid on the table. I make this motion that we have something with which to occupy our attention until the Minority Report of the Committee on Constitutional Amendments is ready. I presume that the report on Unfinished Business is a matter which lays upon the table and may be taken up at any time. We have nothing else to do at this moment, and I think it would be a wise use to make of the time until the Minority Report is presented.

The Rev. Dr. ADAMS, of Wisconsin. Mr. President, if you will allow me, I would like to offer a resolution of courtesy. It will not occupy the House but a short time, and I think it can be passed at once. The Rev. Dr. Shattuck has informed us that the Boston Institute of Technology offered us the use of their hall for the purposes of this Convention. I move you, sir, that the Convention return thanks to the Institute of Technology for the courtesy of their offer.

The resolution was adopted.

The PRESIDENT. The motion of Mr. McConnell, of Louisiana, to take up Unfinished Business, is now before the House.

The motion was adopted.

The Secretary then read as follows:

Your Committee also find by examination of the Journal the following matters referred to in this Convention for further action, namely:

a On page 210 of the Journal the report (number 37) of the Committee on Canons, on the dissolution of Pastoral connection. The report may be found on pages 170 and 171.

Mr. SHEFFEY, of Virginia. I move that the subject be referred to the Committee on Canons. The motion was agreed to.

b On page 211 of the Journal, the resolution respecting the prayer for the President of the United States, pages 118 and 119.

Mr. SHEFFEY, of Virginia. I move that it be referred to the Committee on Constitutional Amendments.

A DEPUTY. I would suggest that it be referred to the Committee on the Book of Common Prayer. The Committee on Constitutional Amendments has a great deal before it, and the Committee on the Book of Common Prayer has comparatively little. I think it would be better to refer it to that committee for that reason, and also for the further reason that it is more germane to the topics with which that committee is supposed to deal.

The motion to refer the resolution to the Committee on the Book of Common Prayer was agreed to.

The remaining item of the Committee on unfinished Business, viz., a motion in reference to a proposed Canon on Divorce—page 212 of the Journal—was, on motion of Mr. Sheffey of Virginia, referred to the Committee on Canons.

#### THE BOOK OF COMMON PRAYER.

The Rev. Dr. HARE, of Pennsylvania. A few days since I was very much assisted in the course of the discussion by the legal gentlemen of the House in respect to an error which I had fallen into; and from such sources as I then gained in-



formation. I should like very much to have information on another legal point. In the report of the Committee on Constitutional Amendments on the action of the last General Convention with relation to the separation of the services, the Morning Prayer, the Litany, and the Ante-Communion, it was determined as the sense of the House that they might be used separately. I ask the legal gentlemen of the floor of the House whether that resolution has any force whatever? I have been informed that if the Congress of the United States should, by a unanimous vote, declare its sense of the meaning of the Constitution of the United States, it would be null and void; that it belongs exclusively to the judiciary to declare the meaning of the Constitution. I desire this information the more because in the important report of the Committee on Amendments to the Constitution this matter has been referred to. I greatly wish to shorten the form of prayer. I think there is something to be said for that interpretation of the Prayer Book which holds that the services may be used separately. In my present uninformed condition I am, however, relieved in no degree by the interpretative act of the last Convention. I ask to be informed whether this body has a right, in one of its sessions, to interpret the Prayer Book or the Constitution so as to bind the Church?

I wish, also, to ask another question, which you, Mr. President, no doubt will be quite able to answer, and perhaps will do so, in your kindness, immediately. What is the state of action at present with regard to week-day Lectionary in Lent? Was anything on this subject passed by the last Convention, or have we any standing committees on the subject?

The PRESIDENT. Perhaps the gentleman who was Chairman of the Committee can do so.

The Rev. Dr. BEARDSLEY, of Connecticut. The Joint Committee on the Lectionary for the Week-days in Lent was continued by the last General Convention, and the report of that Committee will be presented either to-day or to-morrow. There was no amendment to the Constitution. No such proposition was made and sent down to the Dioceses.

#### MINORITY REPORT ON SHORTENED SERVICES.

Mr. STEVENSON, of Kentucky. I desire, in behalf of the minority of the Committee on Amendments to the Constitution, to make a minority report.

Leave being granted, the report was read by Mr. Stevenson, as follows:—

The undersigned Committee on Amendments to the Constitution find themselves unable to agree with the majority of that committee in their report recommending the rejection of the proposed constitutional amendment No. 2 to the 8th Article of the Constitution, empowering the General Convention to provide by Canon a shorter form of prayer; and beg briefly to state the grounds of their dissent.

The necessity of a shortened form of prayer on certain occasions has been deemed a pressing need in this Church. A Canon authorizing such change at certain times passed this body in 1871 with great unanimity, but failed to receive the assent of the House of Bishops, on the ground of a want of constitutional power to pass such an enactment. The same object was sought in this body in 1874 by the enactment of a similar Canon prescribing such a form of shortened services. At that time the Committee on Canons in this body, to whom the subject had been referred, in a written report, expressed grave doubts whether the General Convention possessed constitutional power to abridge the form of services at any time by Canon. This opinion was subsequently confirmed by this Committee to which the question of constitutional power had by the Committee on Canons been referred. Upon the 10th day of October, 1874, the Committee on Amendments to the Constitution reported that the 8th Article of the Constitution forbade the enactment of any Canon prescribing or shortened form of prayer, and that an amendment to the Constitution was necessary to ensure such action. Thereupon the proposed Amendment No. 2 to the 8th Article of the Constitution, empowering the General Convention by Canon to arrange and set forth a shortened form of Morning and Evening Prayer, to be compiled wholly from the Prayer Book, and authorizing the same to be done by any Diocese, was, upon the 22d of October, 1874, reported by the Committee, and received the approval of the House. So unanimous then was this body in its opinion of the stern necessity of a shortened form of prayer, that the proposed amendment was, after debate, adopted by a vote of Dioceses and Orders, of 36 yeas of the Clergy to four nays, with one divided vote, and a vote of 24 yeas of the Laity to three noes, with two divided Dioceses. The pending amendment to the Constitution as it passed the House, was amended in the House of Bishops by striking out the latter clause of the amendment, authorizing any Diocese to arrange a shortened service for its own use. This amendment of the House of Bishops was concurred in by this House, and the Constitutional Amendment No. 2 in its present form was adopted by the General Convention, and notice thereof certified or given to the several Dioceses composing the American Church.

The necessity of the proposed change in the Constitution is, in the opinion of the undersigned, greater if possible now than at the period of its adoption. The need of shortened services must be felt as the Episcopal Church in the United States becomes a great missionary agency. In its enlarged and extended operations the adoption of the amendment must, in many cases, be attended, as the undersigned believe, with beneficial results. Such a necessity was felt years ago in England, and such shortened form is now, and has been for years, in use there. Nor did the undersigned concur with the majority of the Committee in their conclusions that the proposed amendment is an indirect mode of changing the Prayer Book by an alteration

of the Rubrics. The proposed amendment does not alter the language of the Prayer Book, either in its prayers or in its Rubrics. Nor is the proposed amendment self-executive. The General Convention is authorized to give it vitality by prescribing in a Canon a contemplated shortened form of prayer, to be compiled wholly from the Book of Common Prayer. The substitution of another order of service of prayer from that now prescribed in the Rubrics is not, it is respectfully submitted, any change in the language of the Prayer Book, or of the Rubrics. The text of both stand, because the General Convention is limited by the pending amendment to the prescribing of a shortened form of service from prayers exclusively in the Book of Common Prayer.

The whole scope, therefore, of this amendment is merely to empower the General Convention to provide by canon that on certain occasions a short form of service by them prescribed may be used.

If the General Convention of the American Church cannot, in its wisdom and discretion, be intrusted with the power of such substitution when a large number of its Dioceses and its Bishops composing this body expressed the opinion that the best interest of the Church demanded it, it will be difficult to know to whom such a power should be entrusted.

Besides, such forms of shortened prayer are now used in many of the Dioceses without authority of law. The adoption of this amendment would tend to ensure uniformity by the adoption of a form of service suitable alike to all, prescribed by this Convention, and having the sanction of law. This body should see to it that in guarding with scrupulous fidelity the sanctity of the Organic Law of the Church, they do not permit their conservative adherence to its requirements to become a serious stumbling-block to the progress and extension of the Episcopal Church, by a refusal to amend the Constitution when the will of the great body of the Church demands it. Touching the objection made by a majority of the Committee that this proposed amendment is an indirect, instead of a straightforward alteration of the Rubric, and, therefore, an alteration of the Prayer-Book, we submit that, in 1874, a modified motion was offered in this body, prescribing this modified Rubric as an amendment to the proposed alteration of the Constitution, which, after debate, was voted down by a large majority. The undersigned, therefore, offer as a substitute for the proposed action of the majority of the Committee the following resolution:—

Resolved, That the Constitutional Amendment No. 2 to Article 8 of the Constitution be, and is hereby adopted.

[Signed]

GEORGE F. COMSTOCK,  
E. T. WILDER,  
J. B. HOWE,  
J. W. STEVENSON.

The PRESIDENT. The House is now, acting under its resolution, to take up the report of the Committee on Amendments to the Constitution on this particular amendment, which is considered by this Minority Report. There is before the House the resolution offered by the majority of the Committee, for which the minority present the substitute which has just been read. Both resolutions will be again read.

The SECRETARY. The majority resolution is: The Committee recommend the adoption of the following resolution:

Resolved, That the proposed amendment to Article VIII. of the Constitution, to be found on page 575 of the Journal of 1874 in these words: "Provided that the General Convention may by canon arrange and set forth a shortened form of Morning and Evening Prayer, to be compiled wholly from the Book of Common Prayer," be not ratified.

The Minority report offers the following resolution:—

Resolved, That the Constitutional amendment to Article VIII. of the Constitution, to be found on page 575 of the Journal of 1874, be adopted.

The PRESIDENT. The question will first be upon the substitute, as offered in the minority report.

The Rev. Dr. BRECK, of Central Pennsylvania. I would like to call the attention of the House to a point alluded to in this minority report. It is that we are already acting under some rule by which the services of the Church are shortened. It may be remembered by the Convention that in 1856, or about that time, the House of Bishops recommended and set forth, as by authority, the right to shorten the Morning Service of the Church. In 1859, at the General Convention in Richmond, an effort was made by some of the most venerable members of this Convention, to call the attention of the House of Bishops to the fact that we had not been asked to concur in any such action as they had set forth for the Church to act upon. The only reply that we got at that time was that there was not time to consider the resolution which was passed by this House and sent to them. If my recollection serves me right, it has not been touched from that time to this. There has never come from the House of Bishops any response to the resolution passed at that time. I am under the impression that there have been occasional efforts in the General Convention since that time, to try to reach this matter; and I was, therefore, exceedingly pleased by the reference to this matter on the part of this minority portion of the Committee. While I am not prepared to say that I would vote for the minority report, or for the majority report, yet I think it is a vital question that has been brought to our notice, and that we are acting without law, and are shortening the service of the Church without law, and that the rights of this body have been infringed by the other House, years ago.

The Rev. Dr. LEEDS, of Maryland. Mr. President, my first objection to the amendment offered for ratification in the report of the minority is, that

it accomplishes by indirection what this Convention is unwilling to attempt directly. It provides, in other words, for the creation of an order of morning and evening devotion to which we are not ready to open the Prayer Book and insert it within its leaves. It sets forth that a shortened provision for public worship may be taken from any and every part of our liturgical formulas. I submit that a permission so large as this makes it possible to introduce a perfectly new order into the services of the Church, which, under certain restrictions hereafter [to be set up, may put aside the order the Book of Common Prayer now expressly enjoins. It is said that the compilation of the proposed shortened forms from the Prayer Book alone precludes the possibility of objection and danger. I have no idea of danger in the liberty of compilation. I believe the General Church, through her Convention of faithful Bishops, of wise Clergymen and Laymen, will be guilty of no abuse of the power thus acquired; but I object, nevertheless, that the mere confinement of our steps in making up this office to the metes and bounds of the Book of Common Prayer will not of itself save us from mischief.

One might provide for these forms an incorporation into them of the Prayer for the Church Militant, and follow up the last suffrage of that noble petition, for our participation hereafter with all the faithful departed, by another suffrage for the same. "Make them to be numbered with Thy saints in glory everlasting."

Or one might select for a part of our daily offices, Mr. President, the Commendatory Prayer for souls at the point of departure, and convert it into a prayer for those entered into rest; even as in the Office of the Burial of the Dead one might use it for a spirit whose remains lie before him. But I submit that such a change and perversion of the Prayer Book, by a wrong arrangement of its parts, would wholly alter its aspect, and deprave its doctrine.

I do not advert to this particular because I anticipate such a usage within the range of probabilities, or even possibilities, but to show that Forms, though made up wholly from the Prayer Book, are not necessarily excellent, and fitted for worship.

I think the true way, and the only way commendable, is to follow the example of our Mother Church of England, which in providing for the want sought now to be supplied, obtained by act of Parliament a liberty to abbreviate the existing orders of the Church for Morning and Evening Prayers, and set forth for use such abbreviated order for every part of the realm.

Such a course, in my judgment, should be adopted by us. It would obviate very largely, if not wholly, the necessity of importing a new order into the place of the prescribed, because it would in no wise alter the structure of the latter except by curtailment, and would in no sense change its general tenor and spirit.

Were it in order just here, I might propose for adoption a different and distinct amendment from that under discussion. And perhaps I may offer it in the failure of the latter. My amendment will be this: "Provided, that the Order of Daily Morning and Evening Prayer may be shortened by authority of the General Convention, for use in any congregation of this Church on all other days than Sundays, the feasts of Christmas and Ascension, and the feasts of Ash Wednesday and Good Friday; and in Missions, and in places of occasional service, on all days whatsoever."

My second objection, Mr. President, is that it leaves unguarded the liberty to use such shortened forms on any and every occasion of morning and evening worship.

To be sure it is intended to surround this amendment with a canonical regulation; but I cannot but think that it is beneath the dignity of fundamental law to require to be supplemented by canons of limitation in order to make it perfect. And besides, such canons can be changed too readily by any succeeding General Convention, and will never at the best have the weight or the influence of the broad acts of the Constitution.

I would throw around the Prayer Book all the environments and defences that are possible. I would so limit the employment of any order of worship, that it should never be in the power of an officiating minister to deprive an old and well-established congregation of the grand liturgical ministrations to which it has become attached.

How many of us, both Clergymen and Laymen, would feel sorely afflicted if on Sundays or on holidays we should be deprived, for any reason, of the wealth of our venerable and impressive liturgy? Let me say, Mr. President, that I am in favor of shortened services, such as this amendment contemplates. I know the need of them, and the hope of them long deferred is painful. I want them not for missions only and for services occasional, but for customary use in all our congregations at fitting times and seasons. The sentiment of this Church in favor of accommodated worship is a growth. I well remember the occasion when, in 1862, a modest Deputy of this House—fresh from the midst of the invalids of Florida, asked for an act such as is now proposed, and when the misgivings of the Convention, and the more than implied rebukes of this whole body for so uncharitable an act shot through him like arrows, he sat down trembling and chagrined, and



withdrew his proposition, as if it had been a thing forbidden.

Since then a great change has taken place in the Church. Let it grow. Let there be abbreviation, and the privilege of abbreviation to suit every exigency of our aggressive warfare. Yes, let the privilege be enjoyed of adapting the Prayer Book in all places and circumstances to the edifying of the faithful; but let it so be done as to leave untouched and unharmed that heritage Mr. President, we have received from our fathers, to enrich the enjoyment of the great feasts and fasts of the Church, and the blessed votions of each day of holy rest.

The Rev. Dr. DEKOVEN, of Wisconsin. It seems to me that the objections which have been mentioned by the Reverend Deputy from Maryland may well be considered whenever it is proposed to have any legislation with regard to shortened services. The proposition before us, as I understand it, is simply so to amend the Constitution that we can proceed to such legislation. Whenever such legislation is before us it may be well to consider whether it may be proper to put at the end of the Prayer for Christ's Church Militant a petition taken from the *Te Deum*, or a prayer into the Bural Service; but now the only question is, and can be, as I understand it, with regard to the Morning and Evening Prayers. I hope that this House will consider (and the last remarks of the Deputy from Maryland are pertinent to this point), exactly the history of this measure. The Rev. Deputy from Maryland states that in 1862 somebody brought up and proposed this amendment. That was fifteen years ago. He proposed that this House should not be solified, having considered it more or less for fifteen years, but should now go on and consider it for six years longer. Let it be recalled that in 1871 it was proposed that a Canon should be passed permitting a change of the services; that such canon did actually pass this House; that it was rejected because it was conceived to be not in the power of this House to shorten the service by a Canon. Let me remind this House that the learned Deputy from the Diocese of New York—a man who, while he was a member of this House, commanded its confidence, its attention, and its unbounded respect, and who now, through illness, is not able to be here—before the Convention of 1874, published the form of shortened service which he proposed to introduce by Canon into the Convention of 1874. He was unable to introduce it because he was not present, but it was presented by a Clerical Deputy from the Diocese of New York. This Canon is printed on page 44 of the Journal of the last General Session. I beg to call the attention of this House to it, because it may be what I suppose is the idea of this House, in so far as it has entertained an idea as to what such shortened service should be. It was put forth as Canon 20, amending the old Canon 20:—

Sec. 1. Every minister shall, on all occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and this rule shall be understood to prohibit all additions to and omissions from the prescribed order of said book, except in the cases prescribed by Section 14, of Canon 13, Title 1, and also except in so far as is hereafter in this Canon otherwise provided.

Sec. 2. On any days other than Sunday, Christmas-day, Ash-Wednesday, Good Friday, or Ascension day, in lieu of the order for Morning Prayer or for Evening Prayer, as set forth in the Book of Common Prayer, may be used a Shortened Form taken from such Order.

Sec. 3. 1. The shortened form of Morning Prayer shall consist of:—

One or more of the sentences; the General Confession; the Declaration of Absolution; the Lord's Prayer, with the versicles following; one or more of the Psalms for the day (or of the selected Psalms); one of the appointed Lessons; the *Te Deum*, or *Benedicite*, or *Subilate*, or *Benedictus*; the Apostles' (or Nicene) Creed, with the versicles following; the Collect for the Day; the Collect for Peace and for Grace; the Prayer of St. Chrysostom; "the Grace of our Lord," &c.

2. On Wednesdays and Fridays, not being Christmas day, Ash Wednesday or Good Friday, the Litany may be read after the Collect for Grace in the shortened form; or it may be read on those days in lieu of this shortened form.

3. The shortened form of Evening Prayer shall consist in like manner of:—

Then follows some other arrangement providing an additional form of Morning and Evening prayer, and also a section stating that—

A sermon or lecture may be preached without being of necessity preceded by the order for Morning Prayer or for Evening Prayer, or by any of the shortened or additional forms provided in this Canon, provided that there be first said a Collect or Collects from the Book of Common Prayer.

At Mission Services, Missionary Meetings and the like, other forms of service, taken from the Book of Common Prayer may be used, subject to the approval of the Bishop of the Diocese in which such service is held.

I have read the important part of this Canon for the reason that it gives what was the notion of those who favored this Shortened Form of Service, and it is simply following the way in which the Church of England did the same thing. As every one knows, the Church of England, which is a great deal more opposed to change than we are, has already a Shortened Form of Service, such as is provided in this Canon. When this Canon was brought forward it was submitted to the Committee on Constitutional Amendments, or to the Committee on

Canons, and they brought in a resolution that it was not prudent of this General Convention to pass such a Canon; that it must be a matter of amendment to the Constitution.

In order, therefore, to meet this difficulty those who were in favor of a shortened service brought in an amendment to the Constitution. Straightway there were just the same objections raised as are brought up now. There was a debate, which we all listened to, upon this very point which is now being discussed over again, as to whether this amendment ought to be made to the Constitution in this way; or whether the Prayer Book should be amended and the amendment to the Prayer Book sent down in the same order.

It should be noted that it would have taken no more time to amend the Prayer Book, according to the regular way, than it would take to amend the Constitution according to the way proposed. But it was discussed in this way, and it was decided that the shortening of the form was not necessarily an amendment to the Prayer Book, in such way as that it should be done according to that article of the Constitution which provides for the amendment to the Prayer Book. It passed this House; it passed the House of Bishops; it has been sent to the various Conventions, and it has now come back to us. Should it be ratified by this House, we would then be able to proceed to some legislation upon the subject.

Does the Reverend Deputy from Maryland suppose that the majority of the General Convention is going to alter the doctrines of this Church? He must be very much afraid of the temper and tone of this General Convention if he thinks so. I do not believe that anything can be accomplished by accepting this amendment to the Constitution except the very thing with which everybody in this House prefaces his objections, by saying that there is an absolute need of a shorter service. As to that point I wish to say a word.

I believe that the daily service of the Church is more or less a failure in this country, because we do not have a shortened service. I believe that if we had a shortened service which men of business lives could attend and know that it would take take them no longer than perhaps fifteen minutes, a daily service would be possible. I want to call the attention of this House to something which has been alluded to, viz.: that because of the indisposition of this House ever to do anything because objections to action are always so much stronger than reasons for it; because Constitutional objections seem to be the very life of this House; because we have become not a House that is legislating for growth, but is all the while legislating apparently against growth; that the mind of the Church is perpetually coming back to this: If we cannot get it by law, we will take it any how. This is a principle which I believe to be most dangerous. At the same time, a patient Church, which waits for law fifteen years, which struggles to get the thing, and then, when it is just at the point of getting it, finds another series of Constitutional objections which have already been voted down in one General Convention, the poor down-trodden people who want the opportunity to pray, seek, somehow or other, to get it. It is a fact that, by the consent of, I won't say how many Bishops, but I think as many as thirty, in certain places in this country, a shortened form of service is universally used. I allude to the colleges and to the Christian institutions in this country.

In the University of the South, where ten Bishops are its trustees, there is a shortened form of service. In Racine College, where ten Bishops are trustees, there is a shortened form of service. In Hobart College, where, I believe, five Bishops are trustees, there is a shortened form of service. In Trinity College, where several Bishops and perhaps all the Bishops in New England are trustees, there is a shortened form of service. In other words, we are training up the youth in these institutions in the idea of shortened services, and we are doing it on the theory, I suppose, that a collegiate chapel is not an ordinary parish Church, and being a sort of private chapel business, this shortened service can be used. But still it is based upon the idea which I believe to be utterly foreign to the true idea of this Church, which is that a collegiate Church should be under law just as much as any parish Church, and should have its rights and its privileges accorded to it by law. Therefore I beg that this House will not take the action. I believe the fatal action of a procrastination will meet with its due reward of putting off this matter for another six years. If we are not satisfied with this, but must have another amendment, it must go down to the Conventions again; then it must come back, and then every one of these brethren who are opposed to it will have Constitutional objections, sharpened by time, and increased by the fact that they seem to have lived upon them, and to urge against the amendment.

Mr. PARKER, of Virginia. I wish to propose that the further consideration of this subject be postponed until Wednesday next, at eleven o'clock A.M., or so soon as our first amendment may be taken up and made the special order of the day. I do this in order that the two reports from the Majority and from the Minority Committees on

Constitutional Amendments may be printed, and may be thoroughly examined. This is an important subject—one which ought to be considered thoroughly, and it is one upon which we ought not to take action hastily. I make this motion in order that we may facilitate the dispatch of this very business; that we may be more ready to act upon it after we have read the reports and considered what is in them. I move, also, that the reports be printed.

Mr. BURGWIN, of Pittsburgh. Have we any business for this afternoon that will prevent our continuing this discussion?

The PRESIDENT. There is no business that I know of for this afternoon.

The Rev. Dr. FULTON, of Wisconsin. I move that the resolution of Mr. Parker be laid upon the table.

The motion was agreed to.

The Rev. Dr. HARRIS, of Illinois. I ask leave to offer a resolution, in order that it may be referred to the Committee on Amendments to the Constitution.

*Resolved*, The House of Bishops concurring, that a Constitutional Commission be appointed, to consist of seven Bishops, seven Presbyters and seven Laymen, to consider what amendment, if any, should be made to the Constitution of the Church in contemplation of the second century of growth upon which it is about to enter; and that they be instructed to print and circulate their report at least one month before the meeting of the next General Convention.

I desire to say, by way of explanation, that this resolution is copied from the resolution offered by the Rev. Dr. DeKoven, but that one point in that resolution (that of changing the name of the Church) is omitted. I move a reference of this resolution to the Committee on Amendments to the Constitution.

It was so referred.

The House then took a recess until 2.30 o'clock P. M.

#### AFTERNOON SESSION.

Mr. MONTGOMERY, of Western New-York. I desire, if there is no objections, to present a certificate of the Convention of the Diocese of Western New York on the proposed Constitutional amendments. I will read it:

At a meeting of the Diocesan Convention of Western New York, on the 19th of September, 1877, I hereby certify that the three proposed amendments to the Constitution made known to this Convention were unanimously approved. THEODORE M. BISHOP, Secretary of the Convention of Western New York.

The PRESIDENT. This certificate will be laid upon the Secretary's table, and filed: The business before the House is the passage of the substitute for the majority resolution of the Committee on Amendments to the Constitution.

The Rev. Mr. HILL, of California. As the adoption or rejection of that proposition will be the adoption or rejection of the amendment itself, I ask for a vote by orders upon the question.

The PRESIDENT. A vote by orders must be taken according to the Constitution.

Mr. BURGWIN, of Pittsburgh. I wish to say a very few words, explanatory of the reasons why I cannot support the proposition now before the House. Perhaps the best reason I can give for voting against it would be to state the circumstances under which this resolution was passed by the last General Convention. The report of the Committee on Amendments to the Constitution came into the House on the 19th day of the session. You will remember that the session occupied twenty-four days. On the twenty-second day of the session a vote was taken upon the proposition as presented, and it was adopted; and adopted (as has been said in the report of the minority) by an overwhelming majority. I believe that there were only some three or four Clerical Deputies voting against it; and there were only two or three Lay Deputies who voted against it. I am proud to say, however, that the Diocese which I have the honor of representing in this House, both in its Clerical and Lay Deputies, voted against it, and was in the minority. It was sent to the House of Bishops. It came back the next day—the twenty-third day of the session—the day before the adjournment, with an amendment striking out what was undoubtedly a very objectionable portion of it; the part which gave to the Dioceses themselves the right to change the form of Morning and Evening Prayer. That was stricken out by the House of Bishops. The message from the House of Bishops, refusing such action, came to the House on the twenty-third day of the session. It was immediately called up and passed by this House without even taking a division—so little importance seemed to be attached by the House to the matter which was then pending before them, and which we now see was a matter of very vast importance. This proposed amendment is that the General Convention shall have the right at any time, by Canon, at any period of the session, to change the entire order of Morning and Evening Prayer. The adoption of this amendment would give to the General Convention the power to take the Morning Prayer of the Church and leave out any portion they thought proper; they might leave out the Apostles' Creed; and they might insert such prayers as they may find elsewhere, and insert nothing



else. I mention this to show the facility with which matters of great magnitude may be passed through the Convention, at its closing hour, without deliberation. If I recollect rightly, this Canon was very summarily disposed of. I do not think it was twenty minutes under consideration when it came before the House for the first time. It shows the facility with which, in the General Convention, almost any matter may be passed through. Our forefathers have guarded the Prayer Book by providing that no change, no alteration, no addition shall be made in it, except such proposed action be brought before one Convention, submitted to the Dioceses, and then approved of on its return to the Convention three years afterwards. The effect of this amendment would be to break down these safeguards, and to enable this General Convention, in the hasty manner which it has been proposed, to change the service utterly and entirely. It is not sufficient to say that we do not believe they ever will take such hasty action. It is not sufficient to throw the reins upon the horses and say that they will not run away. We now have the reins in our own hands. The Constitution puts them there; and I think that we would be derelict in our duty if we were to throw the reins out of our hands, even though we threw them into the hands of so respectable a body as the General Convention. For these reasons, and without going into others which are equally potent with myself, and perhaps with others, I cannot but repeat the hope that the General Convention will hesitate long before it takes the action proposed.

The Rev. Dr. BEERS, of California. It seems to me that this is one of the most important and practical questions that have yet come before this House. In the mixed metaphor with which the able Lay Deputy from Pittsburgh concluded his argument, he forgets that in this instance the horses hold the reins in their hands at all times; that is, this House as it votes an amendment to the Constitution, or the adoption of a Canon under that amendment, holds the control of the whole question to-day; and the House which shall assemble three years hence, will legally hold the control of the whole question. Then, it is to be presumed that there will be a discretion three years hence equal to that which is appealed to to-day to be exercised in restraining any extravagant or improper tendencies which may follow from the adoption of any such a resolution. As a matter of fact, I appeal to every Clergyman upon the floor of this House to say whether in the honest and earnest carrying out of any system of Lenten Services, he has not felt the necessity of the relief which is proposed to be afforded by the amendment to this Canon, and the subsequent possible action to be taken under it—action that I presume will be so deliberately entered upon, and carried forward with such judgment, and with such prudence, that it will only afford the relief needed and demanded, and will not open the doors of license and confusion to let in a flood upon the Church.

There are certain cases where Clerical Deputies in charge of Parishes find it to be their duty under the circumstances, to carry on the daily Morning and Evening prayer throughout the year. This proposed amendment will meet the need. In the early days of the Church, in its infancy in this country, strict adherence to the prescribed form might be appropriate and needed; but as the Church acquires age, vigor and energy, as she goes forward upon the field of duty, and sees new occasions for the exercise of her activity, it seems to me that there should be a relaxation that would afford a liberty appropriate to the peculiar circumstances and cases. As I understand it no one proposes to permit a change of service on Sunday. It is only when there is the absence of the ordinary accessories of Divine service—a great congregation, sermon, music—all those things which bring the interest to Sunday services, it is, I say, only when these are absent and people come together to pray, that we are asked that there may be an arrangement by which without disturbance to our conscience and in absolute conformity to law, we may use a shorter service of prayer than that which is ordinarily used. There are two factors in the world's advancement and in the Church advancement: radicalism and conservatism; and it is in the check which each of these exercises upon the other that we find the best condition of development and improvement. I believe that the measure proposed and under consideration, and which I hope will obtain the suffrage not only of a majority, but of a large majority of this House, to the expression of these two forces acting in unity and in harmony; and that by this unity the best results will be attained.

Mr. MAGRUDER, of Maryland. I have but a few words to say, and I will first address myself to the remarks made by the Deputy from Pittsburgh. He dwells very much upon the hasty manner in which this question was considered at the last Convention. That, sir, is passed. Whatever they did was for them to do. The question now presented for our consideration is,—no matter how it was begun by them,—is the measure right now? Is it proper to be confirmed? Is it a proper thing for the Church to do? We have heard a great deal about a demand for shortened services, and nearly every gentleman who has spoken has admitted that there is such a necessity; but yet, whenever there is a practical

way of meeting this demand we are met by some technical objection, or by some chimerical fear that if we allow it to be done it will be all wrong; that it must necessarily lead to an alarming innovation, by which the whole Church will be upset and the established order overthrown. Why, Mr. President? Why not give us the power to do it?—to do it as our own act, and not from fear that the reins will not be held well. We do not hold the reins. The great Head of the Church, who created the Church, is the one who holds the reins, and He will not allow the established order of the Church to be disturbed, provided we come in the proper spirit to do it; provided we conform to the prayer set forth in the opening of the Convention: that things may be done according to the established commands of our Lord; that He will overrule all ignorance, pride and prejudice. This is the spirit with which we are to act. We have opportunity of doing it now—of doing what all will admit ought to be done in some way. The only fear is that if we authorize it to be done it will be done unadvisedly. It seems to me that in expressing these fears we overlook the overruling providence of God; we overlook the guiding hand of Him who made the Church, and whose Church is—not our Church, in the proper sense, except as we are stewards to carry out His command; His Church, which He has founded and which He has promised to guard and protect. If this amendment to the Constitution is now adopted, what then is to be done? It puts it into the hand of this, or of any succeeding, General Convention, to set forth the shortened service founded upon the Prayer Book. Whatever gentlemen may say of the hasty manner in which this has been done heretofore, I will remind them that the reason for that haste was their knowledge that their action was not final. They knew that the responsibility was not pressing upon them; because, whatever errors they might commit, were liable to be rectified by subsequent action. Whereas, if the first action (and it is the first step which costs the most) was taken under the solemn conviction that it had to be done carefully and discreetly, and in the fear of God, that we would have no right to act in a hasty manner—if the first steps were taken in that spirit it would be more apt to be done in the first instance carefully. Just this very restriction in our Constitution, which requires the action to be by successive bodies, opens the door to this very hasty legislation. I have seen it in other bodies. It has often been given as a reason for passing amendments hastily, that it does not matter; that the action is not final; that any error now committed will not be confirmed by the next body. Whereas if a body is solemnly impressed with the conviction that what they are doing is to be final, the members of that body then become fully impressed with their responsibility, and feel that they cannot put it off upon a succeeding body. What will be the result if we pass this Amendment to the Constitution? It will be sent to the House of Bishops—a body certainly not too apt to encourage innovation. We must suppose that they act with some wisdom, and that they will act in the fear of God and for the best interests of the Church. If we do it now we will have time to act, and to do it in this Convention. If it comes here for passage, who will act hastily upon it? Certainly not those who are opposed to any change. Can they not give others the credit for not doing a thing hastily—for not doing a thing simply because it is proposed, although they believe in the power of doing it? Some of us also act with some deliberation and care in scrutinizing measures. Do we not try to divest ourselves of prejudice and of ignorance when we look into matters, and try to get all the light we can? Do we not try to act to the praise and glory of God? Why should there be this danger that wrong action will be taken? I will remind the gentlemen that the most dangerous of all radical innovations have come about by resisting the changes which time has shown to be necessary. Most radical revolutions which have overthrown governments have come about from resistance to necessary changes—a resistance which yielded only when too late to prevent overwhelming radical innovations. It is the wisdom of men to innovate gradually and surely, and to yield only when there is a necessity for it. We admire the Prayer-Book. We love it; but the Church was not made for the Prayer-Book. Our Saviour said that the Sabbath was made for man, and not man for the Sabbath. We must not, to use a homely phrase, be putting the cart before the horse. We must not have a reverence for the Prayer-Book amounting to idolatry. It is a means to an end, and nothing more. When it is necessary to change that, the Church acting under the spirit of its Divine Master will find means to do it. Here is a volume which the Church has put forth—"The Songs of the Church." That is introducing certainly the most effective and the most solemn mode of teaching. Some writer has remarked, "Give me the power to write the songs of a nation and any one may write their laws." It is the mode in which doctrine may be taught in the most effective way—inculcated in childhood so that it will grow up with our growth. The Hymnal is not called a portion of the Prayer Book, yet it is always bound up with

the Prayer Book. It is a very important part of the service of the Church. We have a lot of new hymns to be added; and I should think that hymns of praise in which angels above join (and they do not join in prayer, because prayer is unnecessary to them) are quite as solemn an act of worship as any other. Yet the Church has not hesitated, when it has seen fit to do so, to add to those hymns of praise.

I hope that this matter will be acted upon by this Convention. There is no stronger weapon in the hands of the arch enemy of the Church than the suggestion that we put off that which we may properly do at the present time. Who can say that we will ever have the time to do it? Who can say when he comes to a Convention that some discussion will not be evolved which will consume precious moments, and not leave us the time to act upon matters of the greatest moment? Have we not seen the work of the Church put off and put off, while discussions over frivolous and unnecessary matters have consumed the precious moments which are given us now, and which may never be given us again? If there is a necessity for this shortened form of service, and if it is felt to be a want, and we now can help to supply that need, let us not stumble so much over mere technicalities and chimerical fears, but put it into the power of the Convention, composed of that solemn and dignified body, our Right Reverend Fathers, who are certainly not too fond of change, to act in this matter. When they have acted, then we should act, prompted solely by a desire to promote the glory of God, and to aid the progress of His Church.

Mr. ATWATER, of Minnesota. I think that it is twenty years since this question was broached, and certainly it has been urged with more or less persistency upon this body during the last fifteen years. I think that that fact is an argument showing the necessity for a change, because conservative men, like this body, do not persistently urge a thing when they do not believe action is necessary.

It has been remarked by a Deputy that for the interest of this Church no more important question has been presented to the Convention than this. The gentlemen who opposed this change, all admitted the necessity, but claim as did the gentleman from Maryland, that it is an attempt to do indirectly what cannot be done directly. If it can be done directly, I hope some gentleman will suggest the best way in which it can be done; for that the need exists no man in this House will dispute.

It has been suggested that this is an attempt to change the Prayer Book. I do not so understand it. I believe that every word of the Prayer Book can be read in Church for edification; but we do not read it at all. We read only so much as the authorities of the Church have thought necessary up to this time to prescribe. Not that the rest is not good, not that it is best not to be read, but that there is not time, there is not occasion for the whole. What is this intended to meet? It is not intended to meet any necessity felt in the city churches or in the old parishes. We are well content with our regular services there. But go on to the frontier. Go into the lumber camps. Go into the mining camps. Go among men who have never yet been in a church. Are they enemies of the Church? By no means. Are they enemies of the service, as it is conducted in our city churches? I fear so. I have talked with those men. I have associated with them. I know them. I know their minds. I know that they are minds that we want to meet, and the Church wants to get them in her fold. She has not got them. What is the reason? Because they are opposed to the Church policy? By no means. They are as friendly to our Church as to any other. But, come and talk to these men. What do they say? They say your service is tedious. It is too long. We like your Church well enough; we like your Clergy well enough; but we cannot stand such a long service. This change is not intended for church-members. It is intended to reach a class that the Church has never yet reached. If it will do it is it not worth the attempt? But some gentlemen say, "The moment you do this you will allow the Clergy to read services in your churches for which there is no authority, and which perhaps the congregations will not like." I think that there is very slight danger of this. A Clergyman is not going to read this shortened service in his church if his congregation are not willing to hear it. It is not for that class of Church people that the change is intended. It is intended more particularly for our missionaries who go out among these rough, unkempt men, and by introducing the short service get those into the Church whom we have never yet induced to enter. I believe that we can do it. I believe that it will bring in thousands of men that we have not yet reached. I do not fear the danger of an attempt in this direction. This Convention has yet control of the whole subject. This pressure has been on us, as I have said, for the last fifteen years. Shall we open a door to the attempt, or shall we keep it forever closed? If the gentlemen who are opposed to this measure, admitting the necessity, would simply come forward and present something better, we will all be satisfied. We are not committed to this particular measure, but



think that along the frontier of this country there must be some relief, if we are to meet the thinking men who are filling up that section of the country. You cannot get them into the Church as it is, except in isolated instances. Can you do it by a change? I do not believe there is danger in the trial. I think that if this measure is rejected there will be a check to the progress of the Church on the frontier, which all Churchmen have been in hopes would not occur. If this fails, then we must try some other method to bring into the Church the men whom she has not yet reached. These are my reasons for desiring that this change should be made. I hope that gentlemen who are not satisfied in their city churches with their services—as I am personally—will not deprive us of the opportunity of making another effort to reach another class of men that the Church has hardly sought to reach, and whom I believe she will never reach until we make the change now proposed.

The Rev. Dr. AYRAULT, of Central New York. If any considerations were needed in addition to those which have been already suggested in behalf of this measure, it seems to me that the historical view of this service is the one which should best aid us in its passage. It is indicative certainly not of life or vitality that the eye has a fixed stare. It is the glazed eye that does not adjust itself to new circumstances and surroundings. The living eye changes according to the view and according to where the person stands. We are now living in this, the nineteenth century. Our surroundings are totally different from those of the sixteenth century, when our Book was prepared. Our life is fuller of interest and of claims. In their day life was comparatively vacant. Men had leisure which we have not now. We are pressed with duties, and with a great variety of them. Men of business have no leisure to go to church and hear long chapters read every day as the conditions on which they are to say their prayers to Almighty God.

What is the history of this service in our Prayer Book so precious to us all? Every liturgical scholar knows that these services were the abbreviation of the services appointed for the Seven Canonical Hours in Monastical Houses. They were the offices appointed to be said by the Clergy, and were obligatory upon the Clergy and upon no one else. Our reformers, in adopting the Common Prayer Book, which is peculiar to our Church, and which the other branches of the Catholic Church do not possess, abbreviate this office for the Seven Canonical Hours as used in the religious houses and put forth the office of the Morning and Evening Prayer. That was for that day the very best that they could provide with the material at their hand, and with the experience that they had—the limited, narrow experience which they possessed. Now we have advanced far beyond that period, and the testimony on all hands is that this service is impracticable for daily services; that it has failed in almost every instance where the attempt has been made to carry it out. Shall we still, with the same stare, the same glazed eye, be gazing at the future? The whole circumstances of our life have changed; we are in a different situation. I recollect that in a little volume written by Sir Arthur Helps, recently published, he makes the remark that the tendency of modern life is to abbreviate all public functions. We see it everywhere. We are all of us impatient of long speeches here. We are still more impatient of long sermons; and the Clergy are obliged to condense what they have to say into fifteen or twenty minutes; and if a man in a church happens to preach for an hour, he soon finds himself in a very uncomfortable position. But our forefathers thought a sermon of less than an hour in length was not worth listening to. It was to them the event of the week. They had no books as we have. They had no daily newspapers.

These are the considerations which lead me to favor an abbreviated service. It has been claimed that such abbreviation would render our worship more attractive, more edifying in all respects. I shall when the proper time comes, venture to propose that in our lectionary we have alternate lessons, and a calendar which shall include three series of lessons—all of them shorter than those now in use—which may be used through three consecutive years instead of reading the same lesson over year after year to the exclusion of other portions of the Sacred Scriptures, which are quite as edifying as those which we are now allowed to use.

There are many points to which we are to adjust ourselves; we are to find out where the East is, and to move forward; we are not to stand where our forefathers always stood, with our eyes in our back heads instead of our foreheads. It has been suggested, that if we throw the reins upon the horses they will run away with the chariot and make universal havoc. I trust that we are not in that condition. I think that we are "not like unto horses and mules which have no understanding, whose mouths must be held with bit and bridle." Is this our position? I trow not.

The Rev. Dr. ADAMS, of Wisconsin. I wish to say a few words in reply to the remarks of the distinguished gentleman from Minnesota. I have gone through the mill. I started out—I remember it as if it were to-day—in the year 1841, to preach

in a little place called "Oak Tree." I was recommended to a gentleman there as a churchman. I was then living under the old Canons which prescribe that, before election, a sermon, or other preaching service of the Clergy could be used. I went down to the schoolhouse. I found myself there a young deacon among a class of people whom I had never seen before in my life. I asked if Mr. Howe was there. He was the churchman to whom I had been recommended. The reply was, "No, sir; he has gone to such and such a place to get a grist ground." Then I asked, "Is there an Episcopalian here?" "Not one." "Is there anybody here that has ever heard the service of the Episcopal Church?" "No, sir." "You know nothing about it then?" "No; absolutely nothing." "Well," I said, "I am a minister of the Gospel, and I am going to preach among you, and am desirous of preaching, and yet this Canon says that I shall do so and so. That is the difficulty." A man spoke up and said, "I do not see as there is any difficulty about it, sir, or that there would be, if we had the means of doing." "Oh," said I, "I have the means of doing it." So I took out some six or eight, or perhaps twelve Prayer Books from my satchel, and I said, "There is the Prayer Book of the Protestant Episcopal Church. Now we are going to have the Church service. The most of this service is made up of portions of Scripture. You do not know how to use it, but I do, and therefore I will preach to you, if you will agree to help me to go through with the service." They said they would.

Now, brethren of the Convention, there was the most liturgical service, the most ritualistic service that I have ever seen in my life. The congregation had candles. I distributed the Prayer Books among those who could read, and one man would hold the Prayer Book in one hand and a grease candle in the other, and there were two looking over the book. I extemporized the rubrics, for which I hope the liturgical authorities of the General Convention will pardon me. Said I, "The service begins by the clergyman saying one or two of these sentences while the congregation stands up." Then they stood up. I said two or three of the sentences, then said I, "Look on page so and so, which says, 'He shall make an address.'" They all looked at it, and I made the address. "Now," said I, "we are all to kneel down on our knees and confess to Almighty God, in the words of the Confession. As I knelt they all went down on their knees—persons who had never seen a Prayer Book before or seen an Episcopalian among them. They knelt with me and confessed in the words of the Confession. I told them then that I was a deacon and could not give them any absolution, and that therefore we must kneel again and say the Lord's Prayer. Thereupon every man and woman in the house knelt down and said the Lord's Prayer with me. Then I read the First Lesson, and I don't think it did them any hurt. Then I went through the Chant, and so through the whole service, from end to end.

Now, I do not mean to say I would not have done better had a shortened form been accorded me; but I do say that a man who shall go through with the prescribed services of the Church, will find no great difficulty in it.

I take the liberty of giving this as my experience, and of saying that, at this day, there is, in that little village, a respectable church, with a Clergyman as rector of the same; and I do not think that there has been any harm done by my first service there. I have given you my experience because I have had the experience, and because I have heard sundry men who have never gone through with it, express themselves in regard to the difficulty of reading the service under such circumstances. I will say that my colleagues and myself, under the direction of Bishop Kemper, itinerated through a space of Wisconsin, sixty miles wide and about fifty miles long, in which there was the roughest kind of a population, many of whom for the first time, heard the service, and yet we went through and found no difficulty at all in regard to the matter. Have I used up all my time?

The PRESIDENT. You have five minutes still.

The Rev. Dr. ADAMS. If I have not used up all my time, I will go on a little farther. I am opposed altogether to this amendment, and I will state the reasons why I am opposed to it. In the first place, it is said, in regard to the English Parliament, that it is omnipotent. What can the English Parliament do if it is omnipotent? A distinguished lawyer once said that it can do anything except make a man a woman and a woman a man. We, in the General Convention seem to think that the Convention can do anything, and, in consequence of that we very often interfere with matters with which we have not had much experience. It has been my fate to know a little of liturgies, and to have read a good deal of the history of English literature. I do not say that I know much about it, because I know that there are liturgical scholars, and that the science of liturgy is a very deep and important science, but it does seem to me that this resolution puts the General Convention in a position in regard to liturgical science that the English Parliament is in regard to every thing else. It appears to make us an extemporaneously omnipotent body in

regard to the Prayer Book of the Church. I know this with regard to liturgical service, that a liturgy is a thing of slow growth; that it is like a tree, which puts forth leaf after leaf and bud after bud, and takes hundreds of years to mature. A liturgy is not to be extemporized or made at once. I think, therefore, that instead of acting as we should do under this amendment, we should take more care than this amendment would imply; that the General Convention is not precisely the body to be omnipotent on liturgical subjects. The question, then, which seems to present itself is this: what is this body to do? The body to develop a liturgical service for us is the Episcopacy of the Church. I will interpolate, as a little remark in this connection, that I think we have too much legislation. I think that we fail in one thing. We have no courts of appeal to interpret our legislation on any point whatsoever. The result, therefore, if you give large liberty upon liturgical points, is that there will be as many opinions as there are Clergymen. There is no court to decide between them—there is no court to decide what is the meaning of a law, or what is the meaning of a Rubric, or what is the meaning of anything else. Therefore the whole thing falls into a mass of incongruous action.

To show how this may happen, I will state that I have myself been present where the commendatory prayer, which is in the Rubric and service of the Church, to be used for the dying, was used for the dead. But what could I do? All I could say was that it seemed to me a very inappropriate thing, and the answer was, "We can use any prayer in the Prayer Book any time we wish." I have no power of decision, and there are no courts to decide on disputed points.

I will go further, and say that I think it is a very great deficiency that we have no court of appeals. Our House of Bishops, however, has been given a certain amount of discretion in this regard, and I, as a Clergyman, may go to the Bishop of my Diocese and get his authority in regard to certain services, such as omitting one or using another. I think that at the present time it is just as well that the matter should be left as it is, and that any man who is in difficulty should apply to his Bishop and get his advice and direction in regard to the point about which he is troubled.

I suppose that I have fully occupied my time, but I would like to have the opportunity of making one more remark if you will permit me.

The PRESIDENT. You have just half a minute.

The Rev. Dr. ADAMS. Half a minute will hardly do. I want to make one remark, but it will be very short. When you pass this amendment you will have a liturgical phrase very tenderly set into it. And what liturgical phrase is that? It is a phrase that has a very distinct meaning to it. "To set forth." To set forth means to prescribe by authority so that nothing else but that can be used. That is the meaning of the liturgical "set forth." The services of the Church as set forth are the services that are to be used inasmuch as it is the service set forth for use. At present I have a large amount of liberty, which liberty I define by deferring to my Bishop's authority. He gives me all that I want. If you pass this you simply put a halter around my throat and stop me out altogether. I have said now all that I wish to say, and I have said perhaps rather too much.

The Rev. Dr. HALL, of Long Island. I have not heard the entire debate, and in the remarks which I am about to make I may perhaps repeat some things that may have been said before. First, I wish to call the attention of the House to a statement that appears to be accepted here, and it is that the matter was in some way hurried through in the last Convention. I desire to correct that impression, and to say that the business was first brought before the last Convention on the fifth day of the session, by motion, as appears by the record. It was reported after a thorough investigation, and, after two reports, on corporate subjects, or at least one report on a corporate subject, had been made. It was reported on the sixteenth day of the session, and after the matter had passed between the two Houses and had been ratified by them, I can hardly understand how any Deputy can venture the assertion that there was any want of full time for consideration. I may possibly be in error in regard to the amount of debate necessary to exhaust a subject, but judging from the fact that we have been in session ever since Wednesday and have almost entirely devoted the time to discussion of questions of tactics, I think it would take until about the next meeting of the General Convention to exhaust almost any subject. Certainly we can hardly imagine that we shall cease debating so long as we can wander from point to point of the Prayer Book, and run through the range of the liturgical service.

So far as the Committee on the Amendments to the Constitution are concerned, I beg leave to state that the most thorough examination and analysis of the points brought before them was had before we finally passed upon it, and, by reference to the record, I think it will be apparent that our action was fully advised. So far as the Clerical gentlemen are concerned, who have introduced the idea that



the matter was hurriedly disposed of by the last Convention, I think it but right to correct their impression as to the amount of attention that was given to the subject at that Convention. The matter was brought up in connection with the change in the Lectionary, and also by a report of the Committee on Constitutional Amendments, against any alterations of this Prayer Book except by the change that is now proposed.

In regard to its being a change indirectly of the Prayer Book, of course I take it for granted that that suggestion is made in the fairest possible spirit. It would be impossible to imagine that it was made in any other than in the exercise of the utmost purity of heart on the part of the gentlemen who make it. It is a direct and positive one, not an indirect one. If it is by indirection it is a singular failure. I call the attention of the Convention as to how it will read: "No alteration or addition shall be made in the Book of Common Prayer, or other office of the Church or the articles of religion, unless the same shall be proposed in one General Convention by a resolve thereof made known to the Convention of every Diocese and adopted at the subsequent General Convention." The Prayer Book is untouched. As long as that language remains we have the Prayer Book, without the possibility of a line or a sentence in it being altered. As a matter of fact, it cannot be urged, it seems to me, with any degree of soundness, that this is a matter of indirection. We leave the Prayer-Book as untouchable as it has been from the beginning of the Church. Now it is a fact that for the last thirty or forty years there has been an irregular practice in the Church of shortening the service. It was found as long ago as the days of Bishop Hobart, that to go through the entire service from beginning to end, and then go through the evening service from beginning to end could not be done; and a general usage sprang up in regard to the service which was called Hobart's Third Service. It was a shortening of the service. And so from time to time there have been shorter services provided; they are to-day in use in almost every Diocese in the Church. Now, sir, in the Diocese of Long Island, in the City of Brooklyn, we are obliged to shorten the evening service. We have had services that we were perfectly certain could not be concluded before half-past ten o'clock, and I have been obliged to report at home by ten o'clock, in order to avoid what gets to be, at last, a very great evil. The necessity of shortening the service has long been known and acknowledged by the Clergy, and is constantly being practised, and where is the objection to be found to this Convention exercising the power which belongs to it, and so arrange the service as to meet the exigencies that daily arise. I fail to see where there is any force in the objection that has been urged, in regard to indirection. It is but using the power which is in our hands to meet the difficulty, and to try and get the Church out of the old rut. This summer I was in Minnesota, at a place where it was simply impossible to carry through the Evening Service. What should be done? The simplest thing, to my mind, was to commence with the Lord's Prayer, and to carry the people as far as I could with me to have them intelligently understand what they were doing, and then pass on to the discussion.

In missionary service it is often found necessary to do this. Why not then assume the power? Why not treat it as a power which is within the limits of this body, to arrange the service so that it shall be, at given times and specified occasions and where there are emergencies to be met equal to those emergencies and appropriate to those times and occasions? Power is also granted to a Diocese under the direction of the General Convention.

"The General Convention may authorize the same to be done by any Diocese for its own use."

The House of Bishops cut that out, as my brother has just informed me. I do not favor that myself, because the whole power is in this body, where it ought to be. The Convention ought to keep the power directly in its own hands. Now, cannot we trust each other? If, in the next General Convention, a committee shall report to us upon Hobart's Third Service, or upon a model form of service, and if a Bishop who is stationed among the Indians comes up and says: "I want something by which I can work among my people without being obliged to go through the entire service from beginning to end," would it not be a proper exercise of our power, as the guardians of the faith, to say: "We will consider the matter, and discuss it fully, and give you such service as we may suppose necessary or useful to you?"

We want a short service in the city of Brooklyn just as much as we want a short service in Minnesota, or other parts of the West. We want it, and we continually have it. I doubt if there is a Clergyman in the Church who can say, on his conscience, that he never has had a service which is not exactly according to the Rubrics of the Church, and precisely according to the letter of the service. I heard a man say some time ago that he had never violated a Rubric in the Prayer Book. I asked him if he did not go into the house, and he

said: Yes, the Bishop did that. I asked him what right he had to go the house. Again it was directed that the service was to be begun by the Clergyman at the gate of the Church, or the door, and I asked him if his Church had a gate, and he said he went and stood where the gate ought to be.

Now it seems to me, Mr. President, that the Church is on trial before the American public, whether she dares exercise the ordinary powers of living bodies in this direction. As to being a conservative body, it is probably the most conservative of any body ever collected in this country. The question is whether we dare trust ourselves enough to say, that if the occasion shall arise, we will ask the House of Bishops to present a form of shortened service for Morning and Evening Prayer. I will say in conclusion, Mr. President, that we have men in our Church to-day whom, I suppose are as far from me as they can well be in points regarding the sacraments and in points of sacerdotalism, and we have men on the other side who are wandering away as far as it is quite safe. If there is danger in one direction there is danger, also, in the other. There is great danger, Mr. President, in regard to the younger Clergy, who feel that they are being cramped and that they have no fair interest and liberty compared with the young men of other bodies around them. They are questioning not only the Rubric, but they are questioning the foundation of inspiration; they are questioning the Bible, they are carrying the spirit of Matthew Arnold into their service and into their ministry. It seems to me that the older members of the Clergy ought to take this matter into consideration. The old members bring to the Church no new power. They simply prevent irregularities. I think that the good sense of this Convention and the good sense of the Church will see that it is proper, necessary and expedient that we have the power, when judgment and reason shall dictate it, to shorten the service.

The Rev. Dr. Burr, of Southern Ohio, and some other of the good old dominees here, may rush off and throw their Prayer Books overboard, they may get into some radicalism for aught I know, but I will tell them that a fair amount of liberty is the best possible safeguard and the best possible guarantee of prosperity and progress in the Church.

The Rev. Dr. BURR, of Southern Ohio. I do not know why the learned and eloquent gentleman called me by name.

The Rev. Dr. HALL. Simply because of my veneration and admiration of your long and well-known services. I knew that it would throw the idea into perfect absurdity. If I could have named any gentleman for whom I felt a higher admiration and esteem I should have done so.

The Rev. Dr. BURR. I wish to state, Mr. President, that reference has been made to Ohio, and, I believe, for the first time, to myself, in relation to the changes which have been made in the service in that State. It has been implied, if not stated, that the Church in that State is more radical in regard to changes in the service than in any other portion of the country. The impression has been created somehow or other, that Ohio is extremely radical. I wish to say, sir, that, from an experience of over forty-five years in that Diocese, that there has been no portion of the Church in these United States where the Prayer Book has been more thoroughly used, and where it has been made more completely and entirely the order of Service than in Ohio. I say what I do advisedly, and I say it without hesitation. There have been fewer departures in the Diocese of Ohio, than in any other in the country. It has always been supposed that our venerated Bishop allowed great latitude in the use of the Prayer Book. It is not so; no Bishop in the Church was more strenuous for exact compliance with the Prayer Book than was Bishop McIlvaine. I do not propose at this time, to enter into any discussion on this subject, because my friend from Pennsylvania, Mr. Welsh, has the floor.

Mr. WELSH, of Pennsylvania. I desire to say, Mr. President, that from the remarks of my friend from Minnesota I was impressed with the fact that he talked like a man who wanted to see the Church grow, and like a man who knew the work that could be done in Minnesota. I have been there, out on the prairie to which he refers. I desire also to correct an erroneous impression under which he seems to be laboring, and that is that the people in our large cities are satisfied; they are not satisfied. They are dissatisfied. They never have and never will be satisfied until they can have the whole of the service administered. We are now administering a fraction, and that is all we are doing, and until something more than a fraction is administered they will not be satisfied. It has been said that the Church need not be afraid of this Convention; that it is the most conservative body on the whole earth. The Clerical Deputy from Pennsylvania has asked for light upon this subject. I should like to have light upon a very dark question, so far as my mind is concerned. I am often called upon to say whether I believe in the Catholic Church. I never have been able to understand how a Church could be a Catholic Church that should say to me: "You shall not bring in

any poor man or woman to hear the Gospel, unless they will listen to a long ritualistic service." It seems to me that any Church can pretend to call itself a Catholic Church that has its Clergy secured as our Clergy are secured. I do not believe the God of Heaven ever intended that it should be said to any mortal man, "You shall not get religious instruction unless you are willing to have ritualistic service." I have had no difficulty myself but I have known conscientious and noble-hearted Clergymen in the Church who have been greatly exercised upon this point.

I will take one simple circumstance as an illustration. The little son of a Clergyman, whom I know, was watching a carter dumping coal, and a question arose in some way about the Bible, and the man asked the little child about it. The child went to his father and told him that the man had no Bible. He went to the coal-yard and saw that man and talked to him about the Bible, and brought him to his Church. This is only one instance. I know many noble men who will go through sickness and disease of every kind for the sake of bringing the Gospel home to the mind and hearts of those who have it not. I have seen one minister to his fellow-men where the ship-fever had prostrated them, and where everybody else was afraid to go. These men were honest and sincere in their desire to minister in spiritual things. They were conscientious men, and yet they had great difficulty upon the point which I have suggested. I think it is but justice to the Clergymen who are stationed in different portions of our country to adapt the service to their needs. I think, sir, that we can have no progress until the Church realizes that this is a body to be trusted; that this Convention ought to have the right to legislate for it.

The Rev. B. J. DOUGLASS, of Delaware. I find myself, Mr. President, in a difficulty. I sympathize heartily with all that has been said in favor of a shortened service; but I am obliged, though reluctantly, to vote against this proposed amendment to the Constitution, and that for the following reasons:—I think we have this power already, and that any amendment is useless, and can give us no more power than we already have. Article VIII. of the Constitution says:—"No alteration or addition shall be made in the Book of Common Prayer, unless the same shall be proposed in one General Convention by a resolve thereof made known," etc., but it does not say that no alteration shall be made unless there is an alteration in the fundamental law itself, for then every change in the Liturgy must be followed by a change in the Constitution, thus changing what is an act enabling the Convention to legislate into a directory of worship. An amendment to the Psalter is proposed. To effect this, an amendment to the Constitution is proposed, "That the General Convention do set forth and sanction a certain change." And amendment, in the shape of an additional suffrage in the Litany, is proposed, and this change is also engrafted into the Constitution. Thus, the very nature of our Constitution is changed. For these, and other reasons, I must vote, though most reluctantly, against the amendment.

The Rev. Dr. FULTON, of Wisconsin. Mr. President, this debate, it seems to me, is one of the best evidences that could possibly have been given of the breaking down of the old lines of controversy. I find this morning my learned colleague from Wisconsin (Dr. DeKoven) standing side by side with Gov. Stevenson, and now, sir, what is equally strange, I find myself, with the Reverend Deputy from Delaware, standing in opposition to the other two. I am opposed to the report which has been presented by the minority of the Committee, for two reasons which I shall state as briefly as I can. And first I thoroughly agree with the Deputy from Delaware that no such amendment as this is necessary to enable us to meet the manifold exigencies with which we come in contact. A great deal has been said, sir, about missionary difficulties. I humbly submit whether any one has ever seriously questioned the right of the missionary in a strange place, where the Prayer Book and the Church are unknown, to make such divisions or arrangements of the service as he may find to be best adapted to any given occasion. This presently offered amendment is not at all intended for missionary purposes; it is intended for home use. The revered and eloquent Deputy from Long Island has assured us that such an amendment is really necessary for home use in our city parishes; and he has also stated that it is the custom of many Clergymen to shorten the services now. The assertion is perfectly true. We all do it. Mr. President, it is no secret at all, that, over the length and breadth of the country the Clergy have rid themselves of the absurd notion that they are never, in any manner, to depart from the order of service prescribed in the Prayer Book, but are always, and on all occasions, to go through with it entire, from "Dearly beloved brethren" to the last "Amen."

The fact is, Mr. President, we do not do it, we are not going to do it, nobody seriously asserts that we are required to do it; and hence it is not necessary for us to demand any such relief as this which is now proposed to us. We have already, by com-



mon consent of Bishops, Clergy, and Laity, all the freedom we require or desire.

Another objection I have to the amendment now before this House is this, that it will provide only one stereotyped order for our week-day services. The consequence of its passage will be that in all times and occasions, and in the presence of every conceivable necessity and emergency, we shall be bound down by a Canon—not by the Constitution merely nor by the Rubric, but by explicit direction of some Canon or other adopted by this Convention, and possibly with very slight deliberation. That is not liberty, sir. It is taking away our liberty from us, and this is a great point with me. I am not at all dissatisfied with the amount of liberty that I now have under the Constitution and Canons and Rubrics of the Church. I do not feel myself bound down and do not feel that my reasonable and necessary liberty is abridged, but I do not want to have my hands tied, and the liberty which I now have taken from me by a Canon of the Church prescribing in explicit terms the exact form of service I must use on every conceivable occasion. The Canon in which the exact intention of this amendment is proposed is found on page 44 of the Journal of the last General Convention. It says:

"Every Minister shall, on all occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and this rule shall be understood to prohibit all additions to, and missions from, the prescribed order of said book, *except in the cases prescribed by Section 14, of Canon 13, Title I., and also, except in so far as is hereafter in this CANON otherwise provided.*"

That, I think, is hardly a measure of increased liberty. It rather seems to me to be a straightforward way of taking our liberty from us and of tying our hands with a double cord. It may be said that the Canon is not yet adopted by the Church under the pending amendment, and, of course, that is true. But there is great force in what the Lay Deputy from Pittsburgh has said, namely, that at the end of any session any Canon can be put through quite too easily, and I am not willing to be put at the mercy of a Canon which may be so very easily adopted, and by which every vestige of liberty may be swept away. It is not because I do not wish liberty, but it is because I think we have liberty enough, and that we shall be crippling, and possibly shackling ourselves if we adopt a Canon of this sort, as we so easily may, that I oppose this amendment. Again, I take it for granted that every Clergyman in the use of the Book of Common Prayer under such circumstances as make a change or abbreviation necessary, always takes for his model and standard the regular service of the Church, so far as he is able to do so, and to the utmost point to which it can be made to apply to the particular emergencies and exigencies of his case. If this Canon is adopted, Mr. President, I think the result will be in the future, that, instead of making these occasional and necessary approximations to the regular service of the Book of Common Prayer, the regular service in our congregations will never be used on week-days. Instead of it, however, a stereotyped shortened service will invariably be used, that is to say, for some little time.

Then, presently, under the pressure of actual necessity, this new order will again be remodeled or altered, and we shall find that, instead of the regular service of the Book of Common Prayer being taken as a model, this crippled, marred and badly stereotyped service will become the standard, and will be so used, instead of the true standard of the Prayer Book. Thus, I think it is difficult to foresee just where the thing will end. I submit, therefore, Mr. President, in the name of true liberty and true conservatism, that we should make these variations from the established order of Common Prayer as few as possible, and the approximations as close as possible to the only standard we have a right to use, and that by maintaining the Constitution as it is in this respect we shall have the least possible variation and the greatest possible uniformity in the order of our occasional services.

Therefore, sir, that we may retain the rightful and reasonable liberty which we now have, and that in the necessities of particular occasions the incomparable standards of the Church may be departed from in the least possible degree,—for the sake of liberty which is endangered, and in the equal interest of a sincere conservatism, which I hold to be equally endangered, I oppose the proposed amendment, and stand by the report of the Committee.

Mr. PARKER, of New Jersey. Mr. President, I am in favor of a shortened service. It seems to be universally conceded that such a service is necessary, but I am opposed to the method by which it is proposed to reach the desired end. First, I shall vote against it on my own judgment; next, because my Diocese, in convention assembled, in common with most of the other Dioceses, has declared against the proposed method. It strikes me that the Constitution, as it stands, is ample enough to reach the emergency. My reverend brother, Dr. DeKoven, has said that the service is necessary. He has spoken about the number of years it would take to bring about the necessary amendment. He says it will take six years. I think he is mistaken. If we propose in this Convention an amendment to the Constitution, or an amendment to the Prayer Book, it will have

to be sent to the various Conventions and be brought back again here at the end of three years, and acted upon, and adopted, and become a part either of the Constitution or of the Prayer Book.

Now, the language of the Constitution in relation to this subject is that no alteration whatever shall be made in the Book of Common Prayer or other offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and be made known to all the Dioceses, &c. It is evident, therefore, Mr. President, that if we propose an amendment to the Constitution here, or to the Prayer Book, only three years will be required. I suppose that before such a form of shortened service is adopted, some time will be given to consider such shortened form before we pass it here, and that it will not be passed without due examination and consideration. Therefore, in relation to this matter, why not act according to the method provided by the Constitution? Why not vote down this proposition to give the General Convention power to adopt a Canon in regard to the alterations or shortening of the service, in order that the sense of the Church may be taken upon those alterations in the method prescribed by the Constitution.

It is said, Mr. President, that this is a very conservative body. I am perfectly willing to admit that it is; but what can any candid man say about the conservatism of the body of 1874? There was a dreadful beast in the way called Ritualism, and the learned gentleman who sits here at my left had a dreadful idea of it. And, as I remember, we all had a dreadful idea of it, and were all afraid of it; and if the question had come up at that Convention, I say that there is no thoughtful man who sat in that body but what would have been convinced that something would have been done for which there would have been occasion for regret. Now I hope, Mr. President, that this proposition will be voted down. I shall vote against it on the ground that the Constitution already provides for the necessary changes, and that no better way can be provided than the method which has been in force ever since the Church has been in existence in this country as an organization, namely, to propose now a form of a shortened service, and submit that form of shortened service to the whole body of the Church at their several Conventions, and then let it come up here in three years, and adopt it if it shall have been found wise or necessary.

Mr. MONTGOMERY, of Western New York. Mr. President, I will endeavor not to go over any ground that has already been traversed. I have listened, with great care and attention, to the objections which have been made to this proposed amendment, and I must confess that, in my mind, they have been condensed into two. One is that the Convention of Bishops and the Convention of Clerical and Lay Deputies cannot be trusted; and the other is that the Constitution is in itself sufficient. As to this last objection, I wish to say that I cannot, for my part, see any harm in putting into the Constitution a power which we already possess. I think, however, that there is, on the part of the members of this Convention, a misapprehension as to the nature of the constitutional amendment, and in regard to the power which it confers upon this Convention. It is not an instrument like that by which the Government of the United States was created, where certain powers were reserved to the people, but it is an instrument simply creating a legislative body. It gives them all the power that any body can possibly be possessed of, with the exception of certain restrictive words which are put in. By its terms the Convention possesses unlimited power of legislation on all subjects concerning the whole Church of the United States, except where, by express words, such power is limited. That is the temper of the instrument. It is almost unlimited in its terms. It expressly confers power except in one place where it says that a Church or a Communion which does not send Deputies to this General Convention, shall, nevertheless, be bound by its action. It is, in a few words, a confirming of Jurisdiction on this Convention and a conferring of power which they need not exercise unless they please. It is entirely proper for either House to put an absolute veto upon any measure whatever which may be introduced here. It is a power conferred upon the General Convention to make the law of the Church under such restrictions and at such times and places as they may please. Under this power the Convention might prescribe a form of shortened service which might be used within certain limits and among people that could not read or write. Again we are told that the only way to bring this about is by a proposition to change or amend the Prayer Book. Now let us see how fallacious it would be to attempt to bring it about in that way. You bring in here a form of shortened service prepared by the most learned and most consecrated Bishops of the Church, and you bring in an amendment to the Constitution which shall allow this shortened service to be used on special occasions. It is adopted by this House, and, after it is adopted by the General Convention, if there be no opposition it will be the shortened service of the Church; but if there be an individual in the House of Deputies who has an objection to it, if there be a single man who is op-

posed to its adoption, it will have to go over three years. You cannot have shortened service unless the proposition is adopted without opposition. Then if it comes up again after three years and there be one voice raised in opposition it will again have to be postponed, and the Prayer Book and the service remains untouched. In one respect the Constitution gives this General Convention power to make shortened service and to make alterations in the Prayer Book, and in the next it tells us that it cannot, under certain restrictions, be changed. This amendment, as will be observed, says nothing about the time or place when this shortened service shall be used.

The hour of adjournment having arrived, the Convention adjourned until to-morrow morning at half past nine o'clock.

#### OMISSION SUPPLIED.

The following is the extract from the Journal of the Council of Minnesota, presented last week as a memorial, by the Rev. Dr. Knickerbacker, and referred to the Committee on Canons:—

On motion of the Rev. Dr. Richey,—  
*Resolved*, That the Deputies to the General Convention present to that body the subject of the Provincial System in such a manner as shall, in their judgment, seem best.

#### REPORT OF THE REV. J. S. KIDNEY, D.D.

The Committee appointed by the Council of 1875 to prepare and report a draft of a Canon, to be recommended to the General Convention for adoption, and continued by the Council of 1876, report that they met and gave the matter careful consideration, and agreed upon the following draft of a Canon, which they recommend the Council to instruct its deputies to the General Convention of 1877 to present to said body.

*Resolved*, The House of Bishops concurring, that Canon 8 of Title III. of the Digest be, and hereby is, so amended as to read as follows, viz:—

It is hereby declared lawful for the Dioceses now existing, or which may hereafter exist, within the limits of any State or Commonwealth, to establish for themselves a Federate Council, or Convention, or Synod, representing such Dioceses, with the following powers, and these only, viz:—

First. To adopt a Constitution, or Articles of Federation, but not inconsistent with the Constitution or laws of the General Convention of this Church, or with the Constitution of any one of such Dioceses.

Second. By legislation or other appropriate means to further the common interests of the Church within the limits of such State or Commonwealth, upon the matters of Civil Legislation, of Christian education, of charitable institutions, and of all missionary work and enterprises.

Third. To mature appropriate legislation as to the dissolution of the pastoral connection with the consent of the ecclesiastical authority; as to the differences between Ministers and their congregations; as to a Clergyman absenting himself from this diocese; concerning parish boundaries not settled by law or charter; and as to the mode of organizing new parishes, churches, or congregations.

Fourth. To provide for the construction of an Appellate Court to decide upon appeals from any Diocesan Court; the mode of such appeal to be devised by said Federate Council, Convention or Synod; *provided*, that the whole matter thus determined be formally acquiesced in by the Bishops and Conventions of the several Dioceses. Whenever a Diocese coterminous with a State or Commonwealth, shall have determined upon a division, it shall be within the power of the Convention or Council of said Diocese to specify the number and the mode of election of the Delegates who shall constitute, with the Bishops, such Federate Convention, Council, or Synod; which mode shall be binding upon the Conventions or Councils of the several Dioceses which shall thereafter meet within such State or Commonwealth; such primary Convention, Council or Synod to be charged with the sole function of forming a Constitution for itself, to be submitted to the several Dioceses.

#### THE STANDING COMMITTEES.

##### STATE OF THE CHURCH.

The Rev. Dr. Van Deusen of Central New York, the Rev. Mr. Hunt of Alabama, the Rev. Mr. Battershall of Albany, the Rev. Mr. Tupper of Arkansas, the Rev. Mr. Hill of California, the Rev. Mr. Marple of Central Pennsylvania, the Rev. Dr. Harwood of Connecticut, the Rev. Mr. Brooks of Delaware, the Rev. Dr. Stearns of Easton, the Rev. Dr. Steele of Florida, the Rev. Mr. Verner of Fond du Lac, the Rev. Mr. Foute of Georgia, the Rev. Dr. Locke of Illinois, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Seymour of Iowa, the Rev. Dr. Reynolds of Kansas, the Rev. Mr. Tschiffely of Kentucky, the Rev. Dr. Drowne of Long Island, the Rev. Dr. Percival of Louisiana, the Rev. Mr. Hayes of Maine, the Rev. Dr. Hutton of Maryland, the Rev. Dr. Lambert of Massachusetts, the Rev. Dr. Worthington of Michigan, the Rev. Dr. Knickerbacker of Minnesota, the Rev. Mr. Marks of Mississippi, the Rev. Dr. Runcle of Missouri, the Rev. Mr. Millsbaugh, of Nebraska, the Rev. Mr. Sears of New Hampshire, the Rev. Dr. Hills of New Jersey, the Rev. Dr. Beach of New York, the Rev. Dr. Buxton of North Carolina, the Rev. Mr. Stansbury of Northern New Jersey, the Rev. Dr. Bronson of Ohio, the Rev. Mr. Brown of Pennsylvania, the Rev. Dr. Hitchcock of Pittsburgh, the Rev. Mr. Henshaw of Rhode Island, he



Rev. Mr. McCollough of South Carolina, the Rev. Dr. Morrell of Southern Ohio, the Rev. Dr. White of Tennessee, the Rev. Mr. Bird of Texas, the Rev. Mr. Roberts of Vermont, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Conover of Western Michigan, the Rev. Dr. Ingersoll of Western New York, the Rev. Dr. Cole of Wisconsin.

## CANONS.

The Rev. Dr. Watson of North Carolina, the Rev. Dr. Vinton of Massachusetts, the Rev. Dr. Fulton of Wisconsin, the Rev. Dr. Leeds of Maryland, the Rev. Dr. Minnigerode of Virginia, the Rev. Dr. Dix of New York, the Rev. Dr. Harison of Albany, Mr. Andrews of Southern Ohio, Mr. Sheffey of Virginia, Mr. Burgwin of Pittsburgh, Mr. Battle of North Carolina, Mr. Judd of Illinois, Mr. Brune of Maryland.

## EXPENSES.

Dr. Shattuck of Massachusetts, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Wheeler of Rhode Island, the Rev. Mr. Knight of Connecticut, the Rev. Mr. Whipple of Minnesota, Mr. Baldwin of Michigan, Mr. Blair of Maryland, Mr. Coffin of Pennsylvania, Mr. Kingsbury of Connecticut, Mr. Bridge of Maine, Mr. Babcock of Rhode Island, Mr. Davies of New York, Mr. Devereux of Ohio.

## ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hanczel of Virginia, the Rev. Dr. Percival of Louisiana, the Rev. Dr. Leffingwell of Illinois, the Rev. Dr. DeKoven of Wisconsin, the Rev. Dr. Breck of Central Pennsylvania, the Rev. Dr. Crosdale of Easton, the Rev. Dr. Harrison of Northern New Jersey, Mr. Meigs of Northern New Jersey, Mr. Trowbridge of Michigan, Mr. Delano of Ohio, Mr. Mudge of Massachusetts, Mr. Nash of New York, Mr. Jenkins of Fond du Lac.

## MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Payne of Albany, the Rev. Dr. Abercrombie of Northern New Jersey, the Rev. Dr. Barton of Easton, the Rev. Mr. Mills of Pittsburgh, the Rev. Mr. Boone of Georgia, the Rev. Mr. Richards of Rhode Island, the Rev. Mr. Goodale of Nebraska, Mr. Churchill of Kentucky, Mr. Winthrop of Massachusetts, Mr. Martin of North Carolina, Mr. McGuffey of Southern Ohio, Mr. Parker of Virginia, Mr. Ingalls of Maine.

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Schenck of Long Island, the Rev. Dr. Hare of Pennsylvania, the Rev. Dr. Pinckney of South Carolina, the Rev. Dr. Brown of Ohio, the Rev. Mr. Greer of Rhode Island, the Rev. Dr. Snively of Long Island, the Rev. Mr. Dunlop of Missouri, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. Shoenberger of Pittsburgh, Mr. Harrison of Maryland, Dr. DeRoset of North Carolina, Mr. Montgomery of Western New York, Mr. Rogers of Michigan.

## CONSECRATION OF BISHOPS.

The Rev. Dr. Scott of Florida, the Rev. Dr. Ayrault of Central New York, the Rev. Dr. Kuncle of Missouri, the Rev. Dr. Eames of New Hampshire, the Rev. Dr. Sansom of Mississippi, the Rev. Dr. Burr of Southern Ohio, the Rev. Dr. Wakefield of Indiana, Mr. Forsyth of Albany, Mr. Holbrook of Minnesota, Mr. Moss of Central New York, Mr. Edsall of Illinois, Mr. Robinson of Kentucky, Mr. Peirce of Western Michigan.

## GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Cady of New York, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Farrington of Northern New Jersey, the Rev. Mr. Littell of Delaware, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Thompson of Louisiana, the Rev. Dr. Beers of California, Mr. Pierrepont of Long Island, Mr. Stevenson of Kentucky, Mr. McWhorter of Central New York, Mr. Harrison of Pennsylvania, Mr. Gardiner of Maine, Mr. Livingston of New York.

## UNFINISHED BUSINESS.

The Rev. Dr. Chase of Illinois, the Rev. Dr. Barber of Easton, the Rev. Mr. Pickett of Mississippi, the Rev. Mr. Magrath of Michigan, the Rev. Mr. Langford of New Jersey, the Rev. Dr. Dalrymple of Maryland, the Rev. Dr. Beatty of Kansas, Mr. Goddard of Rhode Island, Mr. Eaton of Michigan, Mr. Low of New Hampshire, Mr. Hance of New Jersey, the Rev. Mr. Smith of Pittsburgh, Mr. Richmond of Tennessee.

## AMENDMENTS TO CONSTITUTION.

The Rev. Dr. Hall of Long Island, the Rev. Dr. Benedict of Georgia, the Rev. Dr. Huntington of Massachusetts, the Rev. Dr. Harris of Illinois, the Rev. Mr. Garrison of New Jersey, Mr. Stevenson of Kentucky, Mr. Woolworth of Nebraska, Mr. McCrady of South Carolina, Mr. Wilder of Minnesota, Mr. Parker of Northern New Jersey, Mr. Comstock of Central New York, Mr. Bennett of Massachusetts, Mr. Howe of Indiana.

## CHRISTIAN EDUCATION.

The Rev. Dr. Colt of New Hampshire, the Rev. Mr. Johnson of Connecticut, the Rev. Dr. Goodwin of

Pennsylvania, the Rev. Dr. Douglas of Mississippi, the Rev. Dr. Oliver of Nebraska, the Rev. Mr. Bodine of Ohio, the Rev. Dr. Seymour of New York, the Rev. Dr. Porter of South Carolina, Mr. Coppée of Central Pennsylvania, Mr. Davies of New York, Mr. Prince of Long Island, Mr. Thompson of Tennessee, Mr. Hoppin of Rhode Island.

## PRAYER BOOK.

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Hubbard of New Hampshire, the Rev. Dr. Norton of Virginia, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Rudder of Pennsylvania, the Rev. Dr. Anstice of Western New York, Mr. Meads of Albany, Mr. Jackson of Maine, Mr. Garthwaite of Northern New Jersey, Mr. Seymour of Connecticut, Mr. Moss of Ohio, Mr. Goldsborough of Easton.

## ELECTIONS.

The Rev. Dr. Shipman of Kentucky, the Rev. Dr. Penell of Albany, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Rees of Georgia, the Rev. Dr. Harris of Illinois, the Rev. Mr. Upjohn of Maine, the Rev. Dr. McKnight of Central New York, Mr. Redfield of Vermont, Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Walker of Easton.

## CHURCHES IN AND NEAR BOSTON.

Place.	Name.	Rector.	Street—how reached.
Boston.	Advent.	C. C. Grafton,	Bowdoin.
"	Dorchester, All Saints,	G. S. Bennett,	Dorch. st. r.
"	Jam. Plain, St. John's,	S. U. Shearman,	J. Plain.*
"	Christ,	H. Burroughs, D.D.,	Salem.
"	Emmanuel,	A. H. Vinton, D.D.,	Newbury.
"	Evangelists,	B. B. Killikelly,	Charles.
"	Good Shepherd,	G. S. Prescott,	Cortez.
"	St. James,	P. Browne,	St. James.
"	St. John's,	G. S. Converse,	Tremont.
"	East, St. John's,	J. H. Waterbury.	Street cars.
"	Charlestown, St. John's,	T. R. Lambert, D.D.	Florence.
"	Brighton, Messiah,	H. F. Allen,	Street cars.
"	Dorchester, St. Margaret's,	C. H. Babcock,	W. Newton
"	St. Mark's,	W. W. Silvester,	Street cars.
"	St. Mary's,†	J. R. Peirce,	Parmenter.
"	South, St. Matthew's,	J. Wright,	Street cars.
"	Wash. Vill. Grace,	A. Gray,	Tremont.
"	St. Paul's,	W. W. Newton,	Tyler.
"	St. Stephen's,	A. Gray,	Boylston.
"	Trinity,	P. Brooks,	Street cars.
Arlington,	St. John's,	D. G. Haskins,	"
Brookline,	St. Paul's,	L. K. Storrs,	"
Cambridge,	Christ,	W. C. Langdon, D.D.,	"
"	Ascension,	W. Warland,	"
"	St. James,	T. S. Tyng,	"
"	St. John's,	G. Z. Gray, D.D.,	"
"	St. Peter's,	E. M. Cushue,	"
Chelsea,	St. Luke's,	J. T. Burrill,	"
Dedham,	St. Paul's,	D. Goodwin,	B. & P.R.R.
East Somerville,	St. Thomas',	G. W. Durrell,	Street cars.
Hyde Park,	Christ,	R. B. Van Kleeck, D.D.	B. & P.R.R.
Longwood,	Our Saviour,	E. H. Howe,	B. & A.R.R.
Malden,	St. Paul's,	G. P. Huntington,	Street cars.
Medford,	Grace,	C. L. Hutchins,	B. & L.R.R.†
Melrose,	Trinity,	H. A. Metcalf,	B. & M.R.R.
Newton,	Grace,	G. W. Shinn,	B. & A.R.R.
"	W. Falls, St. Mary's,	H. Mackay,	O. C. R. R.
Quincy,	Christ,	N. K. Bishop,	Street cars.
Romerville,	Emmanuel,	T. F. Fales,	Fitch. R.R.
Waltham,	Christ,	F. W. Smith,	B. & A.R.R.
West Newton,	Messiah,		

\* Street cars. † For sailors. ‡ And B. & M. R. R.

## ADDITIONAL CITY ADDRESSES OF MEMBERS OF THE CONVENTION.

Rt. Rev. A. Gregg, Texas. Evans House.  
Rev. Dr. Burgess, Massachusetts. 1 Marlborough st.  
Rev. Dr. Hitchcock, Pittsburgh. Hotel Brunswick.  
Mr. Malcolm Hay, Pittsburgh. Tremont House.

## NOTICES.

## NOTICE.

There will be a meeting of the Board of Trustees of the University of the South, in the Lecture Room of Trinity Church this, Tuesday afternoon, at four o'clock.

**T. E. MOSELEY & Co., 469 Washington street, make a specialty of ladies' and gentlemen's hand-sewed boots and shoes of their own manufacture, and offer them at prices nearly as low as the best machine-work.**

## GENERAL THEOLOGICAL SEMINARY.

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R. B. VAN KLEECK,  
W. D. WALKER,  
Committee.

Boston, October 4.

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## The Proceedings IN A GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH, IN THE YEAR OF OUR LORD 1877, [AS REPORTED FOR MESSRS. M. H. MALLORY & CO.

### HOUSE OF BISHOPS.

#### SIXTH DAYS' SESSION.

Sundry memorials and reports were presented and referred. It was

*Resolved*, The House of Deputies concurring, That a section be added to Title I. Canon 21, to be numbered Sect. 2, as follows:—

Sect. 2. Ministers shall also be continually diligent in the inculcation of Christian holiness of life, in such following of the example of our Saviour Christ as shall exhibit to the world in the membership of the Church a peculiar people, called out to be separate from all vain pomps and glories, covetous desires, fraudulent dealings, and all things which imperil spirituality of life; and more specifically as occasion shall require; shall warn their people against habits of gaming, intemperance, the criminal destruction of ante-natal life, attendance at places frequented by evil livers, and sports abused to purposes of licentiousness or fraud; exhorting to the maintenance of family worship, and the due observance of the Lord's Day; and call upon parents and sponsors to train their children and God-children, both by precept and example, faithfully to observe their baptismal vows.

This action was ordered to be communicated to the House of Deputies.

It was further—

*Resolved*, The House of Deputies concurring, That the following be adopted as a section of Canon 1 of Title 3 of the Digest to be numbered Sect. 3.

Sect. 3. 1. The Presiding Bishop for his aid in correspondence and other labor devolved upon him by the Constitution and Canons, may, at each General Convention, or from time to time, as need shall occur, appoint a Secretary, to be paid quarterly by the Treasurer of the General Convention a stipend not to exceed . . . dollars per annum.

2. Expenditures of the Presiding Bishop in fulfillment of duty assigned by the Constitution or Canon for cor-

respondence, printing or travel, shall be defrayed by the Diocese, Standing Committee, Board or Congregation, in each case, at the instance of which such expenditure shall have been incurred.

3. At each General Convention the account of the Presiding Bishop for maintenance of his Secretary, and for all other expenditures, and receipts on account of the same, shall be handed in to the Treasurer of the General Convention, to be audited with the accounts of said Treasurer.

*Resolved*, The House of Deputies concurring, that the present sections 3, 4 and 5, of the Canon aforesaid, be hereafter numbered as Sections 4, 5 and 6.

It was further—

*Resolved*, The House of Deputies concurring, That [4] of Sect. 7, of Canon 15, of Title I. be amended to read as follows:

The jurisdiction of this Church extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted, that each Missionary Bishop shall have jurisdiction over the Clergy in the district assigned him; and in case a presentment and trial of a Clergyman become proper, the Clerical members of the Standing Committee appointed by the Missionary Bishop as is hereinafter provided for, may make presentment, and the trial shall take place according to the Constitution and Canons of the Diocese which may have been selected at the time of the appointment of such Standing Committee. Provided, that the Court shall be composed of at least three Presbyters, excluding the members of the Standing Committee and the accused. And, if there be not a sufficient number of qualified Presbyters within his jurisdiction, the said Missionary Bishop may call to his aid Presbyters of any Diocese sufficiently near.

The Committee appointed on the part of the House of Bishops to consider and report upon a preamble and resolution contained in Message No. 1 from the House of Deputies asking for the designation of a day of social reunion of the members of the two Houses of Convention, reported a resolution as follows:

*Resolved*, That the House of Bishops has sincere pleasure in welcoming the suggestion of the House of Deputies for an opportunity on the part of the two Houses to meet in social and brotherly intercourse; and would respectfully name Thursday next, at one o'clock as the time, and the Hotel Brunswick as the place; where, after the Houses have lunched together, they may find, in the large room above, a convenient place for a continuance of brotherly intercourse until three o'clock.

It was also—

*Resolved*, the House of Deputies concurring, That the Standing Committees of the two Houses on Christian Education have leave to sit as a Joint Committee.

The House adjourned.

### HOUSE OF DEPUTIES.

#### SIXTH DAY.

TUESDAY, October 9, 1877.

• The Convention assembled at 9.30.

Morning Prayer was said by the Rev. Erastus Burr, D.D., of Southern Ohio, assisted by the Rev. Meyer Lewin, D.D., of Maryland.

The Benediction was pronounced by the Rt. Rev. Charles F. Robertson, S. T. D., Bishop of Missouri.

The minutes of the proceedings of yesterday were read and approved.

The following Deputies appeared for the first time:—

KANSAS.—The Rev. Charles Reynolds, D.D.

MAINE.—The Rev. William J. Alger.

Mr. SHATTUCK, of Massachusetts. Will it be in order to make a brief report on the invitation from the School of Technology?

The PRESIDENT. I think we will hear it, although not strictly in order.

Mr. SHATTUCK, of Massachusetts. I will state that the Committee have prepared a report which it will take but a few minutes to read. It is in the hands of the Secretary. The reason for preparing the report was that there seemed to be very great ignorance on the part of some of the members of the House touching the institution referred to, which is one of the most important of its kind. This school has established a system by which those who attend our public schools may have the benefit of special training in the mechanic arts. As an increased interest in this subject is likely sooner or later to pervade the whole country, it is important that every member of the House who feels an interest in the education of the young, should have an opportunity to visit this institution.

The Secretary read the following report:

The Committee appointed to thank the President of the Massachusetts Institute of Technology for the invitation tendered to the Convention to visit that Institution, and to arrange for a time at which individual members of the Convention may visit it, respectfully report.

That President Runkle named Thursday and Friday next, between 9 o'clock and 1 o'clock and 2½ o'clock and 5 o'clock. He will be found on the first floor of the main building, and it will afford him much pleasure to take members of the Convention through the Institution, which is situated on Boylston street, opposite the Hotel Brunswick. It is under the management of many of the leading men of Boston, the Governor of the State, the Chief Justice of the Supreme Court, and the Secretary of the Board of Education, representing the Commonwealth of Massachusetts. It is a school of Industrial Science, in which theoretical and practical instruction is given in civil, mechanical, and mining engineering; architecture, chemistry, metallurgy, &c. The Department of Mechanic Arts comprises shops for working iron with hard tools, forging iron and working it with machines, moulding and casting metals, carpenter and joiner work, wood turning, pattern making, designing and making patterns for textiles, weaving them and also dyeing. There are three hundred pupils, thirty-eight being women in the school for practical designing, and fourteen in a chemical laboratory.

WM. WELSH.  
G. C. SHATTUCK.

BOSTON, October 9.

The Rev. Dr. HANCKEL, of Virginia. As a member of the Committee on the Admission of New Dioceses, to which was referred the memorial from the Convention of the Diocese of Virginia, I desire to present the following report:

The Committee on the admission of New Dioceses to whom was referred the memorial from the Convention of the Protestant Episcopal Church in the Diocese of Virginia, asking the consent of the General Convention to the creation of a new Diocese in within the limits of the present Diocese of Virginia, respectfully report,—

*Whereas*, A request has been presented to the House of Deputies from the Diocese of Virginia, that a new Diocese be erected in the present Diocese of Virginia, "to consist of the territory of the State of West Virginia, according to the State lines thereof," and

*Whereas*, It appears by official documents laid before this House, that the Bishop of Virginia has consented to the erection of the said Diocese, and that all the requirements of Article V. of the Constitution and of the Canons are fulfilled and—

*Whereas*, The protest of Trinity Church, Shepherds-town, fails to furnish evidence to invalidate these facts, when duly considered in connection with the official documents submitted to your Committee, and the counter protest of G. W. Thompson, also submitted; therefore be it

*Resolved*, the House of Bishops concurring, That the House of Deputies do hereby consent to the erection of the said new Diocese, "to consist of the territory of the State of West Virginia, according to the State lines thereof."

All of which is respectfully submitted, on behalf of the Committee.

J. S. HANCKEL, Chairman.

The Rev. Dr. HANCKEL, of Virginia. I will state that the action of the Committee, or of such as were present,—nine out of thirteen—was unanimous in regard to this report. I ask for the action of the House on the report.

The Rev. Mr. HILL, of California. I would like to ask of the Chairman of the Committee, from Virginia, whether they are satisfied that provision has been made for the new Bishop.

The PRESIDENT. The Secretary will again read the report, so that it may be heard by all, and that will answer your inquiry.

The report was again read.

The PRESIDENT. Under the rule, this report would lie upon the table for action under the calendar, but the Chairman of the Committee requests immediate action upon the resolution. It has been customary to grant this request from the Chairman unless some special objection is made. If I hear of no objection I shall put the question on the adoption of the resolution. If objection be made, it will have to lie over as usual.

The Rev. Mr. HILL, of California. I do not object to the consideration of the resolution, but I would like to have my question answered, for that would determine my vote upon it.

The PRESIDENT. The report of the Committee states that all the requisites have been complied with; and the matter referred to by the Rev. Mr. Hill is one of the requisites.

The Rev. Mr. HILL, of California. That is satisfactory.

The resolution was then unanimously adopted.

The Rev. Dr. CHASE, of Illinois. I hold in my hand some additional papers with reference to the erection of a new Diocese out of the Diocese of Illinois, and I desire that they be referred to the Committee on the Formation of New Dioceses.

They were so referred.

The Rev. Dr. BEARDSLEY, of Connecticut. I wish to present the report of the Committee to whom was referred the petition of the Bishop White Prayer Book Society.

REPORT OF THE COMMITTEE ON PRAYER BOOK.

Binding the Hymnal with the Prayer Book.

The Committee to whom was referred the petition of the Bishop White Prayer Book Society, asking "that the



resolution of the General Convention forbidding the binding of the Hymnal with the Book of Common Prayer, be reconsidered and rescinded," and the resolution adopted by the Diocese of Pennsylvania in aid of said petition, would respectfully report, that though the Hymnal be not a finality and may admit of future revision, yet it was resolved by the last General Convention that it should not be further revised until it had been subjected to the test of actual use for the period of six years. Three of those years have elapsed.

We learn from the "Trustees of the Board for the relief of the widows and orphans of deceased Clergymen," in whom the copyright is vested, that publishers have issued under a license, large editions of the Hymnal which they have had bound separately with the understanding that there would be no change of the order at the present Convention. The Committee, while fully appreciating the good objects of the Bishop White Prayer Book Society, are of opinion that there is a moral obligation resting upon us to keep the resolution in force a little longer at least until the completion of the period for testing the actual use of the Hymnal. The following resolution, therefore, is submitted for adoption:—

*Resolved*, That it is inexpedient at this time to rescind the order forbidding the binding of the Hymnal with the Book of Common Prayer.

By order of the Committee.

E. E. BEARDSLEY, *Chairman*.

Mr. SHATTUCK, of Massachusetts. That goes on the Calendar, I presume.

The PRESIDENT. That will go on the Calendar, under the rules.

The Rev. Mr. BROWN, of Pennsylvania. A paper has just come into my hands containing further statistics of the Diocese of Pennsylvania. I ask that it be referred to the Committee on the State of the Church.

It was so referred.

#### DECEASED MEMBERS.

Mr. BATES, of Delaware. I desire to present a Memorial of Franklin Fell, deceased, a late member of the House, and request its reference to the Committee on Memorials of Deceased Members.

It was so referred.

Mr. HAY, of Pittsburgh. I have to present to this House a Memorial with respect to the decease of Thomas M. Howe, a late Deputy from the Diocese of Pittsburgh, and I move that it be referred to the proper committee.

It was so referred.

The Rev. Dr. ABERCROMBIE, of Northern New Jersey. I desire to present a memorial from the Diocese of Florida, with respect to the death of the Rev. Riverius Camp, D.D., a member of the last House, and ask that it be referred to the same Committee.

It was so referred.

Mr. MONTGOMERY, of Western New York. It may be proper to state in this connection that the Committee of the last Convention on Memorials decided that without the order of the House no memorials would be reported upon except of those who were members of the last Convention, or who were elected to the present Convention; and that if there was any desire on the part of the House that memorials of those who had been members of previous Conventions should be reported upon, the House should so direct.

The Rev. Dr. ABERCROMBIE, of Northern New Jersey, offered the following resolution:—

*Resolved*, That the resolution authorizing the President of the House to appoint a committee to nominate a Board of Missions, be rescinded, in order that the Committee may be selected by ballot according to the Constitution of the Board of Missions.

Mr. PRESIDENT. I will remind the House that I called attention to this matter the other day, and said that I considered that the House, in taking their action, had decided to vote by ballot, but then suspended that vote, and that they probably had a right to do so.

The resolution was adopted.

A ballot was taken, and the President declared the following persons duly elected:—

The Rev. Dr. Lewin, of Maryland; the Rev. Dr. Schenck, of Long Island; the Rev. Dr. Brown, of Ohio; Mr. Welsh, of Pennsylvania; Mr. Stark, of Connecticut, and Mr. McWhorter, of Central New York.

The Rev. Mr. ALSOP, of Pittsburgh. I wish to move a resolution to be referred to the Committee on Canons, and which I will ask the Secretary to read.

The Secretary read as follows:—

*Whereas*, The resolution reported by the Committee on Canons, marked No. 19, printed as Resolution 1, page 164 of the Journal for 1874, having reference to the separation of services, is open to a difference of opinion so that in some Dioceses, it is held that the resolutions only sanctions the separation of the service in case the omitted service or services be used at some other time in the same day, therefore—

*Resolved*, That this resolution be referred to the Committee on Canons, with instructions to report whether any, and if any, what change of phraseology be necessary to make the meaning of the resolution on this point more explicit.

The resolution was so referred.

The Rev. Dr. AYRAULT, of Central New York. I have this resolution to offer:—

*Resolved*, That the House of Bishops be respectfully requested to set forth an office or form of service to be used in this Church on the Fourth day of July so long as that day shall continue to be observed as a legal holiday.

I ask that this resolution be put upon the Calendar, if the House has a right so to do.

The PRESIDENT. If no objection is made, it may go upon the Calendar.

There being none, it will be so placed.

Mr. JAMES PARKER, of New Jersey. I desire to offer the following:—

*Resolved*, That it be referred to the Committee on the Prayer Book, to consider and report on Monday next, at eleven, A. M., such alteration in the Prayer Book as will provide for a shortened order of Daily Morning and Evening Prayer, to be used on days other than Wednesdays, Christmas Day, Ash-Wednesday, Good Friday and Ascension Day, in lieu of the present order of Daily Morning and Evening Prayer, as in their judgment may be necessary; and that such report be made the order for that day.

I ask that this resolution be referred to the Committee on the Prayer Book.

The Rev. Dr. BEARDSLEY, of Connecticut. I think the Committee on the Prayer Book is not the Committee to which that resolution should be referred. It relates to a Canon, and should go to the Committee on Canons.

Mr. JAMES PARKER, of New Jersey. I do not offer it as a Canon, or as a proposed Canon, but it is an alteration in the Prayer Book, and it seems to me it would more properly go to the Committee on the Prayer Book.

It was so referred.

The Rev. Dr. PINCKNEY, of South Carolina. I beg leave to offer a Memorial with reference to the decease of the Rev. James H. Elliott, and to move its reference to the Committee on Memorials of Deceased Members.

It was so referred.

The PRESIDENT. The hour for considering the order specially appointed for Tuesday morning—the resolution presented by Mr. Welsh of Pennsylvania—has now arrived.

The resolution was again read.

Mr. WELSH, of Pennsylvania. I take occasion to say, Mr. President, that after these preambles and resolutions shall have been as fully discussed as the importance of the subject may seem to the House to demand, it is my intention to offer another resolution referring the whole subject to a Committee, that they may put it in the best shape to make it practical. The subject thus brought before the House is vital; and if action is not had here deliverance will come from some other quarter. I regret that I will be compelled to make any reference to the offer of that resolution. Such a resolution, having been introduced by a Layman, may suffer some disadvantage. Forty years, the very best part of the life of that Layman, has been given to see in what way *this Church*—not any other—can minister to the masses of our people who now are not reached by the Gospel. During twenty years of that time it was the privilege of that Layman to be the bosom friend of a man as wise, as warm hearted and as large minded as any man ever in our Church. I mean Bishop Alonzo Potter. He worked with that man night and day. Therefore, instead of that Layman's labors deserving any special credit, they rather deserve censure, in that he failed to do all that he might have done with the aid of such a Bishop. Eighteen years ago that Layman was selected by the General Convention to work with the Bishop of the Diocese of Pennsylvania, in seeking for some way in which a large class of our people that had been neglected so long could be most effectually reached, and spiritually benefitted. That Layman has, therefore, a large experience which he is in duty bound to offer to this House. He knows full well that few who have not entered into an investigation can realize the small proportion of Protestants whose lot is labor, who are successfully reached and ministered to by this, or indeed by any other Church. I can point out parishes where there have been five thousand boys in the Mission Department of the Sunday Schools, from the working classes, yet not one of them at maturity was in connection with the Church. The extent of this alienation is almost incredible. There is in the human heart, as we all know, a natural resistance to mere power, and also a self-respect disinclining them to go where they are not wanted. I am sorry to say that hitherto they have not been wanted in this Church.

The extent of their profanity is little known except by those who inquire specially into it. In the presence of the Clergy or of Christian Laymen they seldom curse and swear. And yet most of the boys in the Mission Department of our Sunday Schools, from ten years old and upwards, are habitually profane. I have taken special pains, when riding on omnibus or street cars, to get alongside the driver, and to ask what proportion of men who work with horses are habitually profane. I have asked them whether nine-tenths of such men were addicted to profanity. The answer, in almost every case, has been that ten-tenths would be a nearer proportion.

This rebellion against God, as indicated by profanity, seems to me to cut man off from the needful supply of Divine grace, and to leave him an easy prey to intemperance and other vices. Profanity almost invariably precedes intemperance, although it is thus aggravated. Profanity is indeed a fearful national sin that can only be eradicated by the possession of the spirit of our Lord and Saviour. I am deeply humbled at being

obliged to confess that the reverence instilled into youth by the Jewish Church so disinclines them to profanity, that the result of this training is infinitely more successful in inspiring reverence and morality than is now done by the teaching in the Christian Church. Jews are in almost every way more moral than the baptized Christians who are separated from the Church by their own fault or by ours.

It is believed that not over one-fifth of the men whose lot is labor are in living connection with any Church, and searching out the causes of this lamentable estrangement, I find that in nearly all churches the cultivated foster a caste spirit even in God's house; and those less favored in culture are made to feel it. This estranges all but the pauper class, and such being liberally supplied with money or clothing, increases the estrangement of the thoroughly independent class, which in number is ten or twenty times as great as the cringing pauper class that is willing to occupy seats that brand them as the poor. The spirit of the elder brother of the prodigal is manifested in most of the communicants in fashionable churches. Let Clergy of this Convention look over their lists of communicants. I fear that they will be amazed at the proportion that in conduct resemble that elder brother. When one brings a poor working man or woman to a pew in the Church they are usually made to feel that they are not wanted, at least this has been my experience, except with persons who are striving to win souls. People will not go where they are not wanted; they cannot be forced into such churches, and I cannot censure them. Churches built for the poor have not usually been permanently successful, because those to whom God has entrusted superior intelligence and culture, were unwilling to cast in their lot with them and to worship God and partake with them of the blessed Sacrament. Where pews are sold or rented, we have never been able to incorporate independent working people in any large numbers, but when they were sought and taught and trained in mothers' meetings and adult Bible classes, then cordially welcomed, they became most stable communicants. It is refreshing to witness the joy that beams on every face as some notoriously hardened man or woman is brought into Church. What a cordial greeting takes place at the close of the service!

We have all mourned deeply at the recent defections in high places; but none of them have given such pain as those where the savings of the widow and of the fatherless, deposited against the day of need, have been gambled away by those whom they trusted. There is in every heart a righteous indignation against the man who hazards the money of the poor for his personal gain or who has money entrusted to him for the helpless orphan and betrays his trust. I fear that the wrong done by those to whom God has entrusted talents of education, social position or money, is still greater when not used for the spiritual benefit of those who are evidently dependent upon their more favored brethren for Christian example, and influence. Let us take warning from the fate of Dives who allowed Lazarus to vie with the dogs in gathering the crumbs that fell from the table. So the story of the rich fool who desired his own ease and enjoyment is written to warn us of God's requirements. It is a solemn thought that thousands around us are corrupting their way, because the more favored in worldly wealth resemble Dives, or the rich fool, instead of using their powers in drawing the less-favored Christianward and Churchward. The final judgment does not seem to hang on what Church we belonged to, or what creed we repeated, but inasmuch as ye did it not to the least of the needy ones, ye did it not unto me. Have we been praying, or pretending to pray, for all sorts and conditions of men? Whenever we do pray that prayer in sincerity, it will incite us to take so deep an interest in their spiritual and temporal welfare that we will hear no more that labor is being arrayed against capital.

Labor was no doubt arrayed against capital personified in Zaccheus, but as soon as all hostility ceased he received the spirit of Christ and dedicated half of his income to the poor; placed the check on his extortionate spirit. When the rich manifest this spirit labor has never been arrayed against capital; indeed, it is impossible. When, through the Ministers of the Christian Church, we realize Christ's presence as fully as Zaccheus did, then, and not till then, will we be able to overcome our love of money, of ease and show. The true measure is not of tithing, but of Christian liberality. The recent movement in our own country has shown that railroad stocks and loans and all other securities that are dependent on labor will become ultimately worthless if the Christian Church cannot perform its office towards those whose lot is labor. It may be that God is taking that very means to awaken us to our peril, and thus to arouse this excessively conservative Church, which should be a power in this land. God grant that the Church may now be fully aroused and put on her beautiful garments. There has long been dissatisfaction about what the Church is doing, for it is teaching a very small fraction of the people. A reformation has been commenced by both extremes of Christians, and is working towards the centre. On the one hand,



those who have aesthetic taste and are musical, are trying to interest and benefit the people by a more attractive ritual.

The Jewish Church is mainly influential because it inspires its people with reverence. As those of our Church, who are moving in that direction, have done much, very much to produce a spirit of reverence in the Church. Collections once so secularizing, they try to spiritualize by making a reverent and prayerful offering to God. We may well be grateful to these reformers, although in many things we may differ from them. Churchmen of the other extreme are also moving by promoting what is called the revival spirit, and they have certainly quickened the interest of many in spiritual things.

The hitherto neglected class, when sought out in their homes, and made to realize that they are beloved brethren, can, it is found, be won to Christ and His Church by means that are approved of by every type of Christians. Experienced women of cultivation and intelligence have thus far proved themselves to be the Church's most efficient agents in evangelizing the homes of our laboring population. Such a woman is worth more to the Church than a gold-mine. She does not tell these people, when she finds them in poor clothing, jaded and draggled (because the man works eight hours a day, and some of these women often twenty-four hours in the day). She does not go to that sister and say to her, "come to the Church, for there is a pew down by the door and you must not mind being branded as a pauper by sitting in the pauper's pew." She first draws her with the cords of love to a mother's meeting held in some part of the Church to which women go on a week-night in their hoods and every day clothing. This is now being done extensively by devoted women who find it a means of grace to themselves as well as an inestimable benefit to their less favored sisters. Christianity thus becomes a living reality to women thus treated. Instead of begging clothing, soon save enough to get their own clothing and become frequenters of God's house. I know of hundreds of women, who, in the last seventeen years, have been thus rescued, and homes changed from misery and filth, to homes of neatness and thrift. These women are often so lifted up and ennobled, that when their husbands are on a spree and they are living on dry bread, they refuse money! Because they say, "The demon of intemperance has hold of my husband, and if he finds his family is provided for, we can do nothing with him. If he sees that we are starving, it awakens him and brings him to his senses, for he still loves me and his children." Such women become themselves helpers, for having passed through the fiery ordeal themselves, they can help their fellows when in like affliction. Men are also sought out in large numbers, and incorporated into Bible classes, where the membership ranges from 50 to 175, each class being taught by a lady. These are not paupers. Some are master mechanics, others are engineers from railroad and stationary engines—machinists, and as noble as a set of men as I have ever seen. Most of them have become stable, Christian men. Where Christ is illustrated in the persons and the lives of his followers scepticism and even infidelity fade away.

We met in one parish a thoroughly organized band of infidels, trained under a man by the name of Barker. Their infidelity entirely dissolved without a word of argument, by the living example of these Christian teachers, and now a large majority of them are stable, active, Christians. The women through whom, mainly, this work has been accomplished are intelligent and of good social position. The more intelligent they are and the better their social position, the more good they accomplish. The influence is in proportion to their self-sacrificing love. If they visit their people on a beautiful day they are thanked, but if they go on a stormy day like this the gratitude is still greater. If they go in a fearful storm it is often so great that an invitation to a mother's meeting or to a Bible class is irresistible. I do not mean for churches alone, but services where the educated welcome those whose lot is harder far; but the issues of the Christian heart never fails. It is through these Bible Classes, and Mothers' Meetings that a great work is being accomplished among a class of people that could not otherwise be reached. We find no difficulty in drawing these men and women through their classes to a church where they are cordially welcomed where the Gospel is freely preached. It has been demonstrated that whatever the Romish priest can do with his host and crucifix, can be still better done with churchly instrumentalities that are literally Scriptural. Plain people interpret God's word correctly by believing that a truly Christian spirit incites to winning souls, and that there is the Spiritual presence of Christ with such. "So, when one of these workers kneels down to pray with some burdened soul, the presence of Christ becomes so manifest that such prayers are found to be the most effective agencies, as has often been testified to in letters written from the ends of the earth by sailors who had the very words of that prayer so indelibly impressed upon mind and heart that his after life had been influenced by it.

The PRESIDENT. Mr. Thompson of Tennessee, has the floor.

Mr. THOMPSON, of Tennessee. These are resolutions abstract in their nature, but good enough, yet they are of just such a character as belongs to the Committee on the State of the Church, and I move to refer the resolutions to that body.

Mr. WELSH, of Pennsylvania. That question is debatable, is it not?

The PRESIDENT. I think not.

The Rev. Dr. VAN DEUSEN, of Central New York. I submit that the question is debatable.

The PRESIDENT. I would like to have the interpretation of the 12th Rule of Order. It says that "there shall be no debate upon a resolution which proposes to refer any matter to a committee." The resolution is now under consideration, and this motion of reference to a committee is not, in my judgment, debatable; but I should like to hear the opinion of the House.

The Rev. Dr. VAN DEUSEN, of Central New York. If the Chair will read the 12th rule of order he will find that when a resolution is under consideration there are several motions that may be made, one of which is, to lay the question on the table; another is to adjourn. These questions are not debatable. But there are other motions—to commit, to postpone indefinitely, or to postpone to a time—all of which are debatable. This question under consideration, being a motion to commit, is debatable.

The Rev. Mr. HILL, of California. I have an amendment to offer. The resolution is a very important one, and, I think, it will receive all due consideration if referred to a committee, and I therefore move you, sir, that it be referred to a Committee of five Clergymen and five Laymen, to be appointed by the Chair.

The PRESIDENT. The question now is on the amendment to the motion to refer the resolution to the Committee on the State of the Church, the amendment being, that it be referred to a Committee composed of five Clergymen and five Laymen, to be appointed by the Chair.

Mr. HAY, of Pittsburgh. I think it proper that the mover of this resolution be permitted to indicate the reference which he desires. It seems to me that on all such occasions courtesy requires that the mover should be permitted to indicate what direction shall be taken with regard to the resolution which he offers.

Mr. WELSH, of Pennsylvania. I think that those who desire to speak on this subject should have opportunity to do so, then, at the close of the discussion I will make just such a motion as was indicated by the gentleman from Pittsburgh, which is that the resolutions be referred to a committee of five Clergymen and five Laymen, to consider it and report to this House.

The Rev. Dr. DEKOVEN, of Wisconsin. I have only one remark to make, and that is this: No body could have listened to the remarks of the Lay Deputy from Pennsylvania without feeling profound sympathy, nor without being interested and instructed by what he said to us. It seems to me that the resolution ought not to be referred to any committee. I know no reason why any one who is going to say any thing upon the subject should not now say it, and then, why we should not pass it unanimously.

The PRESIDENT. The question is upon the amendment of the Deputy from California, to refer the resolution to a Committee of five Clergymen and five Laymen. Is the House prepared for the question?

Mr. WELSH, of Pennsylvania. Mr. Devereux has the floor, has he not?

The PRESIDENT. I understood him to have the floor on the original resolutions, but I did not hear his name mentioned as having the floor in connection with this motion.

Mr. DEVEREUX, of Ohio. If I may be permitted to make a remark, I will say that, without any desire to spread myself, my judgment is, that this General Convention does not fully appreciate the scope and importance of the subject-matter covered by the resolution offered by the Deputy from Pennsylvania. It is a want of Christ's Church, and this Convention has met for the purpose of forwarding that work.

Mr. ANDREWS, of Southern Ohio. I think it would be very desirable that we should have some discussion upon this matter before the committee proceeds to act. The subject is a new one, and, I think, a very important one; and I do not think that it has received the consideration and discussion it should receive. It has not received nearly so much discussion as other subjects have, which, in my judgment, are not nearly so vital. I hope that there may be a full and fair discussion of this topic.

The Rev. Mr. KNIGHT, of Connecticut. Is it in order, Mr. President, to move that the motion of reference be laid upon the table?

The PRESIDENT. It is in order.

The Rev. Mr. KNIGHT, of Connecticut. I move you, sir, that the original motion to refer the resolution to the Committee on the State of the Church, and the amendment to that motion, that it be a Committee of five Clergymen and Laymen, be laid upon the table.

The motion was agreed to.

The PRESIDENT. Mr. Devereux has the floor.

Mr. DEVEREUX, of Ohio. Mr. President and Deputies of the Convention, this subject is not one of theory. It is one of very literal fact. I do not propose to offer to you any remarks or any theory upon it. I propose to give you, at the instance of sundry members of the Convention, some personal experience and some personal knowledge on the subject covered by the resolution introduced by the Lay Deputy from Pennsylvania. On the night of my reaching Boston to attend this Convention, there were two gentlemen, entire strangers to me, and I do not know that I have seen them since, but evidently they were members of the Convention, speaking as friends who had met after a long separation, and one of them I recollect, in the conversation (bear in mind that they were Clergymen), said to the other, "Where were you on the Sunday when Pittsburgh was burning?" He asked the question simply as a matter, I suppose, of interest in his friend's safety. But to me the question was one of greater importance. I asked myself, as I had asked myself before, "Where was the Church of Christ on the day that Pittsburgh was burning, on the day that rapine and violence was abroad throughout the land?" It was the voice of God in my heart asking, "Where is your brother Abel?" And what does the Church respond? "I know not; I am not my brother's keeper." Compress it all in that sentence, and is not the Church of Christ the keeper of men? Let me illustrate: West of Pittsburgh, and a little north of it, upon the Lake shore, is a city of 150,000 inhabitants, with a suburban population, perhaps, of five or six or seven thousand more. The main trunk lines of railroad running through the country traverse it. It is well known as a prosperous commercial and manufacturing centre. Now, right here, gentlemen of the Convention, understand that the class of men that I am speaking of at this time is not the pauper element. It is not the vicious element. It is a vast assembly of men, scattered from the Atlantic to the Pacific, from the Lakes to the Gulf, numbering not less than one-half a million or more. The politicians will tell you they are voters. They are a class of men who, less than any others, have no opinion that is forced upon them by proscription. Much less is this true in regard to religious opinion. You will have to give a reason, and a very good reason, for whatever belief you are desirous to impress upon them. I am speaking of a class of men who are mighty in their passion, when they are aroused, and gentle when their hearts are touched. There is another element in this population, and a very dangerous element, there or elsewhere. There are at least 2,500 Bohemians, who have not been in the country more than four or five years, and who are perfectly indifferent to any interest of citizenship or society. They are generally vicious, and are altogether a dangerous portion of the community. They are a special set of mechanics—barrel makers for the oil works there. They have been, from time to time, fomenting disturbances, but they are men of quite another class from those of whom I am now speaking. Then there is out in the country another class still, of miners of coal, and they are a dangerous and unruly class, as witness the troubles in Pennsylvania to-day. Carrying along all these things that I have told you, look, on Monday morning, in this one city that I am speaking of, and see what the situation is there? What has been going on in the rapidly flying hours from Saturday night until Monday morning? A railway officer, responsible for two roads and for about 6,000 men upon them, went to his office. Of course, he knew much that had happened before he went there. But he heard on that Monday morning that on the public square of that city, the Saturday night before, there had been a meeting of so-called laboring men, though they were not so, in the higher sense. There had been some 2,500 or 3,000 men assembled there, and it had been deliberately proposed to go from there to Euclid avenue, and sack the city. All this was in a Christian land. The next morning came the news from the city of Pittsburgh. On Monday morning, the air was quivering with excitement, the whole city seemed to be paralyzed, and well it might be, for there were, in that city, only two hundred policemen, and there was no military there worth speaking of. Two lines of road, one of them the largest one there, were in the hands of what was called "strikers." Not a single wheel was moved, business was paralyzed, and apprehension sat upon the face of every man. When this railroad officer found out how things were, and how the men upon the other road were taking things into their own hands, he also learned that his own two roads, upon which his men yet stood firm, were being threatened by a mob, or a crowd, if you please, from the striking roads, and he learned that they were coming down there to force his men to quit work, and to enforce what they called "their rights." That was a supreme moment; it was a moment for action; if there ever was a moment when action was needed, it was then. It took but a short time to determine that, God helping him, that President would prevent the mass meeting which it was determined



by these men that they should hold on the square, 10,000 men, at least, would have been there, more or less excited; more or less drunk; more or less angry. What would have been 200 policemen against such a force as that? It was not a crowd of men who could be driven by clubs; many of them had been soldiers and were used to arms. Moreover, they were ignorant, and they believed they were right, and if a man believes he is right, he will sometimes sacrifice his life. I firmly believe that if force had been used at that time, a great amount of blood would have been shed, and Cleveland would have been in ashes. I draw no fancy picture.

What did this railway officer do? What was his plan? It was a very simple plan, it was the plan that St. Paul and the plan that St. Peter adopted. He went down, substantially alone, only one officer of the road going with him. As he approached the shops he saw the procession, and his own men being forced out two by two. It looked bad enough. Men from the other roads had determined that the men employed upon his roads should not work. They were gathered in the machine shop.

There were some 3,000 in number. The railroad officer stood up upon a planer. And what did he have? Simply the Gospel of Jesus Christ. He held up Christ to these men, and appealed to them as Christian men, urging the principles of the Gospel as his argument against their proceedings. I am sorry to say that, simple as this thing is, many will think it was something novel. The passions of the men were very strong, but he had not spoken long before sour faces grew brighter, and the evidence of passion died out. All went down, for Jesus had been appealed to. Jesus spoke to these men. They became silent, and when the matter was put to vote by the leader of the crowd, "Will you stand by the proposition of the President?" there was a loud shout of "Aye." When the question came whether any were opposed to the proposition of the President, there was the silence of the grave. Then this railroad officer said to these men, "Now that you know you are in the right way, I want you to swear to me an oath this day. Those men who will regard the law; who will not commit any acts of violence; who will protect every life and every piece of property in this city, as if it were his own, hold up your right hand;" and every man's hand went up. That was the wall that was drawn around that city; and I tell you no set of men could prevail against it. I shall not go into detail, although I want it to be understood generally that there was no miracle about this; it was partly the result of three years' labor. Three years ago it was said to a railroad officer, "This man must be discharged, because he is such a drunkard that he cannot be trusted with lives and property. He was a train despatcher, who moved trains by telegraph. Over and over again he had been tried and had failed, and so it was said 'discharge him.'" The discharged man came into the office of the railway officer, and he told a pitiful story as was his wont, wanting to be tried again. He was turned away rather shortly, the simple answer to him being,—"and the words have been recalled over and over again by that man: 'You are perfectly powerless to carry out any promise; you can do nothing except by the strength of God.'" The man went away, but there was a subsequent history to the matter. Dr. Goodrich, a Clergyman, came to the railway office one day and said to the officer, "I believe this man is converted," and went on to give a description of his conduct. "Well, doctor, this is a matter of business; I do not dare to trust him. He may be right, and he may also be wrong. He may be doing this thing selfishly. Go and watch him, and report to me after awhile." After some time had elapsed, the doctor came back, and said to the railway officer, "I believe this man is a Christian." "Very well, doctor, I cannot put him back where he was; he must begin at the bottom of the ladder." He did as he promised, and the man was saved.

Our Mission work in the West is probably as good as it is in the East. In some way or other, this Church ought to take hold of these men. It does not do it, however, in the way that it should. I have been reproached since I have been here because I have given encouragement to the Young Men's Christian Association. It was through their influence that this change had been brought about. I am here neither to praise nor to apologize for any institution. I am here because I am of the Church of Christ—of this Church; and I am speaking of the progress of the work of the Church, and of the need for Missionary effort existing in the West, and there seems to be something lacking in the efforts put forth by the Church in that direction. There is something wrong about this. Something lacking, there is something wrong about this if the key-note of the grand sermon preached at the opening of our Convention by that learned prelate—if the principle of that sermon be true, that—THE GOSPEL SERVES MOST THOSE WHO NEED MOST; and if it be true that these men need the Gospel, and do they not?—and if it seems that this Church does not reach them as it should do, then the question arises, "What is the work before us, and can we not reach them in some other way?"

This is the scope of this resolution. I am telling you of the field before us, for the West differs from the East, and the South from the North. They have difference of population and difference of interests. Who expected, in 1877, to learn that the Communists were in such force in the West? And yet there are over four hundred of these Communists in the city of Cleveland, and probably three thousand in the city of Cincinnati. Every one of these men will vote for their own interests in the election now taking place. (The time of the speaker having expired, it was on motion extended to another fifteen minutes.) I thank you, gentlemen, for the extension of time, but will detain you only for a very few minutes longer. If I have been earnest in what I have said, it is only because I have felt deeply. I certainly have not overstated the matter. In the last thirty years of uninterrupted changes, I have had not less than 50,000 working men to be responsible for. I think that I know something of their needs. I have always tried to deal with them in accordance with the spirit of the Gospel. I do not undertake to say that these men are all wrong. I do undertake to say that some of the men who rule them are very far from being right. But, however that may be, the point I am urging is this: the necessity for the work of the Church in counteracting infidelity and the atheistic theory among the working men in Ohio; and in influencing the Germans, among whom there is so large a preponderance of thinking and able men. Standing here on this historic ground, which was the cradle of our American liberty, and looking back into the past, we thank God for the advancement and for the achievements that this Church has made; and yet it has not been an uninterrupted line of glory and triumph. It is marked with blood, with trouble, with turmoil, with disaster. Still there has been a steady progress forward. We have seen the great ships coming from afar into the port of Boston. Safely as they come in and grand as they appear, they are, nevertheless, weather-beaten and storm-scarred. So it is with the Church. And so it is with all of us in going through the world. We must have our trouble. We learn experience from trouble, and we should learn experience from the past. We should not fail in our duty here, but give the key note for the next 100 years of this Church's existence, by recognizing, in some way, the great need of this Gospel teaching throughout the breadth of this land. Let the glad tidings be brought home to this great working population, that this Church has an interest in them, and that its doors are open to them. It seems to me that the motto of this State of Massachusetts is somewhat emblematical of our position to-day.

Although we are so near these past troubles that we may not correctly understand them, we may possibly exaggerate them, although I think we do not. This State has for its motto that, "By the sword we seek peace under liberty;" and so, by the sword of the spirit, under the peace of God, we seek for the gospel of righteousness. Let this Church uplift its arm. Let the sword of the spirit flash from the city of Boston to-day over all this broad land; and let it be understood that this gospel is for the healing of the nations.

A DEPUTY from Central Pennsylvania. I desire to say one word upon this interesting question which is now before the House. The motion of reference has been laid upon the table. The question therefore is presented upon the original resolution as introduced by the Deputy from Pennsylvania. If it had taken this course when the resolutions were read, I believe they would have passed without a dissenting voice. I think that they will now pass unanimously. This is a business question, and I think it ought to be acted upon in a business way. For myself, inasmuch as the resolutions embody the spirit of the Gospel, I would almost as soon expect any one to object to the use of family prayers as to object to the resolutions which have been presented. I do not rise to make a speech, but to bring the question directly before the House for its action. I am always pleased to listen to interesting speeches, but this is a matter of business, and I think there is such a unanimity in regard to the subject matter of the resolutions that we may as well have a vote upon them at once.

Mr. BLAIR, of Maryland. I was about to make the same observation as that made by the gentleman from Pennsylvania. This is a business meeting. We are not here to hear sermons nor to tell the Clergy as to what subjects they should direct their discourses. It seems to me that while this resolution accords with the feeling of this whole Convention, it is not a practicable proposition. If it is to be acted upon at all, it ought to go to some business committee to devise some mean or measure of giving efficiency to the sentiment embodied in the resolution, because it is only a sentiment. There is nothing practical in it. It is not a proposition of a practical matter, but only a glittering generality. We are here to discuss the measures and means necessary to carry out the great objects for which we have assembled, and to which I think we ought to respond. The subject broached in the speeches of the gentlemen, namely, the communion in the community, of which we are all so sensible, is a subject of itself calculated to attract the attention of this Convention. It has had the

attention of one of its leading Bishops, and we had in the sermon at the opening of this Convention, a much more practical mode of calling the attention of this Church to the subject than would be afforded by any resolution which we might pass. We ought, I think, to take the admonition of our learned Bishop. If we can devise any other means for securing the desired object (which, as everyone knows, is one of the wants of the nation), if we can devise some means for bringing this Church, with its great learning and piety and earnestness to act upon the subject, that is the thing to which we ought to direct our attention. How to do it, is the question. I think that some committee ought to take the subject into consideration, and, if it is the wisdom and sense of this body, some measure should be adopted by which the great body of piety and learning in this Church may be made to act upon the masses of our population. It has seemed to me that it is a fact recognized by this resolution and recognized in the sermon of the Bishop, that we have not yet brought ourselves sufficiently into that position. How it is to be done is a proper consideration in this state of the Church and of public affairs. It has occurred to me (and it has been thought of in the section of country in which I live) that if our people could come together more, if we could adopt a system which one branch of this Church which has separated from us has adopted—of meeting people in camps, where the learned, the high and the wealthy could be brought in contact with the lowly, we would make a great stride towards pushing forward the work of the Church.

It behooves us to inquire if we can be put into that relation and communion and intercourse that we should be if we adopted some measure of the kind suggested, as Methodists are doing so effectually. But this I do not press nor suggest. I do, however, make a new motion—to refer this subject to a Special Committee, to be appointed by the Chair, in order that such a committee may, in its wisdom, devise some means by which to carry out the spirit of this resolution.

The PRESIDENT. Mr. Blair's motion is to commit this to a Special Committee, to be appointed to devise modes for carrying out the purposes of the resolution. The debate must now proceed upon the question of committal.

Mr. WELSH, of Pennsylvania. Is that motion in order? I understood a similar motion to be tabled a few minutes since.

Mr. WHITTLE, of Georgia. The motion of Mr. Blair is only a repetition of the motion made by some other gentleman, that this should be referred to a Committee composed of five Clergymen and five Laymen. Upon that same motion the Church decided that the question was open for discussion. I submit, with a good deal of diffidence, that if the question is now open for debate, I would like to say a few words.

The PRESIDENT. The question is open for discussion, but the debate must proceed upon the point of reference.

A DEPUTY. Was not the former motion laid upon the table?

The PRESIDENT. A motion substantially like this was laid upon the table. I would suggest to Mr. Blair to move to take up that motion from the table.

Mr. BLAIR, of Maryland. I will make such a motion, or any other that will enable us to get at this question.

The motion was agreed to.

The PRESIDENT. The point now before the House is a passage of the resolution committing this subject to a Committee of five Clergymen and five Laymen, to report; and the Deputy from California, Dr. Beers, has the floor.

The Rev. Dr. BEERS, of California. The changes in the state of the question since I was fortunate enough to get the floor, have whirled me around so that I am in some confusion as to where I stand, and as to the points of the compass from which I should start. I am sorry that the motion has been taken from the table. I am sorry that we are not to come to a direct vote upon the question. I believe that the vote would have been unanimous. I see no reason why any Lay or Clerical Deputy on this floor should vote against the resolutions, which, if they do not contain any good, are certainly entirely harmless.

I believe that the Christianity of the Nineteenth Century (and by this I include everything of the Christian name) is responsible for the condition of things that to-day hang as a graver threat over our country, and over our hopes of the future, than anything that has come since the landing of the Pilgrims upon these shores. I do not know how far the Church is responsible. She is responsible, certainly, just to the extent of her power—just to the extent of her ability to have reached the masses of men, and to have unfolded to them, incarnation, a true and Divine image of brotherhood—a brotherhood that comes with love in its heart, and with outstretched hands; but which has been torn away from these masses, who have been deluded and carried away by the Brotherhood of Communism, which comes with a dagger in one hand, and a torch in the other, and with hatred in the heart, and is the sentiment of class against class. If we could get



before the masses of the people the true image of the Brotherhood of the Gospel, we should hear no more about the conflicts between labor and capital; we should hear no more of shot and shell as the only remedy that the politician and the financier can devise to quell disturbances among their fellow-men.

Mr. WHITTLE, of Georgia. I rise with a great deal of diffidence to say a few words upon this subject. While I have reflected very much upon the general question, I have not reflected upon what I am going to say. I agree most heartily with all that has been said. I agree most heartily that there is a necessity for doing something in reference to this question; but I come to it by an entirely different way of reasoning from any that I have heard in this discussion. Let us analyze, for a moment, the subject-matter before the House. Let us inquire and let us see what it is that has led to the introduction of the resolution offered by the gentleman from Pennsylvania. It is the fact that for several months past these outbreaks or strikes have taken place in various States of the Union, and it is that which has put this Convention into motion upon the subject, as I understand it. But what is the real question at issue? What is the foundation principle which we should put into action and which ought, not only now, but at all times, to give energy and force to this body? It is the simple command which we have from our Saviour: "Go and preach the Gospel to every creature." If we can do that, if we can organize some system to make our Church more effective, some system which shall enable us to reach all classes,—not only these workmen, but all other classes—then we shall simply be doing the work that we ought to be doing at all times. The people who were engaged in the recent disturbances were intelligent persons; many of them were educated persons; for these mechanics are almost as highly educated in the practical business of life as any men we have. I wish, however, to speak for a larger class, for a class much more helpless. I wish to speak for a class not combative or destructive, but who hold up their hands, and in their ignorance plead that something may be done to carry the Gospel to them. I refer to the four millions of negroes in the South; and I ask cannot this Church do something to help them as well as to help the mechanics? It is all right that, in reference to this matter, we should indulge in a few platitudes of feeling; but it is well for us that we give them distinct shape and form. We should put this resolution into the hands of a committee so that something may come from it, and so that we may not go home after having merely expressed our sentiments, and done nothing to carry out the spirit of the resolution. To my mind, the remedy is a most simple one.

I learn it from the actions of two bodies of Christian men. I learn it, first, from the Roman Catholics in their order of Priests; and next I learn it from the Methodist Church of the United States. Why is it that we cannot carry our Church to the people, and not expect the people to come to us? It seems to me as simple as that two and two make four, that if we will put our hearts and hands together, we can do much in this direction. The people of the South are not able, financially, to render much assistance in this direction. I do not propose to occupy the time much further, but I will simply state what I would do if I had the matter in my own charge. First, I would have a shortened service. I would have men go through the country and carry the Gospel to the humblest worker. I would have him go into his cabin and sit by him at his work. It is difficult to get the negroes to learn to read; so they must learn the service of the Church by rote. I would have them thus instructed. To carry on this work we want a lower class of men than we have in the Ministry. We want a class of less education—a class so little educated that they will not hope ever to raise above the class for which they labor, but will be content to live in that state and condition of life to which it has pleased God to call them. They must be content to preach, to labor for, and give their whole lives to the poor. If we can secure this class of men and enlist them heartily in the work, if we can organize a sub-class of Ministers to go among the negroes of the South, carrying with them a shorter form of service, they will be able to accomplish great good.

Mr. GRANGER, of Southern Ohio. I want to vote for this resolution, but we cannot get a direct vote on it in the present state of the question. I believe that there is a motion to refer it to the Committee on the State of the Church.

The PRESIDENT. The motion is to refer it to a special committee.

Mr. GRANGER, of Southern Ohio. There is an amendment referring it to a special committee. If the gentlemen who made those motions will temporarily withdraw them, we can add to the resolution another resolution providing for a Committee of five Clergymen and five Laymen, who shall report to this Convention, in the terms of the amendment of the Deputy from California, and then let us have a direct vote upon the series of resolutions, including this amendment, we will then be able to get a full expression of opinion upon the resolutions themselves.

The Rev. Dr. McKNIGHT, of Central New York. It has in my judgment been well said that no subject has been presented to this Convention more vital to the interests of our Church than the question suggested or presented by the Deputy from Pennsylvania. I regard it as an intensely practical question, and we need to consider how we shall treat such a question before the Church and before the country. I come from a quarter where there has been a vast deal of excitement in regard to this very question—in regard to railroad wages; and there are two or three points to which I desire very briefly to call the attention of this House. The gentleman from Pennsylvania has spoken of the vice of profanity. We all, of course, concede that to be a great vice and one of very frequent occurrence. But the vice of intemperance to which also he has alluded, embodies and includes almost every other vice. That is the monster vice of this land, and of almost every other land. The point which I especially desire to make, in view of this question, is this: it is a fact that at Hornellsville, where there was a great deal of excitement and anger concerning the destruction of property and of life, the danger passed over without any such serious results as were apprehended. It is also a fact that the men who were leagued together had, almost without exception, enrolled themselves as temperance men, and they all wore what is called the Murphy badge, which implied that they abstained entirely from intoxicating drinks. If you will look over the record of crime as it is presented in our daily papers, you will find that at least two-thirds of the crimes committed in the land are committed under the influence of intoxicating liquors. It is a fact, that men prepare themselves for great crimes by taking intoxicating liquor, and there can be no possibility of a doubt that if the men in Hornellsville had not taken the stand they did in respect to temperance, there would have been a great destruction of life and property. There is another suggestion which I wish to make. Very many of these railroad men are compelled to work upon the Lord's Day. What can we expect of men who are thus cut off from all religious privileges—from all the privileges of the Church? How can these men be reached when they are compelled to work seven days in the week? Whatever may be the means employed to induce them to come to Church, they would fail under such circumstances. What can we expect of these men thus situated? If they live like heathen can we expect that they will act otherwise than as heathen? Is there not a lesson to this country in these riots which we have had, that there has been a wanton desecration of the Sabbath on the part of these corporations? I do not say that works of necessity may not be done upon Sunday; but I do believe that there is a vast amount of Sunday desecration which is entirely unnecessary; and that thousands and tens of thousands of these men are, in that way, cut off from all religious privileges.

I have one other point to which I wish to refer, and that is a suggestion of the Deputy from Pennsylvania, who said that the Jewish Church was altogether superior, in some respects, to the Christian Church. What is the reason? It is owing to the religious training of the children. That, it seems to me, is the essential need of this Church. We must go back to first principles, and must organize ourselves into a training Church. The Jews obey literally the Commandment to talk of God's laws and Commandments by the way. Undoubtedly that superior training in the Jewish Church has its influence upon the masses. It is of vital importance that we devote ourselves to the training of the young.

Mr. CHURCHILL, of Kentucky. I have but a single remark to make. I believe, from what I have seen this morning, that this Convention is unanimously in favor of the proposition presented here by the Deputy from Pennsylvania. I do not think that a single gentleman in this House will object to it. Therefore, I make this proposition, in order to get the action of the House upon it at once. I propose that the House confirm or adopt the resolution proposed by the gentleman from Pennsylvania, and as soon as that action is taken I will call up the resolution offered by the Deputy from Maryland, and will then move that the whole question be referred to a select Committee of Ten, consisting of five Clergymen and five Laymen, to report to this Convention the proper action upon the resolution.

The Rev. Mr. HILL, of California. I wish the gentleman from Pennsylvania to understand that my motion to refer was not made with any view of preventing the direct action of the House upon the question presented by his resolution. I am in favor of his resolution all through. The subject is near my heart. I want to bring the matter before this House. If Mr. Welsh will accept my motion as an additional resolution, we can then vote for his resolution or vote for a reference.

The Rev. Dr. CRAIK, of Kentucky. As I understand it, the whole question is now before the House, but what I have to say I can say upon the motion of reference. In the first place, I do not think that a reference to a committee is at all necessary. The resolutions proposed here have a special purpose. They contain all that a committee can give us. They con-

tain a statement of the practical duty of this Church to the masses of the people whom this Church has never yet succeeded in reaching. The resolutions were intended to call forth the assembled wisdom of this Church; to elicit the experience of those who are assembled here to instruct those who have not had the same experience—in order that they may have their hearts warmed, as well as their minds informed in regard to the best mode of performing the duty which this Church owes to the people and to the country. The wisdom of that suggestion is apparent, as it seems to me, from the fact that it has drawn forth from the Deputy from Ohio—the President of a large railroad company—that which is more important for us to know than all the political and ecclesiastical questions that can be introduced in this Convention, or than all the Canons that we can pass. He has shown to us, and he has shown to the nation, through this body, that a God-fearing man, a true Christian soldier, is a better bulwark against fanaticism, against vicious and destructive tendencies in society, than all the laws, than all the police that we can organize. Seven years ago the work of evangelizing the employees on the railroad was begun. At the end of those seven years, when the country was convulsed with what promised to be the destruction of its secular interests, that evangelical work had resulted in producing a body of men who stood against the radicalism of communism and against the destructive tendencies of this same class of men, when not instructed and, brought to the knowledge and to the fear of God by Christian culture. These are facts that we need to know. These are facts which the presidents of railroads, and of banks need to understand. They should realize, if they are Christians, and act as Christian men, and not merely as communicants of a fashionable church, that, if they will carry their Christian principles where their Master carried them—to the people, to the laborer—their property will be safe. Then they will have monuments that cannot be destroyed, because the monuments will be in the hearts and in the consciences of the people over whom they exercise control. Is not this a practical question? Is it not a question for this Convention to entertain, (though no canon may come out of it), viz., the best means of accomplishing this result? It is a matter over which I have thought anxiously, during many years of labor in this Church.

I knew not how to reach these men. We can reach the paupers, and we can induce them to come to Church. But independent men—the laborers—the men who stand upon their character and upon their dignity—where are they? Are they in our Churches? Will they be found in our Churches under the present system? The free Church system, which it is claimed will accomplish this result, has been acknowledged by the distinguished gentleman from Pennsylvania to have been a failure. It seems to me, as I have looked with earnest care at all the efforts which have been made in that direction, that it has been a failure in every instance except where one or two rich men undertook to carry on the whole movement in a congregation or in a Church. Supposing, therefore—that we certainly will be true in this generation—that we must have a revenue produced by the rental of pews or of seats in a Church, I will venture a suggestion for the consideration of those who have this matter at heart. The suggestion is this: The Church must be supported by the wealth of the country, since mere pauper Churches have not been a success, and in the nature of the human mind, and especially of the American mind, cannot be a success.

How shall we meet the difficulty? I will venture to make a suggestion for the consideration of my brethren, Clerical and Lay. Let every church have one half of its pews rented at a price which will afford a sufficient revenue for its minister. Let the rich pay for these pews. Let all the rest of the pews be paid for, not free, but wherever Christian effort can find a man with a family who belongs to this laboring population, who can be constrained, by the love of Christ, to come and hear His Word, let them be assigned a sitting in the Church at a nominal price—say fifty cents per year, if you please. They would rather pay for the pew than be sitting in a free pew, while other people are sitting in the paid pews. Give them a seat and put the man's name upon it, and let him hold it for himself and for his family. Thus you will concentrate, you will condense your work. You may be successful in begetting a Christian feeling and in giving Christian knowledge to these persons. But unless they are enrolled in the body of the Church, and are made welcome there, and are encouraged in their attendance there, this feeling will pass away. You will lose them directly. Therefore, you must bring them into the congregation. In this way, and in this way alone, you can hold them. I do not propose this plan as something that I have tried. I only mention it as something that has occurred to me as a possible solution of a part of our difficulties. I throw it out to my brethren for their consideration. If it be worth anything let them make the effort. If it is worth nothing, of course they will dismiss it. The conclusion of the whole matter to which I come is, that the adoption of this resolution is all that we need, and that the resolution, being in-



tended to call forth the experience, the suggestions, the thoughts of the members of this Church—both Clergy and Laity—whose minds have been drawn to the consideration of the question, and who, by the attrition of mind on mind and heart on heart, may accomplish, in this Convention, something more than the amendment of a canon.

The Rev. Mr. HILL, of California. I desire to withdraw my motion for reference of this question, and to offer this as an additional resolution; and if Mr. Welsh will accept it, then we can all act together.

The PRESIDENT. I would remind Mr. Hill that his motion of reference was an amendment to another motion. Hence this cannot be added to Mr. Welsh's resolution.

Mr. MONTGOMERY, of Western New York. Was not that motion laid upon the table, together with the amendment?

The PRESIDENT. They were laid upon the table, but both were taken up again.

The Rev. Mr. HILL, of California. Can I not, with the consent of the House, withdraw my motion?

The PRESIDENT. Certainly.

The Rev. Mr. HILL, of California. Then I will do so.

The PRESIDENT. Mr. Hill's motion is withdrawn. The motion to lay upon the table included the amendment to the original motion, and I understood both the amendment and the original motion to be laid upon the table.

Mr. MONTGOMERY. I now move to lay upon the table the motion referring this to a Committee. The motion was agreed to.

The Rev. Mr. HILL, of California. I will now offer this additional resolution which, if Mr. Welsh will accept, will bring the whole subject before the House:—

*Resolved*, That these resolutions be referred to a Committee consisting of five Clergymen and five Laymen to devise some means to carry the said resolutions into effect.

The PRESIDENT. The main question is now open for discussion.

The Rev. Dr. HITCHCOCK, of Pittsburgh. There seems to me to be but one opinion among us as to the importance of this subject. I would therefore simply suggest, as a method of reaching the conclusion, that this Convention solemnly renew and ratify its belief in the Sermon on the Mount, and at once vote on the question.

The PRESIDENT. The vote will now be taken on the resolution of Mr. Welsh. If there be no call for a division the resolution of Mr. Welsh may be passed, and then that of Mr. Hill, of California may be passed. Otherwise the vote will be on the resolution without division.

Mr. SHEFFEY, of Virginia. Then the resolution which Mr. Hill has now offered stands as the conclusion of a series of resolutions, and winds up the series by a resolution that they all be referred to a special committee. Of course this is substantially the same thing as the motion to refer. You can gain nothing by passing this resolution in this way, because the last resolution contemplates that before the action of the House the preceding resolutions shall go to the committee.

The PRESIDENT. I think it would be well for Mr. Hill to withdraw his motion until the resolution be adopted.

The Rev. Mr. HILL, of California. I will do so.

Mr. MONTGOMERY, of Western New York. I move that the resolution be put in this form: Let there be at the end of the resolution, "*Resolved*, That a Committee, consisting of five Clergymen and five Laymen, be appointed to report to this Convention some practical measures to carry into effect the above resolutions." There is no reference about that. It is simply a direction to a Committee to report practical measures. We thus carry out the wishes of the gentleman.

The PRESIDENT. Mr. Hill withdraws the resolution, and the question now is upon the preamble and resolution as presented by Mr. Welsh.

The said resolution was then adopted.

The Rev. Mr. HILL, of California. Now I will offer my resolution: That this committee devise some practical plan for carrying out the resolution.

The PRESIDENT. It is moved by Mr. Hill that the resolution just passed be referred to a Committee of five Clergymen and five Laymen, to devise some measures for carrying them into effect.

The resolution was adopted.

The PRESIDENT. The order of the day will be suspended for a moment, in order that the Committee on Canons may present a report.

The Rev. Dr. WATSON, of North Carolina. I present the following report.

#### REPORT NO. 5.

The Committee on Canons, to whom was referred a proposed amendment to Sect. 2 of Canon 8, Title I., p. 42, respectfully report that they recommend the adoption of the following resolution:

*Resolved*, The House of Bishops concurring, that Sect. 2 of Canon 8 of Title I. is hereby amended so as to read as follows:

Sect. 2. 1. A candidate for Priesthood shall not be ordained to that office within three years from his admission as such candidate.

2. A candidate for Priesthood shall not be ordained within one year from his reception of Deacon's Orders, except by the advice and consent of three-fourths of all

the members of the Standing Committee of the Diocese, at a meeting duly convened.

By order of the Committee,  
(Signed) ALFRED A. WATSON, Chairman.

The Rev. Dr. WATSON, of North Carolina. I will briefly state the object of this amendment to be to carry out what was supposed to be the original intention of the law as it stands on the 42d page of the Digest. It now reads:—"A candidate for Priesthood shall not be ordained within three years from his admission, nor in any case within one year from his reception of Deacon's orders, except by the advice and consent of three-fourths of all the members of the Standing Committee of the Diocese at a meeting duly convened." The difficulty has been that this last clause has been made to apply to the last part of the sentence. It is held by some to be so applicable, and, therefore, that a candidate may be ordained within less than three years with the advice and consent of all the Standing Committee. It results from this that a man might be admitted a Deacon within six months, and there is no limitation whatever put upon his admission to the Priesthood. He may be admitted within one day or two days thereafter. The object of the amendment was to prevent that and to require that he shall serve, before his admission to the Priesthood, three years as a candidate.

The PRESIDENT. The report of the Committee on Canons will go upon the Calendar.

The PRESIDENT. "The Secretary will read the resolution which stands as the order of the day."

#### THE SECRETARY.—

*Resolved*, That this House ratify the proposed amendments to the Constitution, found upon page 576, in the following words, "the General Convention may, upon the application of the Bishop and Convention of an organized Diocese, setting forth that the territory of the Diocese is too large for due Episcopal supervision by the Bishop of such Diocese, set off a portion of such Diocesan territory which shall thereupon be placed within or constitute a Missiary Jurisdiction as the House of Bishops may determine."

The PRESIDENT. The question is upon the passage of this resolution. The Rev. Dr. Goodwin had the floor when the debate was broken in upon by the adjournment.

The Rev. Dr. GOODWIN, of Pennsylvania. I did not give my close attention to the reading, for I thought that it was the resolution just brought in by the Committee on Canons. I believe, however, that I remember what the resolution was, and I wish to ask the President whether this is the question before the House?

The PRESIDENT. My impression is that we have made no amendments, but that the question is simply upon the passage of the resolution. I will stand corrected if any one remembers more accurately. Before the Deputy proceeds I will say that I have put Mr. Nash of New York on the Committee on the General Theological Seminary in place of Mr. Livingston, who, it is understood, will not be in attendance.

The Rev. Dr. GOODWIN, of Pennsylvania. I will preface what I have to say by reading a resolution which I desire to propose whenever it may be in order:—

*Resolved*, That the resolution before the House be recommended to the Committee on Amendments to the Constitution, with instructions to inquire whether any change in the Constitution is necessary to enable the Convention to act in the premises; and if, in their judgment, such change be necessary, then, to report such form of amendments to the Constitution as will meet the exigencies of the case.

I feel, in rising at the present time to talk upon this question, that I stand very much at a disadvantage. The House has been occupied with a very interesting subject, and is now called upon to turn its attention to what may seem to be, comparatively, a very dry one. Besides, I follow in the discussion after the eloquent speech which was made on this subject by the Rev. Deputy from Wisconsin, last Saturday, and at so great a distance from him and his speech that it is to be feared a speech of that character has already prepossessed the House; and that it has been only maturing their minds, more and more, in the same direction. Whereas, if it could have been considered on the spot, counter-considerations might have been received with more favor. I must, however, take the question as it stands. I must say that the spirit of this discussion, so far as it has proceeded upon this proposed amendment to the Constitution, has been most admirable and gratifying. I feel, as my Reverend friend from Wisconsin expressed himself, that the House is ready candidly to consider the whole subject, and to take into fair consideration whatever suggestions may be made from whatever quarter—desiring, and simply desiring, that what is best and right shall be done.

I now propose to continue, not with any oratorical or eloquent discourse, for I purpose not to attempt an oration, but to make simply a business speech. Objections to the resolution have been made by several members of the Convention, and have been answered, so far as I have understood, by alleging that they were technical objections. One Reverend Deputy has characterized the case as one in which you have a merely technical ob-

jection of an obstruction in the Constitution. It seems to me that this opens the whole case of technical objections here: an obstruction in the Constitution. Something against this movement in the Constitution would be simply a technical objection. Technical objections in Constitutional legislation, I take it, are no trifles. We are not only to seek to do a good thing, but we are to see to it that we do it in the right way. More especially is this true when we put our hand upon the Constitution. We are not to thrust upon it any crude legislation—crude either in form or in expression. It is essential that technicalities should be considered; and a technical objection to a proposed article of the Constitution, if real, may, in many cases, be fatal. But what, Mr. President, are called technical objections here? They made such an objection as this: that here it is left to a Diocese and its Bishop to determine how large a territory is too large for due Episcopal supervision; that they are to determine what is due Episcopal supervision; that they are to determine whether the territory is too large for it; and their determination, I take it, is conclusive, for if they made that representation, then the Convention is to proceed. That is said to be only a technical objection. Another objection is, that the part to be set off from a Diocese is left without any voice in the matter. That has been felt by some to be, in some degree, a real objection; yet it is true, as one of the technical objections, for the great end must be reached, and it can be reached, because we may consider that these parties in the portion of the Diocese to be set off have really been heard, because they constituted a part of it, and had a representative in the Diocesan Convention.

If that fairly represents the case, I think the gentlemen can judge whether it is fairly a question of right and wrong abstractly, or is a mere question of wishes. The essential point here is the wish, the desire of these parties. It does not follow at all that because they were in the Diocesan Convention, and perchance, and in all probability, in a very small minority, that therefore their wishes were duly considered.

An objection has been made to the point that the Convention is left to draw the line of demarcation in dividing the Diocese; that it has been left entirely with the General Convention to do this. These are called technical objections. If this is not going into the root or merits of the case, where a particular amendment to the Constitution is brought here, and these objections are made to it—if these objections do not concern the merits of the case, what shall be said? A great deal is said, and the merits of the case are very differently interpreted. The advocates of the passage of the resolution set against these so-called technical objections, merely the answer that they are technical and trivial. This is their argument. These are, as the Deputy from Maryland a little while ago said, glittering generalities. But the reason of such objections is said to be going into the merits of the case. Glittering generalities? About what? That these proposed amendments to the Constitution must be passed; that we want more and more Bishops; we want an enlargement of the Episcopacy. This touches a chord. It carries great force. It has great weight. It leads to the enlargement of the Episcopacy. Therefore, this amendment to the Constitution must be adopted. I have heard what has been said upon the subject of congregationalism. We have been a congregational Church all our days. But we do not want to be congregational. Here is another chord that is touched—we do not want to be congregational; so let it be understood that the way of escape from this gulf of congregationalism into which this Church has been sinking, is to adopt this amendment to the Constitution; of course it is a grand thing. But now I must ask the patience of the Convention, inasmuch as the ideas that tended to move the Convention are brought to bear upon this practical subject in the way in which they have been—I say that I must ask the patience of the Convention to look them in the face and to consider how far they are pertinent, and how far we should admit them to determine our minds upon these practical Constitutional subjects.

The PRESIDENT. Your fifteen minutes have passed, and it is now time for the recess.

The Rev. Dr. ADAMS, of Wisconsin. I move that we extend the time, so that the distinguished gentleman, when we meet again, shall have the floor.

The Rev. Dr. GOODWIN, of Pennsylvania. I should be very much obliged to the House for the courtesy, but I believe that I have a right to claim the floor, inasmuch as I was already on the floor for this subject before the change was made in the rules of order.

The PRESIDENT. I would suggest to the Deputy from Pennsylvania that it is a great deal better to take by courtesy than by right.

The motion of the Rev. Dr. Adams, extending the time, was agreed to.

The Convention then took a recess until half-past two o'clock.

#### AFTERNOON SESSION.

The Convention assembled at 2.30 p.m.

The Rev. Mr. LANGFORD, of New Jersey. I



hold in my hand a paper in respect to a memorial to the Rev. Dr. Samuel Adams Clark, a member of our last Convention, and of the Diocese of New Jersey. I move its reference to the Committee on Memorials on Deceased Members. The memorial was so referred.

The Rev. Dr. HILL, of New Jersey. I have a motion of reference.

*Resolved*, That it be referred to the Committee on Foreign and Domestic Missions, to consider and report some plan and recommendation to this House whereby the General Convention may be a constituent part of the Board of Missions, and whereby the business of the Board of Missions shall form a part of the business of the General Convention.

I move its reference to the Committee on Foreign and Domestic Missions.

The resolution was so referred.

The PRESIDENT. I will appoint as the committee upon Mr. Welsh's resolution and on that subject the following: Rev. Dr. Craik of Kentucky, Rev. Dr. Knickerbacker of Minnesota, Rev. Dr. Porter of South Carolina, Rev. Dr. Seymour of New York, Rev. Dr. Parker of New Jersey, Mr. Welsh of Pennsylvania, Mr. Blair of Maryland, Mr. Johnson of Connecticut, Mr. Devereux of Ohio, Mr. Whittle of Georgia.

The question is on the passage of the resolution referring to the amendment to the Constitution respecting the setting off of a portion of a Diocese as Missionary Jurisdiction.

The Rev. Dr. Goodwin has the floor.

The Rev. Dr. GOODWIN, of Pennsylvania. I was saying that the discussion had taken a wide range; that it involved the whole idea of Church growth, the salvation of mankind, and Apostolic Constitution. In the first place, I was proposing not merely to say that these are magnificent ideas and glittering generalities, and leave it as my say-so, in answer to the suggestions which have been advanced, but I proposed, Mr. President, and I said it would tax the patience of the Convention, to answer these arguments so far as they are arguments. If rhetoric is brought here and eloquence too, to be substituted for argument, it is fair that we should take time to reduce the question to its argumentative form and find out its argumentative force before we proceed to act in this case.

Now let us look at Apostolic usage. We are to return to Apostolic usage, say some, and therefore we are to pass this amendment. That is to say, how did the Apostles plant the Church of Christ? They were sent forth first to found the Church, to constitute the Church, to lay its foundation; and it is proposed that we should follow that example. Are not our Bishops Apostles? Are they not to be sent forth as the Apostles were sent forth? Now in regard to this matter let us look at the number of the Apostles. How many Apostles were sent forth? Eleven or twelve, if you will. We are told that the great business is to enlarge the Episcopacy in order to come up to the Apostolic body. How is that? Eleven or twelve Apostles were sent forth by our Lord into a whole world lying in wickedness; into a world whose territory was about as extensive then as it is now. I say this because I wish it to be understood that the territory to which these eleven or twelve men were sent forth to minister, and wherein they were to found the Church, was very nearly as large as the territory of the whole world in our day, although not so much was known. Now have we not more than eleven or twelve Bishops in this Church? How many more than eleven or twelve Bishops has the Church to-day, and is it returning to Apostolic usage to reduce our number to eleven or twelve? So much as regards the number.

Now, Mr. President, I have to call attention to the form of argument which was used on this head. In the course of the debate the Reverend Deputy from Virginia made a speech to the Convention in which he presented, according to my comprehension, many very important considerations for the thoughts of this Convention—considerations of right, expediency and propriety, and the only answer, so far as I remember, that that whole presentation of the matter by the Reverend Deputy from Virginia received from the reverend gentleman who answered him, was, that on the whole, it seemed to him that the whole substance of the speech was that the fewer Bishops we had the better. Now let me say to my dear friend (for I have the greatest respect, and even affectionate respect for him, considering the time of our acquaintance; so that I am ready to say my dear friend), the Deputy from Wisconsin, is it entirely fair to present the arguments of the Reverend Deputy from Virginia on this floor in that light? I do not suppose any one can say, or that any member of this Convention believes or holds any such doctrine as that, or would express any such view as that. Would it not be as fair for me to retort that the substance of the argumentation on the other side is that the whole business of the Church of Christ is to be a machine for making Bishops? Suppose I was to say that that was the substance of the argument which they made. It would be unfair. No man believes that. Now, it may be that we do differ in degree upon matters of this kind, but we do not differ in principle in this way. Some of us think that there would not be too many Bishops in the Church if there were five hundred consecrated to-day, and others say that the

fewer we have the better. This is a matter of opinion and judgment. There may be some difference in opinion when the particular case comes up whether it be desirable to add to the House of Bishops in each particular case, or to create a Missionary Jurisdiction, and some of us may be less inclined to increase the Episcopate in that particular case, and others may be more inclined to do so. I take that to be about the state of facts. But I submit that it is not returning to Apostolic usage to have a very great enlargement of the Episcopate.

Moreover, suppose somebody desired to alter the constitution of Christ's Church, after he had appointed and sent forth his eleven or twelve apostles. Suppose some one should have ventured to suggest that they were sent forth to a whole world lying in wickedness, and that if twelve apostles could do so much as that, how much more would twelve times twelve do? That would have been the suggestion of an enlargement of the Episcopate. There is a medium in these things. It might be said eleven or twelve would do to begin with, but that as exigencies should arise, and the Church should grow, there would be more. Certainly, Mr. President, as exigencies arise, and as the Church grows. The territory was there at the beginning. Now what is the change that takes place? We have got the Church established somewhere. Men have been converted, congregations have been gathered, flocks are to be ministered unto.

Now there is the exigency. Now comes the time for the Apostles to appoint the Bishops, as I understand they did. I understand that before the death of the Apostles the Episcopal form of government was established throughout the whole extent of the Church substantially. They did appoint Bishops in the Church as exigencies required and as the Church grew. They did not begin with them. They did not appoint twelve times twelve Bishops at once to go into all this territory. They did not appoint Bishops without flocks. I understand that to be the writing of ecclesiastical history, that Bishops were appointed to feed the flocks, and preside over the government of the Churches, and there were a great many of them. I should be glad to see more among us as they may be required, and provided for as well as provided. There was no need of provision in that time.

There was no question of money. There might have been twelve times twelve appointed, so far as money was concerned. I do not mean to say by this that I am against the enlargement of the Episcopate. God forbid. I am in favor of it. I say there is a limit to these things. It is not to be urged that everybody who opposes this amendment shall be understood to be opposed to an enlargement of the Episcopacy. It does not follow.

Another thing. Who were these Bishops, if not Apostles? Where were their Dioceses? What were their jurisdictions? I understand that, with perhaps one exception, they were Bishops at large—Bishops in common. Each one had the whole world before him. We have Diocesan Bishops; we have Missionary jurisdictions and territorial boundaries. I do not understand that there was any such thing as territorial boundaries, Dioceses, or Missionary Jurisdictions among the Apostles. Even in the case that I referred to, with a "perhaps"—the case of the Bishopric of Jerusalem, where James, the brother of our Lord, was established, (it is doubtful whether he was one of the Apostles), it still remains a question, whether his jurisdiction was confined to Jerusalem, and whether he did not intrude on the jurisdiction of other Apostles or the territories in which those other Apostles were working. He certainly exercised a great influence even so far as Antioch, for when Peter went to Antioch, he began by eating with the Gentiles, but when James came down, he dissembled himself and refused to eat with them. This would seem to show that the influence and power of James were felt in Antioch. This is not all, for the Apostle James has written an epistle to the Twelve Tribes of the Dispersion in all parts of the world, and that pastoral epistle of this Apostle we have on record. I say, then, that they were Bishops at large, with only, perhaps, an exception. They began to draw territorial lines afterwards. For example, one is sent to the whole Island of Crete for his Bishopric. Another is sent to Ephesus, and that is his Bishopric. These were Bishops, and they were a kind of Bishop by restraint—or Diocesan Bishop. So that the apostolic usage ceases to be a precedent, and the apostolic institution comes in, and, therefore, we have Diocesan Bishops, with definite boundaries and territories, and as many as you please or want—one in every city, it may be. So that the manner in which the Apostles went forth to preach the Gospel does not apply to this House. We do not follow in very many respects—and in fact, very few respects—Apostolic usage in the forms of government of the Church. If it be required, in order to follow Apostolic usage, that we should have but eleven or twelve Bishops, I trust that the Church will not return to Apostolic usage. Mr. President, there are some things in Apostolic usage which I think we may fairly hold that we are not bound to observe, and to which it is not best for us to return.

Again, do we hear of anything in the times of the Apostles in regard to division of dioceses? I want

an Apostolic precedent, Mr. President, of a territory of one Bishop being appointed or set off for the Diocese of another Bishop. Then I shall have a precedent which will look something like an Apostolic Church. Let us have the case of a Diocese that was founded by the Apostles, of which a portion, and an outlying portion, was set off, and another Bishop appointed to preside over it. What would have been the position that Paul would have taken, I wonder, if a portion of his immense jurisdiction had been taken away because he could not give it due Episcopal supervision? He wanted to go to Rome, and to go to Spain. He may have gone even to the far West. He did not believe that his jurisdiction was too large. And so, Mr. President, I do not think that we shall find any Apostolic usage, any precedent for the division of Dioceses, that is called for by this amendment. Now, Mr. President, let it be understood that I am simply answering the remark which was made here, and which has had some force upon the members of this Convention, because it is predicated upon the idea of Apostolic usage. I say that Apostolic usage is not enough, unless you show that it applies definitely.

Again, it seems that the Church must be saved from congregationalism. This is a grand bug-bear. I say that I think it is a grand bug-bear. I do not mean to characterize the statement or the remark that the Reverend Deputy brings here, as a bug-bear. It is respectable, as coming from such a source—highly respectable—and to be respected. But I speak of the idea which is not by any means new. I see it in the newspapers from time to time, and I hear it from other sources. Now, it is said that the Church was founded in congregationalism—that the very principle upon which it started was a congregational principle, and has been carried along until now, and that it must be got rid of. I believe that is the idea. Now, Mr. President, if congregationalism means that the parishes and congregations of this Church of ours should be allowed to elect Deputies to represent them in the Conventions of the Dioceses, so that the body of the Clergy and Laity shall be represented in Diocesan Convention—if that is congregationalism, then I hope that our good old Church will continue congregational. Call it congregational if you will, stigmatize it if you will, but if this is congregationalism, so let it be. Moreover, if the Convention of several Dioceses should send to its General Convention deputations of Clergymen and Laymen to represent the body of the Church in these Dioceses, representing indirectly the congregations and parishes of these Dioceses in the General Convention; if this is congregationalism, then, all I have to say is, I hope the good old Church will continue congregational. It seems to me, Mr. President, that this is more in harmony with Apostolic usage than anything else; that is to say, here is the power of legislation. It does not come down from the Bishops, it comes up from the people—from the body of the Church into this House. This is supposed to be, I take it, congregationalism. Here is the fundamental idea. I say it is more in accordance with Apostolic usage than any other usage of our Church, for, if you remember the Council at Jerusalem you remember that they were Apostles and Elders and Brethren. I like that sort of thing. It goes straight home. According to Apostolic usage this is the Council of our Church, and it has its precedent at Jerusalem.

It is the Council of the Church of Jesus Christ in this whole land. I want to say, however, here, that just a little while ago we had to leave the times of the Apostle and come down to times subsequent, in order to get the idea of a Bishopric as a ministering agency of the Church. So here it is remarkable that we have to leave the times of the Apostles to get away from congregationalism, and take the councils of the Church a few centuries later, even the councils of the undivided Church—which were spoken of with such respect that we are told we have no right to depart from them, or to violate any Canonical action or regulation whatsoever. All these councils of the undivided Church have been constituted upon the Apostolic model. Were there any but Bishops who had voices in those Councils? Now we have the idea of the Apostolic model of the Church. And yet another. These Councils are supreme. Mr. President, how are Bishops among us appointed? How do they receive their office? They are elected by the people. When a Missionary Bishop is sent forth he is elected by the representatives of the body of the Church, Clergy and Laity. Our Bishops are elected. Our Lord Jesus Christ didn't wait for the election of His Apostles by any persons whatsoever. He chose them and sent them forth Himself. Now, when we wish to send forth Bishops, they are elected and are chosen by the body of the Church. That is not following Apostolic usage, but a later usage; but I trust it will be held to be a good usage, nevertheless, if it is congregationalism, and I hope our old Church will continue congregational. In connection with this, we heard on this floor a statement that the preaching of the Gospel by the Bishop has more weight, authority and effect than the preaching of the Gospel by a mere presbyter, and when that was questioned by a member on the floor, I understood the answer to be, that in questioning, he overlooked the



special grace of the Episcopacy. I want to know what is this special Grace of the Episcopacy? I said, at the beginning, that I should ask a patient consideration of the House, for I am to answer these arguments, as far as they are arguments, to the best of my ability, and therefore I ask that the House will hear me patiently.

The PRESIDENT. I must remind the gentleman that he has already spoken twenty minutes. There has been no interruption, but I must call his attention to the fact that it is the desire of the House that its business should be proceeded with as rapidly as possible.

The Rev. Dr. GOODWIN. I shall not occupy the attention of the House much longer, but I should like to finish the few remarks I have to make.

Now, as to this special grace of the Episcopacy, I think the gentleman who doubted on that subject was right. I think that our Church will confirm that view herself. The Priest is ordained, Mr. President, and when the Episcopal hands are laid upon him there are, or may be the words that are spoken: "Receive the Holy Ghost, and office and work of a Priest in the Church of God, and be thou a faithful dispenser of God's word and of the Holy Sacraments." That is a Presbyterian's mission; that is the gift that a Presbyterian receives. When we come to the consecration of a Bishop we find no such thing put in there. The Bishop remains a Priest, and as a Priest he has this gift, but as a Bishop it is for other purposes. I have no doubt he receives the gift of God for the purpose of governing and guiding the Church, but I think it is in perfect harmony with the mind of the Church to say that there is no such thing as a special Episcopal gift of preaching. I know, nevertheless, that it may be very true that the preaching of a Bishop may have great effect and will be listened to with greater attention than the preaching of the same man would be as a Presbyterian; but then, Mr. President, it is not because of any invisible and mysterious power or spiritual gift that he has more than a Presbyterian, but is for very different reasons. We know enough of human nature to be sure that there is always a great respect paid to high titles and high offices. A simple speech by the President of the United States would be considered of much greater moment, than the same speech uttered by simple Rutherford B. Hayes. It is not because there is any special grace in it. I think, Mr. President, I may be allowed, in this connection, to say that we are, or may be, in danger of going a little too far in our claims about the Holy Ghost. I heard it said yesterday evening that we might trust the House of Bishops, as they were guided by the Spirit of God. I believe that the Spirit of God is just as much in this House as it is in the House of Bishops. I would emphasize that assertion.

Mr. President, I know of no reason to suppose or believe that the House of Bishops is guided by the spirit of God any more than this House is. I know of no promise made to one House rather than the other. I know of no promise to any Council of the Church in any special form. In our prayers we ask that the Lord Jesus Christ will be present in the Councils of the Church as He was in the Councils of the Apostles, and rightly. Why? Because He has promised to be with His Church to the end of the world. But the promise is to the whole Church, and that very promise the Church appeals to. The promise is not that His spirit will be with the Church on any particular occasion, but that promise is appealed to by the Church at every assembling of the congregation at morning and evening prayer. In the words of Saint Chrysostom, "Wherever two or three are gathered together, there He has promised to be with them." These are the promises on which we can rest. Now, when we come to legislation, we put a great deal of trust in the House of Bishops and in this body, because we believe in the presence and the inspiration of the Holy Ghost. I think it is very doubtful whether we always have the inspiration of the Holy Ghost. We pray for it, and if we pray for it a right we shall surely have it. But it does not follow, certainly, that we always do have it. We have the promise, but its fulfillment does not follow our prayer, except upon conditions. I think there is much greater danger in thus assuming or claiming the inspiration of the Holy Ghost in our acts and deliberations as a Convention, than in many another source of error. There is danger of claiming this too often, for, according to the History of the Church, even General Councils may err, and have erred. Why? Because we have not all the Spirit of God, and it is that a majority is destitute of the spirit of God. It is not well for us to make such a claim. I think we are apt to make ourselves too free, sometimes, with the blessed spirit of God.

I pass on now to another consideration which has been put forward as an argument, and that is the great results that are promised from the early establishment of the Episcopacy in new territory. We are told that if an Episcopacy had been planted early in the State of Ohio, and that tier of States, the Church there would have been a mighty power in the land instead of the weak one that she now is. We are told that in twenty-five years we shall have great results in these Missionary Episcopates or Juris-

dictions that are proposed to be established. God grant it may be so. I do not mean to say one word that implies that I do not wish it to be so. But I do not think it is well to take all these great magnificent ideas and put them before us as if they are really to come to pass. We had better look the facts straight in the face. Is it a fact that these Missionary Dioceses are progressing at such an enormous rate? There is no doubt that the Church should send forth her laborers into this field, and should encourage and sustain them, but the idea that we are to get control of the whole of that country in 25 years, we must not count on. I understand, Mr. President, from a member of this House who has lately travelled in a certain section of the country where one of the most prosperous of these Missionary Jurisdictions is established, that the Methodists and Presbyterians each are far in advance of our Church. Other Churches are ahead of us even where our Missionary Jurisdictions have been long established and maintained. I ask the Convention and you, Mr. President, whether we can safely and reasonably count upon getting control of the country in which our Missionary Jurisdictions are established? It is not wise to assume that we shall absorb the whole of that great territory. We must not be too sanguine about this business. We have been told that it would be easy to start Missionary Bishops. The money question has been quite hooted at. It has been said that to start a Missionary Bishop was the easiest thing in the world. A statement was made, the other day, by the Trustees of the Missionary Bishops' Fund, and which appeared in their report, placed before us. In that report they say that they have sent out circulars annually to the Rectors of all our Churches asking the congregations to contribute to the Bishops' Missionary Fund. It is no harm for me to refer to this report. They say that in 1875, beginning with December 31, they sent out circulars to every parish, appealing for contributions to this fund. And they further state that the circular for 1877 has been purposely deferred until after the present Convention. They go on further to state, that in response to twenty-five hundred circulars in 1875 and two thousand circulars in 1876 there have been contributions amounting to only \$612.75. They close their report by saying, "Your Trustees find themselves unable to suggest any means by which the Canon can be made more fruitful, and they respectfully submit the consideration of the subject to the General Convention."

There is the fact, Mr. President, staring us in the face. It is so easy to say that if fifty men in each Diocese would contribute thirty dollars each, we could have a fund to pay for a Bishop; but then we want to pay for fifteen or twenty of that kind. Now, \$612 after two or three years of appeal does not show that it is very easy to get \$60,000, and not only \$60,000, but fifteen times that. Now I do not mean to say—God forbid that I should!—that I do not desire it should be just as easy as it is to be suggested. It is not that I do not want it to be so. I should rejoice if it could be so, and if the raising of \$60,000 could be made an easy thing in our Church. But it is a curious fallacy which has taken possession of some of our minds. Everybody knows that if we had not anything else to do or anything else to provide for it would be a very easy thing to get this sum, and to support a Missionary Episcopacy. But how many other things have to be done? Sixty thousand dollars to support a Bishop. That \$60,000 may do this thing, that thing, or the other thing. We have got to have money for a great many other things beside the support of Missionary Jurisdictions. Let us look at these things in a practical, matter-of-fact way, and not allow ourselves to be carried away with our fancies. Let us have all the Missionary Bishops that we can, but do not let us attempt to go ahead too fast.

I will return now to a consideration of the practical question before us. There has been a question started here, Mr. President. It is a question of law, of expediency, and of technicality. It does not involve any of those great principles I have spoken of. It is a question of expediency. I have said that there was no great need of crude legislation, but I am answered by its being said that this is not one of those things which are to be charged to crude legislation, for it is a matter over which considerable time has been spent. I must stop here and call the attention of the Convention to that point. It was recommended by one Convention and adopted by this House, and only failed to pass by reason of a certain technical defect in the other House at that time. Then it was reported again by both Houses; it has gone through a Committee so many times, we are told. Can it be true that great consideration was given to it in the committee? Every man must judge for himself whether it be or not. When it was reported it might not have received sufficient consideration. Did it receive any more consideration in Convention? If you will follow its history it is like the history of most of the proposed amendments to our Constitution as passed in the Convention. When the subject was up for discussion, instead of its being discussed thoroughly,

the position was taken, that it was not necessary to spend much time upon it, because it had to pass the scrutiny of the next Convention. It was simply referring it to the next Convention, like referring anything to a committee. Our amendments do not receive the full consideration they ought to receive in the first instance, just for that reason. That is the history of all, or most of all our legislation on this subject. I cannot allow myself, therefore, to be dissuaded from believing that this may be crude legislation.

I hold the Constitution to be the fundamental power to be dealt with with great care. I then proceed to say at once, that there are three views in this case, as I understand it. The first is, there are those who believe that no amendment is required for the purpose we are discussing. Then there are those who believe that this amendment to the Constitution ought to pass. Then there are those who are opposed to the whole matter. How many there are holding each of these three views, I do not know. My own position is sufficiently defined. I suppose in the remarks which I have made, namely: That we have power enough in regard to the matter without any Constitutional amendment, and that if we have not, then there ought to be another amendment proposed to the next Convention. Our Constitution itself describes its main business, which is, that it constitutes the Government of the Church. How shall we be constituted? That is the substance either directly or indirectly of the business of the Convention. It constitutes, then, this Convention, and this House of Bishops, and this House of Clerical and Lay Deputies. It declares how they shall be constituted, and, Mr. President, it makes them supreme. There is no supreme power but this Convention. There is no executive power belonging to the General Church, except the House of Bishops, and that is an integral part of this Convention. There is no judicial power established by this Constitution. The whole power then lies in this Convention.

I hold then, that this Convention not only makes the Constitution but interprets the Constitution. It makes its own laws under the Constitution, and is its own rule under the Constitution. There is no power on the face of the Earth that can review its action under the Constitution. Mr. President, this Constitution was made by the General Convention, not by the Dioceses. The Conventions of Dioceses have adopted it or accepted it, but it was made by the General Convention and it is only to be amended by the General Convention. The Dioceses have no legal organic voice in the matter; they know what is done but they have no part in the matter. This Convention, then, in itself, is the power of a supreme legislation for this Church, and whatever objects of legislation there may be, this Convention has a right to enact laws in regard to those objects, and it has a right to legislate upon those subjects. Of course, the Holy Scriptures, and right, reason and conscience are higher laws, but, nevertheless, if there is any power which can override or review the decisions of this Convention, I know of no such power. A Lay Deputy from Western New York expressed very tersely, to my apprehension, the scope and character of the rights and powers of this Convention. If there is anything in the Constitution to be altered, this Convention has the power, by giving notice and proceeding according to the Constitution, to alter it. The Constitution does not come from any power behind the Convention. I must stop upon this point for a moment, because it is a very common idea that our Constitution is analogous to the Constitution of the United States. Now, the Constitution of the United States was not made by the Legislature of the United States, and it cannot be amended by the Legislature of the United States. It was made by all the States, and they conferred power, in the Constitution, upon the Legislature, and the Legislature has the power that was thus conferred. Precisely is it the contrary here. The General Convention made the Constitution, and it amends the Constitution and assumes that all power is in the Constitution which the Constitution does not itself limit. This Convention limits its own power. If there is no limit in the Constitution to its power in certain respects it has full power. The power is not conferred. There is no conferring of power by the Constitution. There is, in some particulars, a limit of its power by constitutional provision. It can amend the Constitution even in that respect; but until it is changed it has a limitation of its power. The Constitution does not confer power upon the Convention. It may limit its power, and the Convention may remove the limitation. It is not a conferring of power except in a very subordinate sense.

I know of only one point of view from which there can be any reasonable doubt, in connection with the Constitution, and that is, that this Constitution, made by the General Convention, having virtually declared how a Bishop shall be elected, if we propose an amendment to that provision it may be said that we propose to increase the House of Bishops by the mere power of a Canon, and that is interfering with the Constitution. That is the most plausible view of the question that has yet been taken by the gentlemen upon the other side.



## MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS.,  
SIXTH DAY OF THE SESSION, Oct. 9, 1877.

## Message No. 5.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—  
*Resolved*, The House of Deputies concurring, that a section be added to Title 1, Canon 21, to be numbered Sect. 11, as follows:—

Sect. 11. Ministers shall also be continually diligent in the inculcation of Christian holiness of life in such following of the example of our Saviour Christ as shall exhibit to the world in the membership of the Church a peculiar people, called out to be separate from all vain pomps and glories, covetous desires, fraudulent dealings, and all things which imperil spirituality of life; and more specifically, as occasion shall require, shall warn their people against habits of gaming, intemperance, the criminal destruction of ante-natal life, attendance at places frequented by evil livers, and sports abused to purposes of licentiousness or fraud; exhorting to the maintenance of family worship and the due observance of the Lord's Day; and calling upon parents and sponsors to train their children and god-children, both by precept and example, faithfully to observe their baptismal vow.

Attest: HENRY C. POTTER,  
Secretary of the House of Bishops.

Referred to the Committee on Canon.

IN GENERAL CONVENTION, BOSTON, MASS.,  
SIXTH DAY OF THE SESSION, Oct. 9, 1877.

## Message No. 6.

The House of Bishops informs the House of Deputies that it has concurred in the resolution communicated in Message No. 2 from the House of Deputies (respecting the expenses and accounts of the Convention), and has appointed the following members on the part of this House, of the Joint Committee contemplated in said Message, to wit,—the Bishop of Indiana, the Assistant Bishop of Kentucky, the Bishop of Iowa, and the Secretary of the House of Bishops. Attest,

HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS.,  
SIXTH DAY OF THE SESSION, Oct. 9, 1877.

Message No. 7.—The House of Bishops informs the House of Deputies that it has concurred in the resolution communicated in Message No. 3 from the House of Deputies (authorizing the Committees of the two Houses on Canons to sit as a Joint Committee when desired by either Committee).

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS.,  
SIXTH DAY OF THE SESSION, Oct. 9, 1877.

## Message No. 8.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—  
*Resolved*, The House of Deputies concurring, that the following be adopted as a Section of Title 2, Canon 1, Sect. 3.

The Presiding Bishop, for his aid in correspondence and other labor devolved upon him by the Convention and Canons, may, at each General Convention, or from time to time, as need shall occur, appoint a Secretary to be paid quarterly by the Treasurer of the General Convention, a stipend not to exceed dollars per annum.

2. Expenditures of the Presiding Bishop in fulfillment of duty assigned by the Constitution or Canons for correspondence or travel shall be defrayed by the Diocese, Standing Committee, Board or Congregation, in each case at the instance of which such expenditure shall have been incurred.

3. At each General Convention the account of the Presiding Bishop for maintenance of his Secretary, and for all other expenditures and receipts on account of the same, shall be handed in to the Treasurer of the General Convention, to be audited with the accounts of said Treasurer.

*Resolved*, the House of Deputies concurring, That the present Sects. 3, 4 and 5 of the Canon aforesaid be hereafter numbered as Sects. 4, 5 and 6.

Attest: HENRY C. POTTER,  
Secretary of the House of Bishops.

Referred to the Committee on Canons.

IN GENERAL CONVENTION, BOSTON, MASS.,  
SIXTH DAY OF THE SESSION, Oct. 9, 1877.

## Message No. 9.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—  
*Resolved*, The House of Deputies concurring that 4 of Section 7 of Canon 15 of Title I, be amended to read as follows:

The jurisdiction of this Church, extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted, that each Missionary Bishop shall have jurisdiction over the Clergy in the district assigned him; and in case a presentment and that of a Clergyman become proper the clerical members of the Standing Committee appointed by the Missionary Bishop as is hereinafter provided for may make presentment, and the trial shall take place according to the Constitution and Canons of any Diocese of this Church which may have been selected at the time of the appointment of such Standing Committee. Provided, that the Court shall be composed of at least three Presbyters, excluding the members of the Standing Committee and the accused. And if there be not a sufficient number of qualified Presbyters within his jurisdiction the said Missionary Bishop may call to his aid Presbyters of any Diocese sufficiently near.

Attest: HENRY C. POTTER,  
Secretary of the House of Bishops.

Referred to the Committee on Canons.

IN GENERAL CONVENTION, BOSTON, MASS.,  
SIXTH DAY OF THE SESSION, Oct. 9, 1877.

Message No. 10.—The House of Bishops informs the House of Deputies that it has adopted the following resolution:

That the House of Bishops has sincere pleasure in welcoming the suggestion of the House of Deputies for an opportunity on the part of the two Houses to unite in social and brotherly intercourse, and would respectfully name Thursday next as the time, and the Hotel Brunswick as the place; where after the Houses have lunched together, they may find in the larger room above

a convenient place for a continuance of brotherly intercourse until three o'clock.

Attest: HENRY C. POTTER,  
Secretary of the House of Bishops.

Mr. THOMPSON, of Tennessee. I move that we accept the invitation of the House of Bishops for Thursday next.

Mr. MONTGOMERY, of Western New York. The invitation came from the House, and to state that we accept their invitation would hardly be the fair way of putting it. I move to amend by saying that the Convention inform the House of Bishops that it will be glad to meet them at the time named.

Mr. THOMPSON, of Tennessee. I will accept the amendment.

The motion as amended was agreed to.

The PRESIDENT. I hope that the Clerical Deputy from Pennsylvania (the Rev. Dr. Goodwin), will note the suggestion that the courtesy and attention of the House should lead him to epitomize the remainder of his address if possible.

Mr. BURGWIN, of Pittsburgh. I ask the Chair to state whether, when the House, as a matter of courtesy, permits a member to speak more than fifteen minutes, such permission gives him the right to speak another fifteen minutes only, or may he speak as long as he desires to?

The Rev. Dr. GOODWIN, of Pennsylvania. I shall be very glad to accept the indulgence of the House for eight or ten minutes more.

The PRESIDENT. The Chair will answer the inquiry of the Deputy from Pittsburgh at some future time. I think that there was something in the claim of the Deputy from Pennsylvania that he was on the floor when this matter was first proposed.

Mr. BURGWIN, of Pittsburgh. Do I understand the Chair to rule that in future, when the time is extended, it is only extended for fifteen minutes longer?

The PRESIDENT. For fifteen minutes only.

The Rev. Dr. GOODWIN, of Pennsylvania (resuming his address). When interrupted I was about to remark that if you would examine our Canonical Law, you would find certain provisions for which there is no express authority in the Constitution. I need instance only the appointment of Missionary Bishops, and the requiring every Diocese to have a Standing Committee. Where is the authority given in the Canon requiring every Diocese to have a Standing Committee? One-half of the legislation proposed is of that sort.

I come now to a comparison of the adoption of this article with the giving of relief in the way in which it has been given hitherto; that is, I will refer to the disadvantages of making this a part of the Constitution. I will leave out of view at present all the so-called technical objections. It says that when such and such conditions have been performed, the Convention may do so and so. It has been alleged to mean simply that we have not the power to do it. Is it in our power to require any other Convention than that which that article requires? I have said that when such and such conditions are fulfilled, a certain thing may be done. We cannot require anything else. That is the interpretation which I give to it. When a Diocese comes and fulfills all the conditions, as the Diocese of Virginia did, the Committee is obliged to report that those conditions have been fulfilled; but we cannot make any more conditions. And such will be the action here. We shall be bound down, practically. It is not merely saying that we may do it. The interpretation will be that it will conclude us to do it. I think that that had better be left to the discretion of the Convention, because there may be other conditions which have not been complied with. Men say that they will trust the General Convention as conservative. So will I. But I would rather trust them without the amendment than to trust them with it. But it is said that there are doubts, and we are asked what then shall be done? If the Convention has exercised a doubtful jurisdiction, if doubtful acts have been performed, what shall we do? I suppose that the Constitution of the United States did not give the courts of the United States power to purchase Louisiana. Nevertheless, Louisiana was purchased. What then? An amendment to the Constitution was suggested, and very wisely, in my apprehension, it was declined; for, in my opinion, it would have been an acknowledgement then and there—a solemn acknowledgement—that an unconstitutional procedure had gone forth. No such change in the Constitution was ever made, and I think that it was wisest that it was not made.

If the action of the General Convention at the last session was intended to forestall our action and compel us to adopt this amendment, then, I say, they had no right to take such action. It was a very bad precedent. They could not then forestall our action in the matter. Finally, what is the condition of the Missionary Jurisdiction in case the new amendment is adopted? What will become of these Missionary Jurisdictions? How will they stand? The gentlemen have said that the Bishops will be Attached Bishops—that they will have no jurisdiction. They have had jurisdiction for the last two or three years. Have they been merely Attached Bishops? It is said that we shall throw a contemptuous charge upon the last Convention if we fail to adopt this

on the ground they have proposed an unconstitutional and uncanonical act. On the contrary, if we do pass this article we do emphatically say that they performed an unconstitutional and an uncanonical act; for if this amendment to the Constitution be necessary, they had it not. It was unconstitutional and uncanonical. The only way that we can avoid that is not to pass this amendment at the present time; to either hold that that was constitutional and canonical, and that we need no further change of Constitution, or else provide that another amendment shall be proposed which shall cover this whole ground, and meet all exigencies. If you amend this Article of the Constitution, then you say that those Bishops were made unconstitutionally and uncanonically, and you do not heal the difficulty. You may pass a Canon; but it will not heal it. You cannot heal it in that way. You must put it in the body of the Constitution if you would heal it. You must recite in the Constitution itself, that they shall be held to be constitutionally appointed. I hold, in the face of all the legal men of this body, that there is no other way in which you can heal that difficulty, if it be a difficulty. I hold, therefore, that the wisest and safest, the most expedient course under these circumstances, is either to hold, fairly and squarely, that we have done what is right, and to stand by it, or else put the Constitution into such a form as shall heal all difficulties in the past action of this Convention.

The Rev. Dr. HARWOOD, of Connecticut. I think that, in the discussion of this subject, covering the ground which it does cover, by your permission, and the permission of this Convention, I will endeavor to bring to the consideration of this body, some of the most important and practical questions and suggestions which can come before us as a legislative body of this Church. The discussion has covered three points or particulars. First, it has covered the terms of the proposed constitutional amendment itself. Then we have had, in the next place, the discussion as to the status of the three Bishops in the portions of the Dioceses set off and thirdly, the discussion has gone largely into the questions as to the true policy of this Church—whether we consider them as Dioceses or as Missionary Jurisdictions in respect to the growth of the Church, both here in the older parts of the country and in the newer parts.

I find myself unable to vote for this proposed amendment. Having heard the discussion of the proposed amendment, and having heard the objections raised to it by the learned Deputy from Wisconsin, it seems to me that the question presents itself fairly to our minds in this way: a Diocese already formed, either needs division, or it does not. If it need a division, it must need it for a certain reason; and the supreme reason for the division of a Diocese is to be found, not in the extent of the territory, but in the extent of the population composing the members of the church. It seems to me that it is a question which this body ought to decide. Let me state it once more. The question is not whether the territory be too large, but whether the church population within the territory be too large for the due Episcopal supervision of the Bishop. It has been urged here and urged very properly and pertinently by certain members of this body, that a Bishop knows precisely what his field of population is to be; that he knows the extent of his proposed Diocese, and that he takes it or rejects it according to his sense of duty in the premises. But when he takes his Diocese he does not base his determination upon the question whether his jurisdiction is too large, or the territory too broad. I think that most of our Bishops are above shirking the duties and responsibilities of their office. I do not think that they are disposed to do any thing in the way of taking advantage of any such proposed amendment. But in respect to the constitutional procedure of this body—that is quite another question. It has been said here that the size of a Diocese is an accident, caused by the peculiar formation of the area of the States. I beg leave to inform the gentlemen that the sizes of the Dioceses, whether of the ancient or of the modern Church, are accidents. Any one who has consulted the map of the Dioceses of the Church as given in the *Ecclesiastical Antiquities* knows perfectly well that the Dioceses follow the municipal divisions of the empire. From that day to this the Catholic Church has never had any *a priori* Dioceses, but it has always made Dioceses according to the precedent then and there established. If this be the case, and if this Church started with the idea that a State was to form the area of the jurisdiction of the Bishop, we have gone on in that way, and thus far the sole reason for our division, or for consenting to the division of Dioceses, has been the one which I have given. I think that this Church ought to bear this fact in mind. The question then arises, "Is a Bishop overworked simply by travel?" For one, I do not sympathize with the remark of the Deputy from Wisconsin, that there are lazy Bishops in this Church. The Bishops in this Church are hard-working men.

The Rev. Dr. ADAMS, of Wisconsin. I beg leave to remark that there was no such assertion made by me.

The Rev. Dr. HARWOOD, of Connecticut. I



did not say that it was made by you. There are other Deputies from your Diocese. It will be admitted that though they are hard-working men, they are not men tied to their posts. A more healthy, more robust, and better looking body of men than the House of Bishops of this Church is not to be found anywhere, unless it be in this House. I must say, for one, that I have no sympathy with the sentimental talk about hard-worked and over-worked Bishops. I would that the voice of this Convention might be raised in behalf of the hard-worked, broken-hearted, impoverished Parish Ministers; in behalf of ministers in obscure places, in communities where, day after day, year after year, they bear their heavy burdens, feeling that they have no friend but God, and sometimes they do not know whether God is their friend or not. If that be the case, let us do this act of justice. I remember that, in the Church journals I have read eloquent papers bearing upon the fact that this Church has a stony front towards the hard-worked, long-suffering Clergy. I could wish that this Convention might speak a generous word in behalf of the great army of the unknown and obscure. If that be the case, let us come back to our proposition, that the Clergy of this Church have an area assigned to them by the law of the Church, and can only desire a division when the Diocese has grown too large for their proper supervision. I am sorry to say that there are very few Dioceses in this Church which require a division. True, the Diocese of Western Virginia ought to be represented as a District Diocese. Does anybody pretend to say that the Diocese of Iowa or of Illinois requires division or sub-division? The population is not sufficient.

It seems to me that if, at the whim of a Convention, a portion of a Diocese may be set off, you disregard the best precedents of this Church; that we disregard the instincts of sound Constitutional churchmanship when we propose or advocate such a measure. There is another view of the matter which may be regarded as a more sordid objection, and that view has found language in the question, "Where is the money to come from?" Allow me to call your attention to one very important fact. The three New England States (I mean Massachusetts, Rhode Island and Connecticut) and the Middle States (I mean New York, Pennsylvania and New Jersey, Delaware and Maryland) contributed for four organized Missions of this Church, \$234,207.82, of which four States contributed \$209,578.45. The whole burden of this Church rests upon the States named. Shall I add Ohio and Virginia? I find that those two States together bring up this amount to \$217,000, out of a sum total of \$234,000. This included the contributions of the Middle States for their own Diocesan Missionary operations. They have a great poor population to look after.

They are building missions, and chapels, and parochial schools, and are founding professorships. They are doing nobly. I suppose that never since Christendom has been on this earth, has so much money been given freely and generously to the Church and for charitable objects, as has been given in New England and the Middle States of the United States America. Are you afraid that this will put upon them an additional burden? Do you ask them if they will consent to bear the burden of an indefinite increase of Dioceses? This may be a sordid view of the question, but it is a view of the question, but it is a view which must come up. Of course, the Bishop must be paid. It is true that the Apostles went out without pay, but they had no General Convention to report to. They went out by the strict command of the Lord Jesus. But if you send your Missionary Bishops out they must be paid. For my own part, I believe that the word of truth spoken by the Presbyter is equally as efficacious as the word of truth spoken by a Bishop. You limit and cripple the energies of your Church upon an indefinite increase of the Episcopacy.

This brings me to the second point, which I must meet, because I would like to say something with respect to the true policy of this church. The question for the Church to consider is, whether the experience of the last ten years justifies the rule that the multiplication of Dioceses is specially favorable to the growth of the Church? You should look at this subject without prejudice, simply in the spirit of Christian men, endeavoring to rise to the level of true statesmanship.

I propose to put the question whether the facts warrant the support of the pet project of so many of our brethren, learned and unlearned, who have devoted themselves to the consideration of this subject. For myself, after a somewhat prolonged, and I confess rather irksome study, I have come to the conclusion that the division of Dioceses is not favorable to the growth of the Church. In fact, the study of the effects resulting from the erection of new Dioceses tends to the destruction of several illusions. I say this because there are members of the Clergy in this Church—men whom I respect thoroughly—who think that we would gain immensely in moral power by a large increase of the Episcopacy; and that we should find people flocking as doves to the window, could there, in each window, be a Bishop to call them. Let us look at the facts. I will call the attention of the House to the facts respecting the erection of new Dioceses.

We want to put a stop to this endless talk about the rapid growth of this Church. I will proceed to call the attention of this House to the facts respecting new Dioceses. In New York three Dioceses have been created in the last ten years. Long Island was organized as a Diocese in 1868. Dr. Littlejohn was consecrated its Bishop in January 27, 1869. In the General Convention of 1871 we find that the Diocese reports 92 Clergymen; 65 Parishes; 10,925 communicants; 13,053 Sunday School Scholars. In 1876 it reports 91 Clergymen; 84 Parishes, Chapels and Missions; 12,561 Communicants, and 14,883 Sunday Scholars. This is at the end of six years: one Clergyman less; services held at about the same number of places, an increase of 1,636 Communicants—200 a year—and an increase of 1,830 Sunday Scholars. This is the sum total of the increase from all these parishes and Mission Chapels. These statistics ought to make a profound impression upon this House, because the Bishop of that diocese is a man, as we all know, of the most decided executive ability, who is very attractive as a preacher, and singularly gifted for the office of a Bishop in the Church. Let us turn now to the Diocese of Albany. This Diocese was organized in 1868, and its Bishop was consecrated February 2, 1869. In 1871 the Diocese had 104 Clergy; 127 Parishes; 8246 communicants; 6783 scholars. In 1876 it had 119 Clergy; 124 Parishes; and about 10,000 communicants—an increase in eight years of 1800.

The PRESIDENT. Your fifteen minutes have expired.

The Rev. Dr. RUDDER, of Pennsylvania. I move that the gentleman be permitted to proceed.

Mr. SHATTUCK, of Massachusetts. I hope that the motion will not prevail. If we go on in this way we shall do no business this session.

The Rev. Dr. ADAMS, of Wisconsin. What is the limit of the forbearance of this House? Fifteen minutes has been assigned as our allowance, but one gentleman has just consumed six times that amount.

On the motion to extend the time of the speaker, a division was called for, resulting in the affirmative by a vote of 124 to 87.

Mr. WINTHROP, of Massachusetts. I rise to a point of order. I wish to know whether the Chair rules that a mere majority of this House can set aside a rule. As I understand it, the rule of the House, adopted yesterday, made fifteen minutes the limit of time to be allotted each speaker.

The PRESIDENT. Unless leave be granted by the House. That is a part of the rule.

Mr. WINTHROP, of Massachusetts. Can the leave be granted by a majority?

The PRESIDENT. A mere majority may grant the leave, under the rule.

Mr. WINTHROP of Massachusetts. I have never known the case of a rule dispensed with without either the unanimous consent of the House or a two-thirds vote.

The PRESIDENT. The rule is not dispensed with. It is acted upon. If you will examine the rule you will see that it provides that Deputies may not speak more than fifteen minutes, unless by leave of the House. Such leave does not require the suspension of the rule.

The Rev. Dr. HARWOOD, of Connecticut. I shall not occupy the time of the House much longer. I shall speak of the Diocese of Albany, which had 124 parishes in 1876 and about 10,000 communicants, being an increase of only 1,800 in eight years. I submit that this increase does not give to the theory of the sub-division of Dioceses much weight, especially when we take into account the fact that 5,587 families were reported as belonging to the Diocese. In other words, I wish to say distinctly that the growth of the Church in the State of New York, as in the older parts of this country, is a sort of normal growth; the youth of the families chiefly supplying the places of those who die.

Those are the facts in respect to those two Dioceses. I will call your attention also to the Diocese of Central New York, which was organized in 1868, and whose Bishop was consecrated April 8th, 1869. We all know what a Bishop Dr. Huntington is, and how well fitted for his work. He had remarkable attractiveness as a preacher, and he threw all his energies into the execution of the duties of this office. He was admired for his zeal; he gathered the best men of his Diocese about him and inspired them with his zeal, but we find that, after eight years of labor, the number of the Clergy had increased by but two, and the number of communicants by about 1,700. I may remark in respect to these three Dioceses, Long Island, Albany and Central New York, that the growth of the Church is the kind of growth which would have happened anyhow. Unless the Church had been paralyzed, there would have been the same increase, whether the new Dioceses had been created or not. The advocates of sub-division may reply: How can we know this? I answer categorically, we know it by the plans, the parishes and the agencies at work—Clerical and Lay—previous to the sub-division. All that the sub-division has done has been to relieve the Bishop of New York and Western New York of arduous and wearisome visitations. The result, however, has shown clearly that the instincts of the venerable Bishop of New

York were right when he opposed the division of his great Diocese.

There has been no growth in the Dioceses of Pittsburgh or Central Pennsylvania, as will be seen by a reference to the statistics. I have not time to read them to you. I have the statistics of all the Dioceses which have been divided, with the exception of New Jersey, and I find that the growth in all has been only nominal.

Let me ask the attention of the House to one thing more. I do not like to speak when any members of the House are disposed to question my right to be heard. I want to say a word respecting our accustomed work outside of the Diocese. The work I have been referring to is within the Diocese, and the statements I have read show what has been the nature of the growth of the Church. If we go to the Missionary Districts, we find one District which has but a thousand communicants in it. The people are few and scattering. All honor be to the Missionary Bishops who have done their work as well as possible, although I must say that their plan of work has not always been a wise one. The good they do has, in many cases, been scattered over a vast area of country.

The thing that I would ask this Convention to consider is, whether our Missionary operations have been wise; whether the true policy of this Church is to send a Bishop first where there are no Presbyters or people for the Bishops to oversee. We have heard about the congregational method of organization. In reply to that, I wish to say that the greatest Missionaries of modern times are the Jesuits. Do they first of all send a Bishop to a new Parish? No, sir. They go about two by two, or in small companies. They have thus gone all over the world, and the story of their deeds is a story full of romance, as well as full of suffering and of zeal for the cause of Christ. And, so, sir, with respect to the Church of England and with respect to all other Protestant Missionaries. The great thing is to send the proper men—strong, stalwart, God-fearing, God-loving men; and they will do their work. It is a new theory, this sending out a Bishop far away on the frontier, to put up a shed and call it a Cathedral, and have that the great centre of the Church influence and of religious thought. I appeal to every man who has travelled in Europe to say whether the Cathedrals there are the real centres of religious work. Let no one tell me that St. Paul's in London, or St. Peter's in Rome, is the centre of religious work. The Cathedral does answer several purposes. It is the centre, to a certain extent, of religious influence.

There is no forth-putting, no outgoing of religious work from the Cathedral. It is a mere ideal scheme—a theory and a dream. The antecedents and the example of all Christendom are against it.

Look, therefore, to the character of your Missionaries; look to the best way of doing the work, and then we shall find that this Church will grow, and grow rapidly; but if we waste our strength, if we cling to a theory, we shall be swamped. Bishop Griswold used to say that the Episcopal Church of this country was "dying of dignity." The Church has outlived the time claimed by him, and I think the danger now is that this Church will die of over-organization. Therefore, let us have no Constitutional amendments, let us have few and simple laws, great zeal, Christian living, strong feeling, great liberty.

The Rev. Dr. BEERS, of California. It is an hour of peculiar felicity to me—a time of calm, like a serene afternoon that follows a morning of storm. The winds are hushed, the waves have gone down. Personal pride and theological controversies are settled, so far as they really divided men and awakened bitterness in their spirits. I am particularly thankful for this, for the reason that during our session, there have already come up matters of great practical moment, and I regard this matter as one involving grave principles. I do not mean that the movers of the measure have any such intention; but I do believe that in the measure proposed, and which we are now discussing, if it be passed, there will be found the seeds of possible revolution in the Church.

I would explain how my mind first came around to an attitude of opposition to this measure. It was in listening to the very able and eloquent speech of the Clerical Deputy from Wisconsin, who opposed the measure. I had observed many years ago, as many of you had doubtless observed, that if you take a text and undertake to put a wrong construction upon it, it resists that construction, and if you are a thoughtful man you will seek an explanation of the matter and seek to bring it into accord with some principles that will reconcile everything in the best. I say the advocates of this measure, we regard as taking the Constitution of the Church for their text, and their speeches are discourses explanatory of that text, trying to bring the proposed measures into harmony with its general scope and with its prevailing tone.

But it seems to me that the text has resisted the preacher in every instance. The unwritten law of Church usage, both of old and in this land, has associated the Episcopate with jurisdiction—with paramount jurisdiction. But here is a measure



professedly offered as a temporary relief, which associates an Episcopate, for the first time, as I understand it, with only temporary jurisdiction. After a while it may happen that the jurisdiction disappears and the Bishop remains. Then there will be seen in this land a multitude of jurisdictionless Prelates—Sampson, shorn of his locks, and appearing to us and to others weak and like other men; a great order, created and clothed with solemn functions. Once a Bishop always a Bishop. In consequence of this proposed legislation, these Bishops would have nothing to do. They must come into competition with the Clergy of the larger Church, and work in the Priesthood without the accessories of their own great office and of their own sacred functions. One reason why I hope this measure will not pass is that I desire the Episcopate shall be surrounded with all the dignity, with all the reverence, with all the esteem which enter now, in part at least, as elements in the beneficent power that it exerts in the work of the Church in this great land. If there were no other way of breaking the bread of life to people than these proposed provisional jurisdictions, I would go as far as any other man upon this floor to strain a point that souls might not perish for lack of bread.

But I believe that there are provisions already, with a little accommodation, without any amendment to the Constitution whatever, that would meet the want more fully, and, in the long run, more satisfactorily than it is proposed to be met by this measure; and that, too, homogeneously with our system, and not leaving us, within a few years, to exhibit the spectacle of having constructed costly missions for which we have no further use. Let there be Assistant Bishops in Dioceses which cannot really be served by the Bishop; and let Missionary Societies report to these Assistant Bishops as it would have to do to these Missionary Bishops, if it is necessary to carry on the work of the Church. Then the Assistant will succeed the Bishop in due course by nature, and the Church will suffer no harm. A suggestion has been thrown out that has never struck me before. It is the fact which the necessities of the argument used in support of this measure have made apparent, that jurisdictions were only to be erected where the sparseness and thinness of the population utterly disqualified the proposed jurisdiction from being discharged in the function of the Diocese. We do not propose to minister to square miles. The sacrament is the bread of life to living men. I will ask you to bear with me but a moment longer, for I have the quality of wit, I believe, which is said to exhibit itself in brevity. I do not make long speeches, perhaps because I am not able to make them, but I wish to add that I have not the habit of mind that looks forward to the grievous evils that may follow from the adoption of an erroneous measure. I do not believe that the Church would be ruined if you pass this measure, if you have a dozen Bishops consecrated under it for these jurisdictions, even though they finally come swarming back upon the Church empty-handed, to be provided for in some eccentric and irregular way that would exhibit the Church under a new and not a very edifying aspect. I believe that through the work of such a body as this—the great Council of the Church, the representative men of the nation in religion, in statesmanship, in finance, in art—being always present with consecrated powers, devoted to the service of the Lord—I believe that such an instrumentality is the very one for carrying on the work of the Church; but for making conscientious provision for that work, we should strive to avoid marring a single pillar which supports the Church in the shape of the Constitution; that we should avoid putting even a stain upon it, let alone removing it or substituting uncomely ones in its place. And yet I believe that notwithstanding any errors that may be committed in this regard, the Church of God will go on in this great and glorious land until the end of time accomplishing its Heaven-appointed work.

We have read that there was a time when it was said that Athanasius was against the world. It was our Lord, His truth, and Athanasius, against the world. And that is how it came finally to circle around the head, and to settle upon the head of that one bold, true man, who would stand against the world in defence of the truth.

Mr. MAGRUDER, of Maryland. I have been struck, in this discussion, by the statement that that there are no powers in the Church except such as are given by the Constitution; for the grant of powers which are to be exercised by the General Convention. That is directly contrary to the fact. The Constitution may have put a limitation upon the power. I will make that statement with a full knowledge that there are highly distinguished jurists and lawyers among the gentlemen composing this body; one who is the Chief Justice of the United States, the successor of Jay, of Marshall, of Taney, and of Chase; and I am aware that if I am wrong I will be corrected. I have less hesitation in speaking upon this topic, for I came fortified with a distinguished authority. Although not a very well known authority, I am tempted to say that I have known of its being quoted in the highest courts of the country;

yet I have for the first time seen it this morning, and went through a considerable amount of rain to obtain it. I will state that it is a work by Judge Cooley of Michigan, a distinguished Judge of the Supreme Court of that State, and a Professor in the University of Michigan. I will call attention first to the title of the book: "Cooley's Constitutional"—rights, I suppose the gentlemen will think. No, it is not that "vested rights?" No "powers" or "grants," it might be assumed. No, it is neither. It is not even "constitutional law," which might be supposed to embrace the whole subject of it. Well, now, what is it?

The PRESIDENT. The hour of adjournment has arrived, and the House stands adjourned until to-morrow at 9.30 A. M.

#### CALENDAR OF THE HOUSE OF DEPUTIES.

WEDNESDAY, OCTOBER 10.

1. Pending resolution appended to Report No. 1, of Committee on Amendments to the Constitution, relating to the setting off of a Diocesan Territory as a Missionary Jurisdiction.
2. Reports of Committee on Amendments to the Constitution on shortened forms of Morning and Evening Prayer.
3. Report of Committee on Amendments to Constitution relating to a Revised Lectionary.
4. Report No. 1, from Committee on Prayer Books, on binding Hymnal with the Prayer Book.
5. Resolution of the Rev. Dr. Ayrault on a Form of Service for the 4th day of July.
6. Report No. 5, from Committee on Canons, with reference to ordination of candidates for the Priesthood.

#### CITY ADDRESSES OF THE HOUSE OF DEPUTIES.

The following is a carefully revised list of the city addresses of the members of the House of Deputies, both Clerical and Lay. Where names of Deputies do not appear, it will be understood that they are temporarily absent. In a few cases only circumstances have prevented the obtaining of the address:

##### CLERICAL DEPUTIES.

###### Alabama.

Rev. Horace Stringfellow, D.D. St. James Hotel.  
Rev. John M. Banister, D.D. 46 Dover st.  
Rev. John A. Massey, D.D. Commonwealth Hotel.  
Rev. George H. Hunt. Commonwealth Hotel.

###### Albany.

Rev. William Payne, D.D. Tremont House.  
Rev. Walter W. Battershall. 390 Beacon st.  
Rev. George C. Pennell, S.T.D. St. James Hotel.  
Rev. Francis Harrison, S.T.D. 10 Marlborough st.

###### Arkansas.

Rev. Tuilfus C. Tupper. United States Hotel.  
Rev. James A. Matthews. United States Hotel.

###### California.

Rev. Hiram W. Beers, D.D. St. James Hotel.  
Rev. Alfred L. Brewer. 32 Greenwich Park.  
Rev. William H. Hill. United States Hotel.

###### Central New York.

Rev. Edwin M. Van Deusen, D.D. 14 Beacon st.  
Rev. George H. McKnight, D.D. St. James Hotel.  
Rev. Walter Ayrault, D.D. 14 Beacon st.  
Rev. Henry K. Lockwood. St. James Hotel.

###### Central Pennsylvania.

Rev. A. Augustus Marple. 76 Commonwealth ave.  
Rev. Charles Breck, D.D. 157 Charles st.  
Rev. Cortlandt Whitehead. 108 Walnut st., Boston Highlands.  
Rev. William C. Leverett. St. Paul st., Brookline, and Alton place.

###### Connecticut.

Rev. E. Edwards Beardsley, D.D., LL.D. Tremont House.

Rev. Cyrus F. Knight. 74 Commonwealth ave.  
Rev. Edwin Harwood, D.D. Tremont House.  
Rev. Edwin E. Johnson. Commonwealth Hotel.

###### Delaware.

Rev. James H. B. Brooks. United States Hotel.  
Rev. Benjamin J. Douglass. United States Hotel.  
Rev. T. Gardiner Littell. R. S. Littell, Alton pl., Brookline.

###### Easton.

Rev. Theodore P. Barber, D.D. 8 Pearl st., Charlestown.

Rev. John O. Barton, D.D. St. James Hotel.  
Rev. John Crosdale, D.D. St. James Hotel.  
Rev. Edward J. Stearns, D.D. St. James Hotel.

###### Florida.

Rev. J. J. Scott, D.D., LL.D. United States Hotel.  
Rev. J. L. Steele, D.D. St. James Hotel.

###### Fond du Lac.

Rev. Martin Van Buren Averill. Mrs. Smith, Centre st., Jamaica Plain.  
Rev. George Vernor. United States Hotel.

###### Georgia.

Rev. Samuel Benedict, D.D. 13 Arlington st.  
Rev. Henry K. Rees. 25 Lancaster sq.  
Rev. Thomas Boone. 3 Mason st., Cambridge.  
Rev. Robert C. Foute. 16 Newbury st.

###### Illinois.

Rev. Samuel Chase, D.D. St. James Hotel.  
Rev. Samuel S. Harris, D.D. St. James Hotel.  
Rev. Clinton Locke, D.D. 62 Commonwealth av.

Rev. Charles W. Leffingwell, D.D. W. A. Hayes, Crescent av., Dorchester.

###### Indiana.

Rev. Warren H. Roberts. United States Hotel.  
Rev. John B. Wakefield, D.D. St. James Hotel.

###### Iowa.

Rev. Robert C. McIlwain. 16 Bulfinch st.  
Rev. Joseph E. Ryan. Newton Highlands.  
Rev. James Trimble. 104 F st., South Boston.  
Rev. Charles H. Seymour, Mrs. Pratt, Jamaica Plain.

###### Kansas.

Rev. Charles Reynolds, D.D. United States Hotel.  
Rev. Archibald Beatty, D.D. United States Hotel.  
Rev. D. W. Cox. 913 E. Fourth st., South Boston.  
Rev. Henry H. Loring. United States Hotel.

###### Kentucky.

Rev. Jacob S. Shipman, D.D. St. James Hotel.  
Rev. James Craik, D.D., LL.D. Hotel Brunswick.  
Rev. Edmund T. Perkins, D.D. St. James Hotel.  
Rev. Louis P. Tschiffely. Commonwealth Hotel.

###### Long Island.

Rev. Charles H. Hall, D.D. 26 Chestnut st.  
Rev. Noah Hunt Schenck, D.D. Hotel Brunswick.  
Rev. T. Stratford Drowne, D.D. Hotel Brunswick.  
Rev. William A. Snively, S.T.D. St. James Hotel.

###### Louisiana.

Rev. Hugh Miller Thompson, D.D. United States Hotel.

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 Rev. Richard S. Smith. St. James Hotel.  
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 Mr. James McConnell. Revere House.  
 Mr. George W. Race. St. James Hotel.

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Mr. Edward McCrady. 22 Newbury st.  
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Mr. John W. Andrews. Hotel Brunswick.  
 Mr. V. B. Horton. Jno. E. May, Cambridge.  
 Mr. Moses M. Granger. Hotel Brunswick.  
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*Tennessee.*

Mr. Jacob Thompson. St. James Hotel.  
 Mr. Albert T. McNeal. Hotel Brunswick.  
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Mr. DeWitt Parshall. Hotel Brunswick.  
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 Mr. Thomas C. Montgomery. Hotel Brunswick.  
 Mr. William M. White. Hotel Brunswick.

*Wisconsin.*

Mr. J. B. Doe. Tremont House.  
 Mr. H. H. Camp. Tremont House.

## CHURCHES IN AND NEAR BOSTON.

Place.	Name.	Rector.	Street—how reached.
Boston.	Advent.	C. C. Grafton.	Bowdoin.
"	Dorchester, All Saints.	G. S. Bennett.	Dorch. st.*
"	Jam. Plain.	S. U. Shearman.	J. Plain.*
"	Christ.	H. Burroughs, D.D.	Salem.
"	Emmanuel.	A. H. Vinton, D.D.	Newbury.
"	Evangelists.	B. B. Killikelly.	Charles.
"	Good Shepherd.	G. S. Prescott.	Cortez.
"	Highlands.	P. Browne.	St. James.
"	St. James.	G. S. Converse.	Tremont.
"	St. John's.	J. H. Waterbury.	Street cars.
"	Charles'tn.	T. R. Lambert, D.D.	"
"	Messiah.	H. F. Allen.	Florence.
"	St. Margaret's.	T. Cole.	Street cars.
"	St. Mark's.	C. H. Rabcock.	W. Newton.
"	Dorchester.	W. W. Silvester.	Street cars.
"	St. Mary's.	J. R. Peirce.	Parmenter.
"	St. Matthew's.	J. Wright.	Street cars.
"	Wash. Vill.	A. Gray.	"
"	St. Paul's.	W. W. Newton.	Tremont.
"	St. Stephen's.	A. Gray.	Tyler.
"	Trinity.	P. Brooks.	Boylston.
"	St. John's.	D. G. Haskins.	Street cars.
Arlington.	St. Paul's.	L. K. Storrs.	"
Brookline.	Christ.	W. C. Langdon, D.D.	"
Cambridge.	Ascension.	W. Warland.	"
"	St. James.	T. S. Tyng.	"
"	St. John's.	G. Z. Gray, D.D.	"
"	St. Peter's.	E. M. Gushue.	"
Chelsea.	St. Luke's.	J. T. Burhill.	"
Dedham.	St. Paul's.	D. Goodwin.	"
"	St. Thomas'.	G. W. Durrell.	B. & P. R. R.
Hyde Park.	Christ.	R. B. Van Kleeck, D.D.	Street cars.
Longwood.	Our Saviour.	R. H. Howe.	B. & A. R. R.
Malden.	St. Paul's.	G. P. Huntington.	Street cars.
Medford.	Grace.	C. L. Hutchins.	B. & L. R. R.
Melrose.	Trinity.	H. A. Metcalf.	B. & M. R. R.
Newton.	Grace.	H. W. Shinn.	B. & A. R. R.
"	L'w'r Falls.	G. Mackay.	"
Quincy.	Christ.	N. K. Bishop.	O. C. R. R.
Somerville.	Emmanuel.	T. F. Fales.	Street cars.
Waltham.	Christ.	F. W. Smith.	Fitch R.R.
West Newton.	Messiah.	F. W. Smith.	B. & A. R. R.

\* Street cars. † For sailors. ‡ And B. & M. R. R.

## NOTICES.

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T. E. MOSELEY & Co., 469 Washington street, offer their large stock of shoes and gaiters for ladies, misses and children, at very moderate prices.

## GENERAL THEOLOGICAL SEMINARY.

The Triennial Reunion of the Associate Alumni will be held on Tuesday next, the 9th instant. Early Communion in Trinity Church at 7 A.M. Social Reunion at the Hotel Brunswick at 8 o'clock. The Triennial Sermon will be preached at Trinity Church on the same evening, at 7.30, by the Rt. Rev. A. C. Coxe, D.D., Bishop of Western New York.

R. B. VAN KLEECK,

W. D. WALKER,

Committee.

Boston, October 4.

Established A.D. 1836.

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# The Churchman.

Subscribers to THE CHURCHMAN (weekly edition) will receive the number for this week on application to the office of the DAILY CHURCHMAN, in Emmanuel Chapel.

DAILY EDITION.

THURSDAY, OCTOBER 11, 1877.

ENTERED according to Act of Congress, in the year 1877, by M. H. MALLORY & CO., in the office of the Librarian of Congress, at Washington, D. C.

## The Proceedings IN A GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH, IN THE YEAR OF OUR LORD 1877, AS REPORTED FOR MESSRS. M. H. MALLORY & CO.

### HOUSE OF BISHOPS.

#### SEVENTH DAY'S SESSION.

After the usual devotional offices, the Bishop of Michigan, on behalf of the committee appointed to introduce the delegation from the Provincial Synod of the Dominion of Canada, presented to the House the Right Reverend, the Lord Bishop of Huron, the Right Reverend, the Lord Bishop of Niagara, the Reverend Dr. Whitaker, Archdeacon of York, and Prolocutor of the Lower House of the Synod, the very Reverend, the Dean of Huron, the venerable, the Archdeacon of Niagara, the Rev. Dr. Brock, Fannings Taylor, Esq., and Thomas White, Jr., Esq. The visiting delegation was welcomed by the Presiding Bishop with a few appropriate words, whereupon the Lord Bishop of Huron, the Right Reverend Dr. Helmuth, presented the following address to the House.

To the Right Reverend the presiding Bishop, and the Right Reverend the Bishops of the Protestant Episcopal Church in the United States of America, in General Convention assembled:

We, the deputation appointed by the Provincial Synod of Canada, at its last session, held in the city of Montreal, to convey to this august body the assurance of their most cordial and affectionate brotherly love and good will would present ourselves before you with the fervent prayer that God the Holy Ghost may be in your midst, to guide and direct you in all your deliberations, and that, thus, the work which you are now taking in hand may be owned and abundantly blessed of God, for the promotion of His glory and the extension and prosperity of His Church, through the merits of His Blessed Son, our Lord and Saviour Jesus Christ.

We desire also to convey to you, Right Reverend Fathers, on behalf of the Provincial Synod of Canada, an expression of the lively satisfaction with which they welcomed, at their recent meeting, the delegation from your General Convention. They will long cherish a grateful memory of the most profitable and pleasing intercourse which they enjoyed with its several members; and they are assured, that under the Divine Blessing, the happiest results must follow from such interchanges of brotherly love, as well as from the testimony, so powerfully borne on that occasion, to the great truths which Christ's Church holds, as her common heritage, in every clime.

(Signed.) I. HURON.

T. B. NIAGARA,  
M. BOOMER, Dean of Huron.  
GEORGE WHITAKER, Archdeacon of York,  
Prolocutor of the Lower House.  
W. McMURRAY, D.D., D.C.L.,  
Archdeacon of Niagara.  
ISAAC BROCK.  
THOS. WHITE, JR., Montreal.  
FANNINGS TAYLOR.

After an interchange of friendly greetings between the Bishops and the members of the Deputation, it was—

Resolved, That the Bishop of Huron and the Bishop of Niagara be invited to sit with this House during its session.

The Deputation having retired, it was—

Resolved, The House of Deputies concurring, that 12 of Sect. 3 of Canon 5 of Title III. (relating to the organization and control of congregations in foreign lands) be and is hereby repealed.

It was further—

Resolved, The House of Deputies concurring, that Sect. 2 of Canon 11 of Title II. be amended to read as follows:—

Sect. 2. A Bishop of this Church may remit and terminate any sentence of deposition or degradation canonically pronounced by him upon a Presbyter or Deacon, within his Jurisdiction, if, upon reasons which, with unanimous advice and consent of the Standing Committee of his Diocese, he shall deem sufficient, he shall receive from the five Dioceses or Missionary Districts nearest to his own, to whose judgment he shall submit his proposed action, with his reasons for the same, their unanimous consent and approval for the proposed remission. Provided, that this section shall not apply to cases provided for by Canon 6 of Title II.

The House for the remainder of the day sat in Council.

NOTE.—The House of Bishops sits in private and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

### HOUSE OF DEPUTIES. SEVENTH DAY.

WEDNESDAY, October 10.

The House of Deputies assembled at 9.30 A. M. Morning Prayer was said by the Rev. G. Emlen Hare, D.D., of Pennsylvania, assisted by the Rev. Stephen M. Bird, of Texas. The Benediction was pronounced by the Rev. Joseph Cruikshank Talbot, D.D., LL.D., Bishop of Indiana. The minutes of yesterday's proceedings were read and approved.

The following Deputies appeared for the first time, and took their seats:—

Indiana—The Rev. E. A. Bradley.

New York—Hon. William A. Davies.

#### NEW DIOCESE IN ILLINOIS.

The Rev. Dr. HANCKEL, of Virginia, from the Committee on the Admission of New Dioceses, offered the following resolutions:—

The Committee on the Admission of New Dioceses to which was referred the memorial of the Diocese of Illinois, asking the consent of the General Convention to the erection of two new Dioceses within the limits of the present Diocese of Illinois, respectfully report,—

That having examined the documents submitted to them, and found them to be correct, they recommend the adoption of the following preamble and resolution.

Whereas, A request has been presented to the General Convention from the Diocese of Illinois, that a new Diocese be erected within the limits of the present Diocese of Illinois, "to be composed of that part of said Diocese lying west of the Illinois River, and La Salle County, and south of the counties of Whiteside and Lee, and—

Whereas, It appears by documents laid before this House that the Bishop and Convention of Illinois have consented to the erection of the said new Diocese, and that the requirements of Article V. of the Constitution and of the Canons have been met, therefore be it

Resolved, That the House of Deputies, the House of Bishops concurring, do hereby consent to the erection of said new Diocese within the limits of the present Diocese of Illinois.

On behalf of the Committee.

Signed, J. S. HANCKEL, Chairman.

That is in behalf of one part of the Committee. Shall I read the other report, Mr. President?

The PRESIDENT. Not unless you wish action upon the resolutions immediately.

The Rev. Dr. HANCKEL, of Virginia. I wish to put them both upon their passage, and therefore will read the other part of the report.

The Committee on the Admission of New Dioceses in the matter of the Memorial from the Diocese of Illinois praying for the erection of two new Dioceses within the limits of the present Diocese of Illinois, respectfully report further:—

That having examined the documents submitted to them and found them to be correct, they recommend the adoption of the following preamble and resolution:—

Whereas, A request has been presented to the General Convention from the Diocese of Illinois, that a new Diocese be erected within the limits of the present Diocese of Illinois, "to be composed of all that part of the State of Illinois lying south of the counties of Woodford, Livingston, Ford, and Iroquois, and east of the Illinois River," and

Whereas, It appears by official documents laid before this House that the Bishop and Convention of Illinois have consented to the erection of the said new Diocese, and that the requirements of Art. V. of the Constitution, and also of the Canons have been met; therefore, be it

Resolved, That the House of Deputies, the House of Bishops concurring, do hereby consent to the erection of the proposed new Diocese within the limits of the present Diocese of Illinois.

All which is respectfully submitted, on behalf of the Committee,

Signed, J. S. HANCKEL, Chairman.

I would like to put these papers upon their passage. Of course the questions will have to be put separately. If any member has any questions to ask with respect to the compliance with the conditions of the Constitution, the Deputation from Illinois will be glad to give the required information.

If not, I will ask for the action of the House upon the first of these reports.

The Rev. Mr. HILL, of California. I think that the resolution had better go upon the Calendar for a day or two. I may not oppose the resolution, but I would like to think over the matter for a day or two.

The Rev. Dr. HANCKEL, of Virginia. It has come to my knowledge since entering the House, that the House of Bishops have already acted favorably upon these applications. If, however, it is ruled that they must go upon the Calendar. I have no option in the matter.

The Rev. Dr. HARRIS, of Illinois. If it be in order I would like to move that this matter be made the special order for to-morrow morning at 11 o'clock.

Mr. MONTGOMERY, of Western New York. I hope, unless it seems very necessary, that this motion will not be agreed to. We have already two important matters pending, and if we take any other from the Calendar and make it a special order, you will have three matters pending at the same time. These resolutions will be No. 4 on the Calendar and will be reached in their regular order very soon. If Deputies continue to so frequently move the taking of matters from the Calendar and making them special orders, we shall get into irretrievable confusion.

Mr. WELSH, of Pennsylvania. Is there any other special order for to-morrow?

The PRESIDENT. There is no other special order for to-morrow, except that which is now under consideration.

The motion of the Rev. Dr. Harris, of Illinois, was agreed to.

The Rev. Dr. SCHENCK, of Long Island. I have a report from the Board of Missions to the General Convention, with accompanying documents. I suppose that I may read a few sentences of the introduction.

The PRESIDENT. That is not necessary.

The Rev. Dr. SCHENCK, of Long Island. I move its reference to the Committee on the Foreign and Domestic Missionary Society.

It was so referred.

#### LECTIONARY FOR LENT.

The Rev. Dr. HARE, of Pennsylvania. May I ask from some of the members of the Joint Committee appointed for the preparation of a Lectionary for the week-days of Lent, when that Committee will be prepared to report?

The Rev. Dr. HUBBARD, of New Hampshire. That report is in my hands and will now be presented. The report is in print. Shall I read it?

The PRESIDENT. As it is in print, it may be distributed among the members without being read.

The Rev. Dr. DEKOVEN, of Wisconsin. It is very important that this House should know what so important a committee has reported, and that we should know it at as early a day as possible.

The Rev. Dr. BEACH, of New York. The report is in print, and a sufficient number of copies will be placed upon the table of the Secretary to supply every member of the Convention. The report is to lie upon the table for future consideration.

The Rev. Dr. DEKOVEN, of Wisconsin. At what time is it probable that we will get the report as printed?

The Rev. Dr. BEACH, of New York. I will go for it now, and see that it is placed upon the Secretary's table at once.

#### REPORT.

The Joint Committee appointed at the last General Convention to prepare a Lectionary for Lent, begs leave respectfully to report:—

We present herewith a Table of Lessons for Lent, to be used at the discretion of the Minister instead of the Lessons elsewhere appointed in the Calendar.

The Committee was loth hastily to abolish Lessons now in use and endeared by custom. Moreover, while the new selection has been made with care and deliberation, and while we indulge the hope that, when tried, it may be found to serve the need and meet the wishes of the Church, we deem it more prudent not to enforce its use absolutely. We therefore present an alternative table instead of a substitute for the present Calendar.

In framing this table, it would not suffice to select edifying chapters haphazard. Some of the principles of construction by which we have been guided are as follows:—

1. To prefer "unappropriated" Scriptures; *i. e.*, those not already chosen as the Lessons, or as the Epistles and Gospels for Sundays and Holy Days. For the sake of brevity, we shall use the words "appropriated" and "unappropriated" in this special sense. This principle has not been followed servilely, but it will be found upon examination that the Lessons now proposed for Lent are with a very few exceptions, taken from unappropriated chapters.

If one will be at the pains to mark in his Bible, the passages now appropriated for special use, and will then examine the residuum, he will be interested to observe how many notable chapters, most profitable for public reading, are now unappropriated.

A few such may be instances. In the historical books, the chapters which relate the story of the Death of Abel, of the Brazen Serpent, of the intercession for Sodom, and of the calling of Samuel.



In the Prophets generally, and in Ezekiel more especially, many most stirring rebukes and glowing prophecies are passed over. So also of several most edifying chapters in the Synoptic Gospels. But most notable is the non-use of three remarkable chapters in St. John, viz., the Discourse at Jacob's Well, the Discourse at Capernaum, and the Discourse uttered when the Greeks would see Jesus. In the Book of Acts, the Story of the Philippian Jailor stands unappropriated. We are glad of an opportunity to bring these Scriptures into bolder relief.

So also the Book of Job and the Revelation of St. John have been used in a few selections only. We think that we are warranted by the expressed wishes of the Church, with which our judgment concurs, in using them largely for Lenten instruction.

2. A second principle of selection is suggestiveness. It greatly assists the preacher, and lessens the strain upon his inventiveness, to find in the service a theme suggested, out of which a sermon or lecture may grow naturally. We have sought for such chapters, especially for the First Lessons at Evening Prayer, inasmuch as Lenten Lectures are oftenest delivered at that time. To illustrate with a single week, the Evening Lessons of the Fifth week in Lent suggest such themes as these: Solomon's Choice, Elisha's Deliverance, Josiah Repairing the Temple, Nehemiah Arming the Laborers, Agur's Prayer, and Solomon's Account of the Virtuous Women.

3. The four introductory days of Lent, the Ember Week in Lent, and the week before Easter, are provided for as of exceptional interest.

4. The Revelation of St. John is assigned to the evenings of the Sundays and of the Days in Holy Week. The order into which the chapters fall seems to us not inappropriate. We listen at the beginning of the Lenten Fast to the messages to the Seven Churches. In mid-Lent we have one vision after another passing before us, of the King in His Glory, making ready presently to judge the earth. And the latter chapters, with their blessed vision of peace, are to be read when we are brought in recollection nearest to the Cross.

It would seem that the latter days of Lent need some such softening light. There is a dominant note of triumph which should be held even in our *De Profundis*. The strain upon the sensibilities, day by day, as the story of the Passion is rehearsed, is so great as almost to incapacitate us for the Easter joy. Hence we have thought it well, even while we speak mournfully of Him whom wicked hands did crucify and slay, to introduce into the story of the death some sweet notes of triumph touching the victory won by death.

5. The lessons average about twenty verses. Some few are longer, where the chapter did not admit of division; and some are shorter, where longer reading would distract attention from the sententious lesson contained in a few verses.

Having thus suggested in part the principles on which we have proceeded, we now present a brief analysis of the Table, preferring to indicate the connections pervading these Lessons, rather than give an exhaustive account of them.

#### ANALYSIS OF THE TABLE FOR LENT.

1. *The Four Introductory Days of Lent.* The First Lessons for Ash-Wednesday are chosen from the Book of Lamentations. St. Luke's account of our Lord's Fasting in the Wilderness is deemed specially appropriate as the inauguration of Lent, and the iteration of the same story by St. Matthew in the Gospel for the following Sunday is not an objection. St. Paul's account of the Inner Conflict, an "unappropriated," is chosen for the evening.

During the three days following, the Book of Jonah and two stirring chapters of Amos supply the First Lessons. The available chapters of St. Matthew and of Romans supply suitable Second Lessons.

2. *The Ember Week.* The Pastoral Epistles (all of 1 Tim., except one chapter, being "unappropriated") furnish daily lessons. For the First Lessons we have Ezekiel's Warnings to the Watchmen, the Reproof of Shepherds, the Vision of the Dry Bones, and also, from Kings, the Story of the Man of God that was disobedient to the Word of the Lord.

3. *The Sundays in Lent.* The First Lessons suggest the danger of Pride in Prosperity, and of Forgetfulness of God, as illustrated in the fall of Nebuchadnezzar, Belshazzar, and in the worship of the Golden Calf. Elijah under the Juniper, Elijah and the Fifties, Abraham interceding and Lot delivered, are some of the chapters chosen; while the messages to the Seven Churches are heard in the evening.

4. *Inferior Days in Lent.* During four weeks the Book of Job is read at Morning Prayer. There is room for variety of opinion and taste in the selection and division of these chapters. In the evening the First Lessons are largely historical and narrative, for the reason of "suggestiveness" heretofore given. The unappropriated Gospels and Epistles supply the Second Lessons.

5. *Holy Week.* On Palm Sunday morning, the First Lesson is Zechariah xi., which tells how the Staves of Beauty and Bands were broken by the rejection of Christ, whose price they weighed for the pieces of silver cast to the Potter. The Second Morning Lesson relates the characteristic incident of the day—the entry into Jerusalem. The First Evening Lesson is the song of Miriam and the account of Marah and Elim.

As the week advances, the historical order is observed. Thus, the cursing of the Fig-tree is related on Monday, and its withering on Tuesday.

The Murder of Abel, Jacob's Vision, and the Line of Scarlet Thread are introduced early in the week, while some of the fervid chapters of the Apocalypse carry forward and upwards the story of the Cross. For Maundy Thursday, the Smitten Rock and the Discourse at Capernaum are chosen. On Good Friday, the Great Day of Atonement and the Cities of Refuge are the Lessons. For Easter Even, we have the Children coming Unscathed from the Fiery Furnace and the passage dry-shod over Jordan, leading on to St. John's account of the New Heaven and the New Earth. On Easter Sunday morning, the First Lesson is of the Brazen Serpent, while the Second tells the Post-Resurrection story, "Lovest Thou Me?" a chapter "unappropriated." In the evening, Ezekiel's Vision of Waters is connected with the River of the Water of Life, in the last chapter of the Bible.

#### LESSONS FOR EMBER DAYS AND ROGATION DAYS.

We submit herewith a Table of Lessons for Ember Days and Rogation Days. It is in the main identical with that submitted to the last General Convention, except that the Lessons for Ember Week in Lent are conformed to the foregoing Table of Lessons for Lent.

In laying upon your Committee the duty which we have thus sought to discharge, the Convention has anticipated the adoption of a change proposed in the Constitution. It would be premature, therefore, to ask at this time for any definite action in the premises. We therefore append to this Report the Tables which we have prepared for your consideration, and ask that they may lie upon the table for future consideration.

THOS. M. CLARK,  
HENRY C. LAY,  
W. H. A. BISSELL,  
M. A. DEWOLFE HOWE,  
I. G. HUBBARD,  
CHAS. K. HALE.

#### A TABLE OF LESSONS APPOINTED FOR LENT.

[To be used, at the discretion of the Minister, instead of the Lessons elsewhere appointed in the Calendar.]

##### MORNING.

	First Lesson.	Second Lesson.
Ash Wedn'd'y,	Lam., 3, v. 39.	Luke, 4, to v. 21.
Thursday,	Jonah, 1, . . .	Matt., 11, v. 11.
Tuesday,	Zechariah, 4, . . .	Matt., 12, to v. 22.
Friday,	Jonah, 3, . . .	Matt., 12, v. 38.
Saturday,	Amos, 4, . . .	Matt., 12, v. 38.
1st Sunday in		
Lent,	Daniel, 4, v. 10.	Luke, 5, v. 18.
Monday,	Zechariah, 1, . . .	Matt., 13, to v. 24.
Tuesday,	Zechariah, 4, . . .	Matt., 13, v. 24 to 44.
Wednesday,	Ezekiel, 3, v. 10.	Matt., 13, v. 44.
Thursday,	Ezekiel, 8, . . .	Matt., 16, to v. 13.
Friday,	Ezekiel, 34, to v. 15.	Matt., 17, v. 14.
Saturday,	Ezekiel, 37, to v. 15.	Matt., 19, to v. 16.
2d Sunday in		
Lent,	Exodus, 32, . . .	Luke, 11, to v. 14.
Monday,	Job, 1, . . .	Matt., 21, v. 28.
Tuesday,	Job, 2, . . .	Matt., 24, to v. 23.
Wednesday,	Job, 3, to v. 13.	Matt., 24, v. 23.
Thursday,	Job, 3, v. 13.	Mark, 1, v. 21.
Friday,	Job, 4, . . .	Mark, 2, to v. 18.
Saturday,	Job, 7, . . .	Mark, 5, to v. 21.
3d Sunday in		
Lent,	1 Kings, 19, . . .	Matt., 14, v. 22.
Monday,	Job, 9, to v. 22.	Mark, 5, v. 21.
Tuesday,	Job, 9, v. 22.	Mark, 6, v. 45.
Wednesday,	Job, 14, . . .	Mark, 7, v. 14 to 31.
Thursday,	Job, 16, . . .	Mark, 8, v. 22.
Friday,	Job, 17, . . .	Mark, 9, v. 33.
Saturday,	Job, 19, . . .	Mark, 10, to v. 17.
4th Sunday in		
Lent,	Jeremiah, 4, v. 14.	John, 4, to v. 43.
Monday,	Job, 27, . . .	Mark, 10, v. 17 to 35.
Tuesday,	Job, 28, . . .	Mark, 10, v. 35.
Wednesday,	Job, 29, . . .	Mark, 12, to v. 18.
Thursday,	Job, 30, . . .	Mark, 12, v. 18 to 28.
Friday,	Job, 31, v. 4.	Mark, 12, v. 28.
Saturday,	Job, 32, . . .	Luke, 9, v. 49.
5th Sunday in		
Lent,	Genesis, 13, v. 19.	John, 12, v. 20.
Monday,	Job, 38, to v. 19.	Luke, 12, to v. 22.
Tuesday,	Job, 38, v. 19.	Luke, 12, v. 22 to 41.
Wednesday,	Job, 39, v. 13.	Luke, 12, v. 41.
Thursday,	Job, 40, . . .	John, 5, to v. 24.
Friday,	Job, 41, . . .	John, 5, v. 24.
Saturday,	Job, 42, . . .	Acts, 16, v. 14 to 38.
Sunday before		
Easter,	Zechariah, 11, . . .	Mark, 11, to v. 12.
Monday,	Genesis, 4, to v. 16.	Mark, 11, v. 12 to 20.
Tuesday,	Joshua, 2, . . .	Mark, 11, v. 20.
Wednesday,	Isaiah, 49, v. 7 to 24.	John, 11, v. 45.
Thursday,	Numbers, 20, to 14.	John, 16, v. 22.
Good Friday,	Lev., 16, to v. 29.	John, 18.
Easter Even,	Daniel, 3, v. 8.	John, 19, v. 38.
Easter Sunday,	Num., 21, v. 4 to 10.	John, 21, to v. 20.

##### EVENING.

	First Lesson.	Second Lesson.
Ash Wednes-	Lam., 4, to v. 21.	Romans, 7, v. 7.
day,	Jonah, 2, . . .	Romans, 1, to v. 26.
Thursday,	Jonah, 4, . . .	Romans, 3, to v. 25.
Friday,	Jonah, 4, . . .	Romans, 4, v. 14.
Saturday,	Amos, 5, to v. 25.	Romans, 4, v. 14.
1st Sunday in		
Lent,	Daniel, 5, . . .	Revelation, 1.
Monday,	Zechariah, 3, . . .	1 Timothy, 1.
Tuesday,	Malachi, 1, . . .	1 Timothy, 2.
Wednesday,	Ezek., 33, to v. 20.	1 Timothy, 3.
Thursday,	Ezekiel, 3, . . .	1 Timothy 4.
Friday,	Ezekiel, 34, v. 17.	1 Timothy 5.
Saturday,	1 Kings, 13, to v. 27.	Titus 1.
2d Sunday in		
Lent,	Exodus, 33, v. 12;	Rev., 2, to v. 12.
Monday,	Genesis, 7, . . .	Romans, 5.
Tuesday,	Genesis, 8, . . .	Romans, 8, to v. 12.
Wednesday,	Genesis, 9, v. 20.	Romans, 8, v. 24.
Thursday,	Genesis, 21, v. 9 to	Rom., 9, v. 14 to 26.
Friday,	Exod., 17, to v. 14.	Romans, 15, v. 14.
Saturday,	Lev., 19, to v. 19.	Romans, 16.
3d Sunday in		
Lent,	2 Kings, 1, . . .	Rev., 2, v. 12.
Monday,	Num., 6, v. 22.	1 Cor., 4, v. 6 to 27.
Tuesday,	Num., 13, v. 17.	1 Cor., 5.
Wednesday,	Num., 14, to v. 25.	1 Cor., 6.
Thursday,	Leviticus, 15, v. 27.	1 Cor., 9, to v. 18.
Friday,	Joshua, 7, v. 10.	1 Cor., 10, v. 14.
Saturday,	1 Samuel, 3, . . .	1 Cor., 11, to v. 17.
4th Sunday in		
Lent,	Jeremiah, 8, . . .	Rev. 3, to v. 14.
Monday,	1 Samuel, 4, . . .	1 Cor. 14, v. 26.
Tuesday,	1 Samuel, 16, . . .	2 Cor. 2.
Wednesday,	1 Samuel, 18, v. 17.	2 Cor. 6, v. 11.
Thursday,	2 Samuel, 24, to v. 15.	2 Cor. 7.
Friday,	2 Samuel, 24, to v. 15.	2 Cor. 12, to v. 16.
Saturday,	2 Samuel, 24, v. 15.	Gala. 6, to v. 10.
5th Sunday in		
Lent,	Genesis, 19, v. 12	Rev. 3, v. 14.
Monday,	1 Kings, 3, v. 5.	2 Thessalonians, 2.
Tuesday,	2 Kings, 6, to v. 24.	Hebrews, 3.
Wednesday,	2 Kings, 22, . . .	Hebrews, 6.
Thursday,	Nehemiah, 4, . . .	Hebrews, 7, v. 11.

Friday,	Prov. 30, to v. 18.	Hebrews, 8.
Saturday,	Proverbs, 31, . . .	Hebrews, 9, to v. 15.
Sunday before		
Easter,	Exodus, 15, . . .	Revelation, 4.
Monday,	Genesis, 28, v. 10.	Revelation, 5.
Tuesday,	Isaiah, 6, to v. 13.	Revelation, 6, v. 8.
Wednesday,	Isaiah, 68, . . .	Revelation, 7, v. 9.
Thursday,	Isaiah, 64, . . .	Rev. 11, v. 15.
Good Friday,	Numbers, 35, v. 9.	Revelation, 14.
Easter Even,	Joshua, 4, . . .	Revelation, 21.
Easter Sunday,	Ezekiel, 47, to v. 13.	Revelation, 22.

#### A TABLE OF LESSONS FOR THE EMBER-DAYS AND ROGATION-DAYS.

To be used, at the discretion of the Minister, instead of the Lessons elsewhere appointed in the Calendar.

##### MORNING.

##### Ember-Days in Advent.

	First Lesson.	Second Lesson.
Wednesday,	Jer. xxiii., to v. 16.	Jn. 1, v. 19 to v. 35.
Friday,	xxvi., to v. 20.	v., v. 33.
Saturday,	Malachi iii., to v. 16.	Matt. xxiv., v. 42.

##### Ember-Days in Lent.

	First Lesson.	Second Lesson.
Wednesday,	Ezekiel iii., v. 10.	Matt. xlii., v. 44.
Friday,	xxxiv., to v. 17.	xlii., v. 14.
Saturday,	xxxvii., to v. 15.	xix., to v. 16.

##### Ember-Days in Whitsun Week.

	First Lesson.	Second Lesson.
Wednesday,	Deut. xviii., v. 15.	Matt. x, v. 16.
Friday,	2 Kings ii., to v. 23.	John xv., v. 16.
Saturday,	Isaiah lxi.	xvi., to v. 15.

##### Ember-Days in Autumn.

	First Lesson.	Second Lesson.
Wednesday,	Jer. vi., v. 8 to v. 20.	Acts i., to v. 10.
Friday,	Ezek. xlii., to v. 17.	iv., to v. 13.
Saturday,	Hosea, i., to v. 10.	iv., v. 13 to 34.

##### Rogation-Days.

	First Lesson.	Second Lesson.
Monday,	Deut. viii.	Matt. vi., v. 24.
Tuesday,	1 Kings viii., v. 22-44.	Luke xii., to v. 14.
Wednesday,	Jeremiah xiv.	John vi., v. 5 to 15.

##### EVENING.

##### Ember Days in Advent.

	First Lesson.	Second Lesson.
Wednesday,	Jer. xxiii., v. 16.	2 Corinthians iv.
Friday,	Mal. ii.	1 Thessalonians v.
Saturday,	iii., v. 16 and 4.	Titus ii.

##### Ember Days in Lent.

	First Lesson.	Second Lesson.
Wednesday,	Ezek. xxxiii., to v. 20.	1 Timothy iii.
Friday,	xxiv., v. 17.	v.
Saturday,	1 Kings xlii., to v. 27.	Titus i.

##### Ember Days in Whitsun Week.

	First Lesson.	Second Lesson.
Wednesday,	1 Kings xix.	1 Cor. i., v. 18.
Friday,	Isa. vi., to v. 9.	ii.
Saturday,	Jer. xlii., to v. 13.	ix., v. 7.

##### Ember Days in Autumn.

	First Lesson.	Second Lesson.
Wednesday,	Ezekiel ii.	2 Cor. v., v. 10.
Friday,	xiv., to v. 12.	Eph. iv., v. 7 to 17.
Saturday,	Micah, iii., v. 5.	Heb. xiii., v. 7 to 22.

##### Rogation Days.

	First Lesson.	Second Lesson.
Monday,	Deut. xxviii., to v. 14.	2 Cor. v., to v. 10.
Tuesday,	Isaiah lxiv.	James i., to v. 18.
Wednesday,	Ezekiel xiv. v. 12.	v.

The Rev. Dr. HARE, of Pennsylvania. I move that the matter be made the order of the day for Wednesday next at twelve o'clock. This is a very important matter; and if we are to change the Constitution and alter the Lectionary, we ought to have at least six days' time for the careful home study of that which is proposed.

The motion was agreed to.

#### THE VOTE ON THE CONSTITUTIONAL AMENDMENT.

The Rev. Dr. FARRINGTON, of Northern New Jersey. I wish to offer a resolution, and will preface it by stating that it has been customary, after a full discussion upon a subject, to offer a similar resolution. Were this not so I would not venture to offer the resolution.

*Resolved,* That the vote on the Constitutional amendment, touching the setting off of the Missionary Jurisdictions, be taken up to-day at three o'clock.

I think that the House is already prepared to vote upon these amendments. It is now the middle of the week; the members who went away last Friday and Saturday have, in all probability, returned; and I think, therefore, that the hour named will be a good time to take the vote.

A DEPUTY moved to amend the resolution by substituting "four" in place of "three."

The Rev. Dr. FARRINGTON, of Northern New Jersey. I will accept the proposed amendment.

Mr. HOWE, of Indiana. I think that this question has been debated around, but not debated at. For that reason I shall at present object to entertaining this resolution. When we do vote upon the question we want to vote understandingly. This body is practically committed to the carrying out of this proposition, by the action of the last House—however unadvised it might have been—but it is not for this House to say whether it was or was not unadvised. Here is a *de facto* jurisdiction; whether it be *de jure*, or not, is another question. Here is a Missionary Jurisdiction, established by a resolution of this House; and we are committed to the carrying out of the proposition now before the House. Such was the report of the Committee on Constitutional Amendments of the last session. The question for us now to consider is—shall we leave the Diocese of Texas, and the Diocese of California, in the extraordinary predicament in which (I will not say ill-advised, but perhaps) premature legislation has placed them.

Mr. HAY, of Pittsburgh. I was in hope, when this resolution was offered, that it would name an



earlier hour for the vote upon these proposed amendments, because, notwithstanding what has been said, it is very possible that the House may be prepared to come to a vote at an earlier hour—earlier than three or four o'clock. But if an earlier hour is not named, I hope that the Deputy who offered this resolution will consent to change its phraseology so as to provide that the vote shall be taken not later than four o'clock, so that, if it should so happen that the House is prepared for an earlier vote, we can be at liberty to take it. I therefore move to amend the resolution by inserting the words "not later than" before "four o'clock."

The Rev. Dr. FARRINGTON, of Northern New Jersey. I will accept that amendment also.

The Rev. Mr. GREER, of Rhode Island. It seems to me that we have already made sufficient provision for the protection of the House, in limiting the time of speakers to fifteen minutes; and I hope that that rule will hereafter be rigorously enforced. Only by its enforcement can all who desire to speak have an opportunity to be heard. I think that the simplest and most satisfactory way of arriving at the determination of the question before the House, will be to vote down both the resolution and amendment, and then we can have the vote when we are ready for it.

The Rev. Mr. ALGER, of Maine. I do not know how it may be with other members of this body, but for my own part I must say that I am now prepared to vote upon this question; and I am therefore in favor of this resolution.

The PRESIDENT. The resolution before the House, as amended, is, that the vote on the Constitutional amendments, touching the setting off of Missionary Jurisdictions, unless taken earlier, be taken at four o'clock to-day.

The resolution was adopted.

The Rev. Dr. BURR, of Southern Ohio. I hold in my hand a resolution passed by the Diocese of Southern Ohio, which the Deputies from that Diocese are instructed to bring before this House.

*Resolved*, That the Clerical and Lay Deputies representing this Diocese in the next General Convention of the Protestant Episcopal Church, be instructed to bring to the attention of the General Convention the question whether it be not possible and wise so to adapt the methods of the Board of Missions to the wants of our times, as to secure, through that Board, the services of authorized men, devoted exclusively to the work known as that of Evangelists.

I move that this resolution be referred to the Committee on the Domestic and Foreign Missionary Society.

It was so referred.

#### PROPOSED CHANGES IN THE RUBRICS.

The Rev. Dr. HUNTINGTON, of Massachusetts. I desire to offer the following resolution:

*Resolved*, The House of Bishops concurring, that a Joint Commission, to consist of seven Bishops, seven Presbyters and seven Lay members, be appointed, the Presbyters and Laymen to be chosen by ballot in the House, to consider and report to the next General Convention, what changes, if any, are needed in the Rubrics of the Book of Common Prayer, in order to remove existing difficulties of interpretation, to amend the Lectionary, and to provide by abbreviation or otherwise for the better adaptation of the services of the Church to the wants of all sorts and conditions of men.

This resolution will be recognized by the gentlemen of the Convention as being substantially identical with one that was reported to the last General Convention by the Committee on Canons, in connection with the resolution providing for the separation of the Litany, and the office of Holy Communion, and of Morning Prayer. One resolution passed, and the other failed to pass. I will reserve what I may have to say in regard to the importance of the question, until the resolution shall come up before us regularly, for discussion; but I will avail myself of the privilege of saying a few words now, by way of apology and explanation. The apology is due in connection with the bringing forward of a matter which has already been passed upon by the General Convention. The apology is simply this: That the vote was taken in a thin House, on the twenty-third day of the session, and lost by a very small majority. One of the distinguished Deputies to whose exertion the defeat of the measure was chiefly due has been, I am happy to say, during these three years, converted, and is likely to appear before the Convention in the character of a penitent. My reason for bringing it forward at this time—apart from this apology, is, that the knowledge that such a measure is to come before the Convention, will no doubt have its weight in the minds of those who are considering whether or not to vote for what, as may now seem to many of us, the ill-advised proposition to provide for shortened services by a canon. The members of the Convention are requested not to confuse this proposition with another, somewhat similar, which is now before the House, and is to be reported upon by one of its committees, namely: the proposition to revise the Constitution. It was also proposed to refer that proposition to a Commission similarly constituted; but the two measures are wholly different in scope; the reasons for them are unlike, and the reasons against them are of very different weight. With these remarks I will reserve what

further I have to say upon the importance of the question until a later day.

I move that the resolution be made the order of the day for Friday next, at 11 o'clock.

The motion was agreed to.

#### MEMORIAL OF THE REV. WILLIAM H. CLARKE.

The Rev. Dr. BENEDICT, of Georgia. I have in my hands a Memorial with reference to the decease of the Rev. William H. Clarke of Georgia, a former member of this House; and I move its reference to the Committee on Memorials of deceased members.

It was so referred.

#### DEPUTY ELECT.

The Rev. Dr. PERCIVAL, of Louisiana. I present the Certificate of Election of the Rev. H. H. Waters of Louisiana, to fill the place of the Rev. Dr. Dalzell, who is absent; and move that it be referred to the Committee on Credentials.

It was so referred.

The Rev. Dr. PERCIVAL, of Louisiana. I also offer the following:—

*Resolved*, That the Rev. H. H. Waters be recognized and received as a member of this body as an alternate in the absence of the Rev. Dr. Dalzell, Clerical Deputy from Louisiana.

Referred to the Committee on Elections.

#### CHURCH ENTERTAINMENTS.

The Rev. Dr. WHITE, of Tennessee. Mr. President and gentlemen of the Convention, I assure you that it is with the deepest reluctance that I rise to address an assembly so learned, so experienced and so pious. If I were not prompted by a sense of duty I would be silent. I hope, however, that I shall have to occupy your attention for but a few moments, in considering a matter that has given me much anxiety. I have been a Minister of our Holy Church for nearly fifty years. I am attached to its form of worship, to its doctrines, and to everything connected with it; and though I am not naturally a brave man, I would, if necessary, fight for every thread in the vestments and for every line in the Prayer Book. But my attachment to the Church does not make me blind to an evil that extensively prevails. Do you ask what is that evil? I answer: It is the improper instrumentalities that prevail in order to secure funds for the support of the Church. I am not Puritanical. I do not object to a man's kissing his wife on Sunday. I am fond of innocent recreations, and all who know me can testify to the zest with which I enter into the innocent amusements of the day. But, gentlemen, I protest against the instrumentalities that are adopted to sustain our Church. I will particularize and tell you just what it is that I object to. I object to ice cream entertainments. I object to voting to decide who is the prettiest girl in the company. I object to raffling. I object to waltzing, and to round dances generally. I believe that the evil spirit has never invented an engine more likely to demoralize our people than do the entertainments which are gotten up to aid in the support of the Church. They throw practical religion out of the question, and actually turn the young people of our Church crazy in regard to these matters. The way of procedure is something like this: three or four young men having no position in society, but desirous of getting acquainted with the girls, approach two or three old ladies of the Church and say to them, "Don't you want an entertainment got up for the purpose of paying the Minister's salary, or the assessment to the Bishop, or for the purpose of furnishing your Clergyman with a carpet or with some article of furniture? If you will make the arrangements we will see that the expenses are defrayed." The ladies, of course, respond in the affirmative. These young men issue the tickets. They meet together. They bear the expenses of the entertainment. They dance until two or three o'clock in the morning. The effect is to demoralize the people and to make these young people think that religion consists in matters of this kind. I object to these instrumentalities because I am an advocate of the Offertory. I think the man who contributes one cent to the cause of charity, or to the cause of the Church, is, if he does it with a sincere heart, as much a worshipper of God as is the man who makes the most ardent prayer. Giving is an act of worship. It is the only way recognized in the Bible, and these fairs, entertainments and festivals are, in my opinion, contrary to the teachings of Scripture and contrary to the dignity of the Church. We profess to be very aristocratic in our notions, very exclusive. We claim to belong to the Church. How mortifying it is, when I pass through the streets of the city, to hear outsiders say, "Is it possible that the Episcopal Church resorts to such methods to support their Ministers?" Even the men of the world, the outsiders, are opposed to methods of this kind. If the question is asked, how may we remedy the evil? I answer, I want this Convention to publicly declare their feelings in regard to this matter. I want the whole world to know that the Protestant Episcopal Church in the United States is opposed to instrumentalities of this kind.

I have told my own vestry that rather than my congregation should resort to methods of this kind, to put money into my pockets, I would prefer they

should shut up the Church and say, "Sir, we have no further use for your services." I want you, gentlemen, to pass this resolution. I want an expression on the part of this House that we are opposed to these instrumentalities. The resolution I offered may not, perhaps, meet the case. Some of you with more experience than I have may construct a resolution that will accomplish the object in a manner more satisfactory. This, however, is my resolution:

*Resolved*, That the Rt. Reverend Bishops be requested to express their opinion as to the propriety of the various instrumentalities adopted for raising funds for the support of the Church.

I do not mean any reflection upon the Bishops, for I admire them, I would kneel at their feet, I would do anything to promote their comfort, I honor them; but I do think that the Bishops in this respect have not done what they ought to do. Am I out of order? I am afraid that I am!

The PRESIDENT. I would prefer that the Doctor follow his own instincts in the matter.

The Rev. Dr. WHITE, of Tennessee. I know that the Bishops have, in their pastoral addresses, alluded to these matters; but they have gone around it. I want them to get to the very thing itself, as did the honored Bishop of Long Island, and as have done some of the other Bishops who have taken a stand on this subject. I thank the House for the indulgence they have accorded me, and I hope this resolution or something similar will be adopted, so that the Church and the people may know that the Protestant Episcopal Convention, sitting in Boston, have uttered their protest against all such instrumentalities for the raising of money in support of the Church.

Mr. JAMES PARKER, of New Jersey. I will second the resolution.

The Rev. Dr. ADAMS, of Wisconsin. I wish to change a word in this resolution, by way of amendment. I think that the word "impropriety" should be substituted for the word "propriety."

The Rev. Dr. WHITE, of Tennessee. I will accept that amendment.

Mr. WELSH, of Pennsylvania. Does that include the pew rents?

The PRESIDENT. The Bishops will have to judge with regard to that.

A division being called for on the question of the adoption of the resolution, it was determined in the affirmative, by a vote of 180 ayes to 23 nays.

The Rev. Dr. DEKOVEN, of Wisconsin. The House has passed a resolution calling the attention of the House of Bishops to the impropriety of various methods of raising money. The Offertory is one of these methods. Certainly there ought to be another resolution specifying what those instrumentalities are. Otherwise the House gives its assent to a general resolution which declares that the various instrumentalities for raising money in the Church are—

The Rev. Mr. JOHNSON, of Connecticut. The Offertory is not a means of raising money.

The PRESIDENT. Does the Deputy from Wisconsin present any resolution? If not, there is no question before the House.

#### TIME OF HOLDING GENERAL CONVENTION.

The Rev. Dr. STRINGFELLOW, of Alabama. I offer the following:

*Resolved*, That the Committee on Amendments to the Constitution be instructed to inquire as to the expediency of altering Art. I. of the Constitution by substituting "the second Wednesday of September" in place of "the first Wednesday of October," as the Constitution now reads.

I will add a word, by way of explanation of this resolution. When the Constitution was adopted, summer vacations for the Clergy were entirely unknown. From conversation with very many members of the Convention, I am satisfied that, of all the seasons of the year, perhaps this is the most inconvenient for the Clergy to leave home, as it is the very time when the various members of the congregation are returning home, and the work of the year is about commencing. I move that this resolution be referred to the Committee on Amendments to the Constitution, in order that they may inquire into the expediency of making this proposed change.

The resolution was so referred.

#### EVANGELISTS.

The Rev. Mr. BRADLEY, of Indiana. A few moments ago a resolution was offered on the subject of Evangelists, which was referred to the appropriate Committee. I ask that the resolution which I now offer be referred to the same Committee, as showing that men in other Dioceses, and in other parts of the country, have had this matter under consideration, and in the Providence of God have come to the same mind.

*Resolved*, The House of Bishops concurring, That the Board of Missions be and hereby is instructed to send out Evangelists, who shall hold parochial missions at the request of Rectors and Ministers in charge, their Bishops consenting. When not so engaged, they shall hold aggressive services, under the direction of the Board, in places where the Church is not planted. Offerings for General Missions shall be asked at the close of every Mission, and all moneys received shall be sent to the Treasurer of the Board.

I ask that this resolution be referred to the Committee on Missions. I think that it contains not only the testimony that other parts of the Church



are having this matter under consideration; but also a definite plan by which the Board can keep the matter under their immediate control.

It was referred to the Committee on the Domestic and Foreign Missionary Society.

#### ON TABLE OF AFFINITY.

The Rev. Dr. SMITH, of Pittsburgh. I offer the following resolution, and move that it be referred to the Committee on the Prayer Book:—

#### ON TABLE OF AFFINITY.

Whereas There exists no authoritative standard in this Church with regard to the limits of consanguinity or affinity within which marriages may be contracted; therefore,

Resolved, That it be referred to the Committee on the Prayer Book to inquire whether it be expedient to print in all future editions of the Book of Common Prayer for use in this Church, the Table of Forbidden Degrees as it exists in the Prayer Book of the Church of England.

#### RECEPTION FROM THE DEPUTATION OF THE CHURCH OF ENGLAND IN CANADA.

The PRESIDENT. I have the pleasure and honor to present to the House the Delegation from the Church of England in Canada; the Lord Bishop of Huron, the Lord Bishop of Niagara, the Venerable Dr. Whitaker, Arch-Deacon of York, Prolocutor of the Lower House of the Synod of Canada, the Venerable Dr. McMurray, Arch-Deacon of Niagara, the Rev. Isaac Brock, Rector of Sherbrooke, Quebec, Mr. Thomas White, Jr., of Montreal, and Mr. Fannings Taylor, members of the deputation.

The PRESIDENT. Reverend Fathers in God and Brethren, Delegates of the Church of England in Canada: In the name of the Church in the United States, I hail you as comrades, soldiers and laborers under one Captain and Master. I welcome you as fathers and brethren. I embrace you as members with us of one body. I would knit you with us, since "we are members one of another." Certainly you are in no sense "strangers and foreigners." We are of one earthly descent, all baptized in one Church.

You will bring to us not only an address from the Church in Canada, but your own experience, won by much self-denial, your wisdom and counsel, and cheer attained from success. By the favor of the Lord, you will impart to us some spiritual gift. I trust you will not go empty away. Fathers and brethren, you are looking upon Deputies sent from the Church as it dwells upon two oceans, a gulf itself as large as an ocean, and lakes almost seas in themselves, and within all the broad territory included by these. The question of our country, its rich resources, its commercial prospects, its growing population, with all their possibilities, make us to distrust utterly human power, but the rather to seek the Lord. What a domain and kingdom for Jesus Christ! When we recall that our numbers are not yet such as we hope they will be, we repeat the promise, "A little one shall become a thousand, and a small one a strong nation." Of one thing we all are sure. The Church of the first days must be the Church of the last days.

Your life, and that of your fathers in Canada, has seen trials and straitened places through which the Church has been forced to pass. A word of an ancient heathen philosopher, consecrated by Church use, very often sustains us, "per angusta ad augusta." If our way must be through flames and trials, it shall be to an issue prosperous and glorious.

Fathers and Brethren, we welcome you. Please not only give us the address of the Church as you have it in charge, but speak to us with that heart and mind, that affection and wisdom we have heard to be in you.

The LORD BISHOP OF HURON. [Reading:]—*To the Reverend the President of the House of Deputies of the General Convention of the Protestant Episcopal Church in the United States of America, and Members of the House of Deputies:* We, the Deputation appointed by the Provincial Synod of Canada, at its last Session, held in the city of Montreal, to convey to this august body the assurance of their most cordial and affectionate brotherly love and good will, would present ourselves before you with the fervent prayer that God, the Holy Ghost, may be in your midst, to guide and direct you in all your deliberations, and that thus the works which you are now taking in hand may be more abundantly blessed of God, for the promotion of His glory, and the extension and prosperity of His Church, through the merits of His blessed Son, our Lord and Saviour, Jesus Christ.

We desire also to convey to this House, on behalf of the Provincial Synod of Canada, an expression of the lively satisfaction with which they welcomed at their recent meeting, the Delegation from your General Convention.

They will long cherish a grateful memory of the most profitable and pleasing intercourse which they then enjoyed with its several members, and they are assured that, under the Divine blessing, the happiest results must follow from such interchanges of brotherly love, and from the testimony so powerfully borne on that occasion, to the great truths which Christ's Church holds as her common heritage in every clime.

Signed,

I. HURON.

T. B. NIAGARA.

GEORGE WHITAKER,

Archdeacon of York and Prolocutor of the Lower House.

M. BOOMER, Dean of Huron.

W. McMURRAY, D.D., D.C.L.,

Archdeacon of Niagara.

ISAAC BROCK, Sherbrooke.

THOMAS WHITE, JR., Montreal.

FANNINGS TAYLOR.

My brother. Delegates have been introduced to this body, and it will not be necessary for me to recapitulate their names.

The PRESIDENT. It will not.

The LORD BISHOP OF HURON. I did not intend to say anything beyond presenting this address from the Provincial Synod that we represent here, as it embodies a great deal more than I can really add to it. But I would say, in response to the demand made by the President, that it affords me sincere pleasure to add a few words to what I have already read to this Convention. I must say that I am overwhelmed with the magnitude and importance of this great body, representing the Church on this side of the line. However much I have, from time to time, read of the gatherings which take place in the Diocesan Conventions, and also of the General Convention, I must own that I had no conception of its magnitude. And, as for myself personally, if I may make the allusion, it is more than a mere gratification. It will dwell in my memory so long as it shall please God to spare me. We are thankful that opportunities are occasionally offered to bring together in one those two branches of the Church of Christ which are allied by indissoluble ties—may I not say by ties of kindred and affection, if not those of nationality? Whatever difference may result from political lines, it is reason for thankfulness that we are one body, united by a bond which must endure us to each other more and more. This, I can truly say, is not a mere sentiment, but has become a living reality, which grows as we meet from time to time. This present occasion gives us an opportunity to testify that we are one, and that we have but one object in view—to serve the same blessed Master, who bought us all with His most precious blood. My ardent prayer will be that God may strengthen this union for the furtherance of his own glory.

I feel sure that I need not speak for my Right Reverend brother from Niagara, or my other brethren; but they will doubtless pardon me if I do say for them that it is an unspeakable pleasure for us to be here, and that we would give some little evidence of our strong and affectionate sympathy with the working of the Church on this side of the Atlantic—the American Church.

I have invited one of your Bishops elect, Dr. Riley, to visit my Diocese, and to tell his story of the great work which God has now given to this Church to do. And I am glad to say that my Synod, at its last session, was a unit in deciding that all the balance of our Missionary Fund should be given to Dr. Riley for the great work to which in the Providence of God he has been called; and although the sum was small—only five hundred dollars—yet he had many warm friends to sympathize with him. I believe it is but the earnest of still further assistance in his great and blessed work. I allude to this merely as an illustration of the fact that we are really one in heart, one in sympathy and one in work. When I shall have returned to my Diocese, I feel sure that, whilst my visit here will have proved beneficial to myself, the story of what I have seen and heard here will stimulate our people to go on in the great work which has been given to us in Canada.

The PRESIDENT. Will the Lord Bishop of Niagara speak to us?

The LORD BISHOP OF NIAGARA. I need not say, Mr. President, and my dear brethren, that it affords me a great deal of pleasure to be with you on this occasion. This is not the first occasion on which I have been presented as a Delegate from the Provincial Synod of Canada to the Convention of the Protestant Episcopal Church in the United States. I had that honor as long ago as 1853; and I regret to say that I am the only one of the Delegation from Canada at that time, who is alive at the present moment. I had that honor three years ago. And I thank God, from the bottom of a grateful heart, that that privilege has now been accorded me once more. I say it especially, because I desire, on this occasion, to lay before this Convention the great debt of gratitude which we in Canada, as well as the whole Colonial Empire and Ireland, owe to the Church in this country.

It was one of the brightest days of my life when, in the providence of God, I was introduced, a stripling, to Dr. Shelton, a well known Presbyterian and Rector for forty-eight years, from the city of Buffalo. Our friendship has been uninterrupted to the present moment. From him, early in life, I learned a great deal about the Church in this country. I was recommended to read the Memoirs of the Protestant Episcopal Church, written by the late and great Bishop White. And I learned still more from them. I saw that we were drifting very fast into that position in which your Church was found, at the time of the Revolution, in the last century. I knew at that time that our Clergymen were utterly dependent upon the Government, and upon the Society for the propagation of the Gospel in foreign parts, for their support. I saw, from the signs of the times, that this means of support would shortly be taken away. I felt it necessary that some one should blow the trumpet of alarm on such an occasion, and I, though only in the third year of my Ministry, wrote and published the little tract that I have in my hand, entitled, "Thoughts on the Present

State and Future Prospects of the Church of England in Canada, with some Suggestions as to its Organization." I sent a copy thereof to the Bishop, and to each one of the Clergy. At that time we had no organization. We were either Rectors in some few of the cities, or Missionaries of the Propagation Society. At that time the people of Lower Canada, and the whole of Canada,—in fact of the whole territory belonging to the Diocese of Quebec, in which I was ordained Deacon and Priest, and which is larger than the whole of these United States, did not raise, for all purposes, including Missionary work and the support of their own Clergy, three thousand dollars a year. At that time, in that immense Diocese, we had but three candidates for Holy Orders. Our Bishop's salary came from England. It was a great salary—\$15,000 a year; but that was the last that ever came from England. I foresaw and foretold that result. I also foretold that King's College, of Toronto, and McGill College, of Montreal, would pass out of the control of the Church. In this little pamphlet I foretold that they would lose the Clergy reservations, which were the seventh part of all Upper Canada, set apart by George III., in 1792, for the support of the Protestant Clergy. I said, "What shall we do when we lose these things? We will be very much in the position of the Church in the United States which had been dependent upon foreign aid up to the time of the Revolution, and we would be placed in the terrible predicament in which that Church then found itself." I wish the light were sufficient for me to read from the pamphlet, but I suggested as the only remedy the introduction of the Laity into the councils of the Church. I said, "They have in their hands what we want. They have the money; and it seems to be a principle of human nature that no free people will allow themselves to be taxed without having a share in the control and disbursement of those taxes. Experience is acknowledged, on all sides, to outweigh the most subtle arguments; and the experience of the Church in the United States has shown that the effect that I desire will be produced if you only introduce the Laity into the councils of the Church." As I have said, I published this pamphlet. The Bishop and every Clergyman of the Diocese had a copy of it. During that autumn, October, 1836,—this pamphlet having been published in June, 1836,—the Bishop of the Diocese—the late Bishop Strong, known to many of you, by reputation at least—called a meeting of the Clergy of Upper Canada, ascended the pulpit and laid before the assembled Clergy an outline of our difficulties and our wants, following, in all respects, the suggestion of this little pamphlet, and detailing every plan that I had there set forth as the only remedy for the wants of our Church. A Clergyman is here present who heard him. Matters were considered from time to time. The British Government had to be consulted, because we were then an established Church. Our own Legislature had to be consulted. We obtained acts of Parliament enabling us to meet as a Synod; and in 1853, the first Synod in the British Empire met at Toronto, and inaugurated the great Synodical system of the present day.

There is not, I believe, at this time, one single colony of the British Empire, which has not followed in the wake of the Diocese of Toronto. When the Church in Ireland was disestablished and disendowed, it followed our example; so that we have at the present moment Synodical action throughout the whole immense British Empire, with the exception of India, and there, I believe, they are talking of adopting the same system.

Mr. President and dear brethren, it is to you that, under God, we owe this. Look at the State of our Colonial Episcopate. When I was born we had two Bishops in the Colonial Empire. When I was ordained, we had three or four; and now, thank God, we have upwards of seventy-five Bishops. In the Diocese of Quebec, we have five Bishops, and in our Ecclesiastical Province we have seven Bishops and about six hundred Clergymen.

The PRESIDENT. We hope that we may hear from the venerable Prolocutor of the Lower House of the Provincial Synod of Canada, Archdeacon Whitaker, of York.

The Rev. Dr. WHITAKER. Mr. President, and brethren of the Clergy and the Laity: I feel assured that the words of those whose privilege it is to be members of this great Council of the Church must be heeded, as they come together from time to time at these meetings of your General Convention. You set up your banners here in a sense different from that which occurred to the Psalmist. These banners are covenants of a wondrous advance of the blessed kingdom of our Lord and Saviour from year to year. And those among you who have long attended these meetings must say, in humble and devout thankfulness, "What hath God wrought!" But, brethren, what must be the feelings of one who stands for the first time face to face with this vast, representative assembly of the Church, and sees it gathering together from among a people which, however closely it is allied with his own by ties of language, of a common origin and of the common memory of a glorious past, yet constitutes a distinct and a mighty empire, living under its own civil laws? Surely the hearts of us, your



Canadian brethren, who have come to tender you our sympathy, must be awakened to the feeling that the Christian's city and home is not only to be, hereafter, in the Heavens, but is in the Heavens now.

We must feel, perchance, as we never felt before, that we belong to an everlasting kingdom, which is, from day to day, overstepping all boundaries and earthly principalities, and subduing to itself, by the mighty power of its Divine Master, all earthly rule and power; not crushing these with an iron hand, but making them subservient to His own glorious purposes, to the establishment of His own universal empire. Brethren, our hearts must burn within us when we consider these things. And let me remind you that this recognition of our Divine citizenship does not, by any means, impair, but it rather exalts and purifies the natural love of home and of country. Even as we gaze from some mountain-top on the beloved home which lies nestled in the vale beneath; we do not regard it with less tenderness and affection because, from that elevation, we have been able to recognize more fully, more justly, its relative place among the manifold works of Him who is the God and Father of all the families of the earth. May He grant that we, your brethren of Canada, by fraternal fidelity to you, by fraternal love and sympathy for you, may be ever realizing, more and more, in our hearts and lives, and exemplifying more instructingly, more winningly, to others, the great privilege of unity in Christ, which is even now our own by the mighty working of that Divine Spirit by which we are all baptized into one body.

The PRESIDENT. I would ask the Rev. Dr. Boomer, the Dean of Huron, to address us.

The Rev. Dr. BOOMER, of Huron. Mr. President and Christian friends, it affords me, I assure you, unspeakable pleasure to be here on this occasion, and to join with the delegation from the Provincial Synod of Canada, to convey their greetings of sympathy and love to this august assembly. I feel not only that it would be out of place, but that it might be in bad taste, should I attempt, in a desultory manner, to speak at any length on those subjects which mutually affect the Protestant Episcopal Church, not only in the United States of America, but in Canada. But I feel assured that the Church of this country partakes of the nature of the people of this country—that it is a *practical* Church. I think, when these difficulties arise within your organization, that you yourselves will be able to treat them in a practical manner. We in Canada are delighted always to hear of your success in this country. Last night I was pleased to learn from your presiding Bishop of the great growth of your Episcopate, the great increase of your members, and the success of the Church generally. Yet, sir, I believe that the success of the Church does not consist merely in adding to our numbers, nor merely in enrolling the intelligent, the educated and the wealthy of the population of the country. These things are to be desired, no doubt, but they should be subservient to another end. I believe that the true success of the Church of Christ in this country and in all countries, is this,—when, by God's blessing upon our ministration, she is made the instrument in God's hands of bringing souls to Christ, for their salvation. I look upon that as true success. That is what we should strive for and pray for. But I do believe that the accomplishment of anything short of this is not that for which the Church was ordained, for which she has been perpetuated, and for which her Divine founder died.

I say, then, as we have one Lord, one Faith, one Baptism, so let us labor and pray and work, unitedly and lovingly together, that men may be brought to the knowledge of Christ, that the Gospel may be preached, that the ordinances of the Church may be administered, and that when we have done with the things of the Church Militant here upon earth, we may all be partakers of the privileges of the Church Triumphant.

The PRESIDENT. The venerable Dr. McMurray, Archdeacon of Niagara.

The venerable Dr. McMURRAY, of Niagar. Mr. President, my brethren of the Clergy and brethren of the Laity. It is very difficult to find words, on this occasion, to express my feelings, or to convey, in adequate terms, to this large and influential body, the representatives of the Church in the United States, from Maine to Vancouver, my acknowledgments for the kindness which we, the Deputies from the Provincial Synod of Canada, have received at your hands. It was a happy thought, Mr. President, when deputations like these were arranged between the two Churches; and long may they continue, for I cannot but think that they will be attended with the happiest results. I need not assure you that we received, with the greatest of pleasure, the deputation which a former Convention sent to our Church in Canada,—that they were received with the greatest possible kindness, not only on account of the brotherly love that was manifested, but also on account of the able and eloquent addresses which many of that body delivered at Montreal during the time, and which will not be soon forgotten. We have not been slow to follow your example. Our House of Bishops appointed three of their number to represent that body, and our Prolocutor appointed a

member from each Diocese of our ecclesiastical province to represent our Church in Canada before this august body. Long may these acts of courtesy and brotherly love continue.

It was very happily said by one of your delegation, on that occasion, that, although the Church of England in Canada and the Protestant Episcopal Church of the United States are not one in name, yet, in spirit, they are one. I am convinced that no boundaries, imaginary or otherwise, can separate the Church of Christ.

When I look back a few years, and see the rapid progress which this Church has made—for I am not a stranger, Mr. President, to your labors in this country—as well as the progress of the Church in Canada, I am filled with gratitude to Almighty God.

I have not as many gray hairs, perhaps, as some whom I see before me; yet there are few present who have had as many years' service in the Church of Christ. With the exception of him who presides over the House of Bishops, there is now living no Bishop who was ordained previous to the time of my ordination in 1833. At that time there were but few Bishops in the United States, and only nineteen organized Dioceses, and but a handful, if I may so speak, of Clergy to attend to the requirements of the Church. When I look at our own country, I find that at that time there were but two Bishops, the Bishops of Nova Scotia and Quebec, and but a small number of Clergymen. We have now in the Dominion of Canada sixteen Bishops and eight hundred Clergymen. But what are these, either in this country or in our own, among so many tens of thousands of people thirsting for spiritual knowledge and for the services of our beloved Church?

Your sympathy has been manifested not only on this occasion, not merely in words. You gave us very substantial evidences of your good will towards us, when our Church was, by a ruthless legislature, bereft of a large amount of means, which were given for the establishment of a Church University in the Diocese of Toronto. Our venerable and venerated Bishop of Toronto, whose name is a household word in Canada, and well known in the United States, was determined that that University should be built. He appealed to the Church people in Canada, and not without success. In his seventy-fourth year he crossed the Atlantic to lay our wrongs before the English people, and there, too, he met with success. He was encouraged by some of the Bishops, some of the Clergy, and some of the Laity in the United States, to send an agent to the United States, and was assured of success. I happened to be the honored, though unworthy instrument. It was the first time that the Mother Church sought assistance from this, the daughter Church. And was a deaf ear turned to our appeal? Far from it, Mr. President, for in every city I visited—Boston, New York, Philadelphia, Baltimore, Washington, and other large towns in the United States—I was received with open arms, and the most ample contributions were given for our infant college. And I am happy to say, that that college is now, and has been for years, in active progress under its respected and talented head, and I trust it may long continue to be, as it has been, of great service to our Church.

But did your kindness end there? No, Mr. President. No sooner had I returned to my unpretending parish than I was informed that a very handsome and elaborately executed chancel window was to be presented to my church by some of the Bishops, the Clergymen and the Laity of the United States, as a memorial of that visit. That window still stands, and on it is inscribed these words: "From the Churchmen of the United States. Let brotherly love continue." Brethren, let that still be our motto, and let our only rivalry be, how best to promote the Church of our dear Redeemer.

The PRESIDENT. The Rev. Dr. Isaac Brock, Rector of Sherbrooke, Quebec.

The Rev. Dr. BROCK. Mr. President, friends and fellow Churchmen, I trust on the present occasion that I may be pardoned an allusion of a somewhat personal character. On Saturday next, the 15th day of October, it will have been exactly sixty-five years since my brave and illustrious relative and namesake, General Sir Isaac Brock, fell on the heights of Queenstown, where his monument now stands. Those sixty-five years have, I believe, served to draw closer and closer together two great nations, then unhappily at war. And I believe I may venture to say, without the least hesitation, that among the causes which have contributed the most powerfully to this happy result, has been our common Church.

I say our common Church, for do not you American Churchmen and we Canadian Churchmen own one common mother? That mother of whom John Winthrop, Governor of this State of Massachusetts in the sixteenth century, wrote,—and I presume from this city of Boston, these never-to-be-forgotten words: "And our dear mother, the Church of England, to whom we owe a long course of loving watchfulness and care." Yes, we own one common mother. All that is here is yours and ours. Her glorious history, reaching back to the Apostolic age, her line of Bishops linking us in an unbroken lineage to the

time of the Ascension, her Catholic divinity, her illustrious divines and fathers, her noble army of martyrs, her reformation—which was a reformation and not a revolution—her precious English Bible, all these, and more, are yours and ours; and a noble heritage, indeed. May we only prove, all of us, worthy of it.

Mr. President, I am glad of the opportunity which the presentation of the delegation from the Canadian Church affords me of testifying to my warm admiration of the American branch of the Catholic Church. I admire above all things the noble stand that has been taken in this country for the Church of the living God, as distinguished from modern Christian denominations, taken in courtesy, taken in love, but taken ever in manliness and in decision; and I think we have much to learn in Canada from you in this respect. I am glad of this opportunity of acknowledging publicly our great debt of obligation in Canada to many of your Right Reverend Fathers and Presbyters for valuable works in defence and exposition of the distinctive principles of our common Church. Those works, fellow Churchmen, have, many of them, tended to build up among our Church people in the Canadian Dominion an attachment to the principles of the Church; and they have, no doubt, in Canada as here, led many thoughtful men to join the ancient Church of Christ.

One word more before I close. Our ecclesiastical flag is the old flag of the Catholic Church, that has braved the storms of nineteen centuries, the flag that has led on the sacramental hosts of God's elect, from the first century down to the present. On that flag is emblazoned what once, indeed was the symbol of a Saviour's agony,—it is now more glorious than the diamonds of Kings—the cross of Jesus. And beneath that cross is a motto which we may regard as a command, or as an assurance given to us from our enthroned Lord, as we go forth to win the world to him, "*In hoc signo vinces*." Beneath that sacred banner, cheered by that assurance of our King, let us, dear friends, as brother Churchmen, go forward and onward in our Master's work, seeking, between us, to win this great American Continent to Christ and His Holy Church.

The PRESIDENT. Mr. Thomas White, Jr., of Montreal, one of the Laymen of the delegation.

Mr. WHITE. Mr. President, reverend gentlemen and friends, will you permit me first to express my regret and that of the Provincial Synod, that none of the Lay Deputies appointed by this Convention were able to attend our recent meeting. It would have afforded us a great deal of pleasure, as Laymen, to clasp hands with Lay Churchmen of the United States, and to recognize our work as a common one.

When the Prolocutor did me the honor to name me as a delegate for the Metropolitan Diocese of Canada, I felt that if I possibly could do so, I would come here to-day. My anxiety to be here arose from the fact that I believed that between these two countries, the United States and Canada, living as we do under different flags, and acknowledging allegiance to different forms of government, we should as yet have as many common links of connection as we could possibly establish. I know of no link more sacred and likely to prove of greater advantage to both than that which arises from our common membership of a common Church. We have, both of us, a like work to perform. You, on this side of the river and the lakes, we, on the other side, are endeavoring—you have already accomplished it, we are accomplishing it—to build up great, free communities, in obedience to the law of God, at the same time recognizing the broadest and fullest individual freedom among the members of the community. We owe our progress, largely, to the same great cause—the immigration of people from the Old World. I know of no duty which is more incumbent upon us, no obligation which rests with greater force upon us, than that of extending to those who may come to make homes in these new lands for themselves, and to establish happiness and prosperity for their children, the same ministrations of the Gospel, the same ordinances of religion, which they have left behind them in the Old World. We are here, both communities endeavoring, as I have said, to build up great, free nations. But one of the difficulties which stand in our way, one of the problems which we both have to solve is, how we may, in connection with the freest possible institutions, and with the greatest possible extent of individual freedom—how we may, at the same time, promote that recognition of the great principles through which, after all, is the best safeguard of the freedom of communities.

I know of no means by which we can so well accomplish this as by that of the great Church to which we both belong, and I can only as a Layman, come from Canada, extend to you Layman of the United States, members of this Convention, the right hand of fellowship, pledging you, as I hope you may pledge us in return, our most earnest and best efforts for the promotion of the interests of our Church, expressing our best hopes for the realization of this blessing, which God, through this Church, is bestowing upon communities of kindred people.



The PRESIDENT. Mr. Fannings Taylor, the Deputy-Clerk of the Senate of Canada.

Mr. FANNINGS TAYLOR. Mr. President, reverend gentlemen and gentlemen: When my worthy friend, the Prolocutor of the Provincial Synod of Canada, was kind enough to select me as one of the delegates to this Convention, I think he was under the impression that I had a great capacity for listening. But, though my official life is passed in an atmosphere of debate, with an occasional flurry of temper and now and then a flash of oratory, still I am denied the privilege of doing more than what Sidney Smith said he indulged in—eloquent passages of silence. But sometimes we are rather pleased at disappointing our friends and perhaps of astonishing ourselves. Although the last to speak to you, and I of course speak under great disadvantage, as all the ideas which I have had have been stolen from me and used before you, yet I venture to amplify for a moment upon a thought which occurred to me in listening to the venerable President of the House of Bishops this morning.

I do not wish to be guilty of the bad taste of referring to matters of state here; but there is a word which has been whispered at Washington and muttered in Ottawa, which I think we may use here without any whispering or muttering. This is rather a Church Parliament, I take it, the Church Parliament of the United States, in which we, at all events, have a great interest. And that word, which I speak with great submission, is "reciprocity." [Laughter.]

Now I think that we Churchmen in our Church Parliament, will beat the statesmen altogether, for we have by acclamation established reciprocity between the Churches of Canada and of the United States, we have come here to listen, to watch your good works, and, if possible, to benefit by them; to appreciate your charity, and in all respects to take advantage of our presence here, and annex everything we can that is good, to take it away with us. [Laughter.] For here, at all events, we must be brothers, as we are all spiritually descended from the great mother Church of England. And I am sure that in this place all our hearts throb with equal affection for that mother Church, and that we can each say to the other, "we wish you good luck in the name of the Lord."

The PRESIDENT. The communication presented by the Delegation from the Church of England in Canada, will be entered upon the journal.

The Rev. Dr. CRAIK, of Kentucky. Mr. President, I take the liberty of moving now that the members of the Deputation from our sister Church be requested to take seats at their pleasure by the side of the President on the platform during their stay.

The motion was agreed to.

Mr. WATSON, from the Committee on Canons, presented the following report and resolution:—

The Committee on Canons, to whom was referred Message No. 8 from the House of Bishops, proposing an additional section to Canon I. of Title III. (page 125), so as to make further provision for the Presiding Bishop, respectfully report that they are of opinion that the subject may better be considered by the Committee on Expenses; and they, therefore, recommend the adoption of the following resolution:—

*Resolved*, That the Committee on Canons be discharged from the consideration of Message No. 8 from the House of Bishops, and that it be referred to the Committee on Expenses.

By order of the Committee.

Signed, ALFRED A. WATSON, Chairman.

The resolution was adopted.

The Rev. Mr. GIRAULT, of Louisiana. If it be in order, I will move that the address from the Provincial Synod of Canada be committed to a Special Committee.

The motion was agreed to.

The Rev. Mr. GIRAULT, of Louisiana. I offer the following resolution, and move to refer it to the Committee on Amendments to the Constitution:

*Resolved*, That Article IX. of the Constitution be amended as follows: Add at the end of the article: Provided, That any amendment germane to the subject matter of the proposed alteration may be considered and acted upon at the time of the final action of the Convention.

The resolution was so referred.

The Rev. Mr. McILWAIN, of Iowa. I wish to ask, on behalf of the Committee on New Dioceses, to whom was referred the Memorial of the Diocese of Iowa in regard to a Missionary Jurisdiction, for instructions from the House. The Committee desire to know if it is thought proper that they report upon such memorial? There is no committee upon that subject, but this committee, having charge of kindred subjects, it was referred to them.

The PRESIDENT. Will you please draw up a resolution upon that point, so that it may be presented in order? The Committee on Canons will read their report.

#### REPORT NO. 5.

The Committee on Canons, to whom was referred Message No. 8 from the House of Bishops, proposing an additional section to Canon I of Title III. (p. 125), so as to make further provisions for the Presiding Bishop, respectfully report that they are of opinion that the subject may better be considered by the Committee on Expenses; and they therefore recommend the adoption of the following Resolution:—

*Resolved*, That the Committee on Canons be discharged from the consideration of Message No. 8 from the House of Bishops, and that it be referred to the Committee on Expenses.

By order of the Committee.

(Signed.) ALFRED A. WATSON, Chairman.

The Rev. Dr. AYRAULT, of Central New York. I move that Title I. of Canon 14, paragraph 7, [Sect. 7 (p. 57 of the Digest), be amended by inserting in the sixth line at the bottom of the page, after the word "professor," the words, "or other officer;" and also in the same line, after the words "Theological Seminary," by inserting the words "College, or University;" and I move that this resolution be referred to the Committee on Canons.

It was so referred.

Mr. ANDREWS, of Southern Ohio. Mr. President, I beg leave to present an invitation, in the name of a considerable number of the most respectable citizens of Cincinnati, including the Clergy and Laity, that the next General Committee meet in the city of Cincinnati; and I move its reference to the appropriate Committee.

The PRESIDENT. There is no Committee on that subject. The Chair is permitting this business to go on instead of the order of the day for the reason that it has consisted simply of matters of reference which have required but a moment each to dispose of. But the reading of a petition of this character would occupy so much time that the Chair, unless otherwise specially directed by the House, will cause it to be laid upon the table until a proper time shall come, when it can be read.

The petition was accordingly laid upon the table.

The Rev. Mr. McILWAIN, of Iowa. I now offer the following resolution of the Committee on the Admission of New Dioceses, asking for instructions:

*Resolved*, That the Committee on the Admission of New Dioceses be instructed to report upon memorials relating to Missionary Jurisdictions.

The PRESIDENT. Are these memorials in the hands of another committee, or in the hands of that Committee?

The Rev. Mr. McILWAIN, of Iowa. They are in the hands of that committee, and they desire that this House instruct them, whether it will consider it proper for them to report upon these memorials.

Upon motion, the Committee were so instructed.

Mr. MAGRUDER, of Maryland. Mr. President, when, on yesterday afternoon, I ventured to take the floor, I little knew in what a terrible and awe-inspiring presence I was to speak. I should, perhaps, now hesitate to go on did I not also realize with what kind forbearance anything I may say, or fail properly to say, will be received. When, in the providence of God, we of the Laity are led to attend the sessions of this great body, and we come in with some lingering doubts as to whether we ought to be here at all, with faith very weak, at the best,—whether as flickering flame or as smouldering flax, which but a breath may kindle into a flame, and a breath may also extinguish—and more likely the latter than the former;—when we come with grave doubts as to any good we may accomplish, and expect to learn from those who are over us in authority, what ought to be done, and when we find only perplexity and doubt instead—objections to whatever is proposed, and nothing better proposed in its place.

A DEPUTY. Mr. President, I do not know whether it is worth while to ask the speaker to address this corner of the body, but I would suggest that he come further forward.

Mr. MAGRUDER, of Maryland. I am not certain that I can enlighten any person in this body, either here or in the remote corners.

When, as I say, instead of hearing words of encouragement and directions as to what we ought to do, we hear grave doubts thrown upon all that is proposed, our faith is then certainly sorely tried. And when, in addition to that, we hear doubts thrown upon the authority of our Bishops, who have been set over us in the law, we feel ready to turn to those Bishops ourselves and ask from them some counsel and encouragement, in order that we may not altogether be left in the dark.

Acting under that feeling, I myself, in company with a number of the delegates on this floor, ventured to approach a venerable man of God, a Bishop or Dean, and one who believes that he is a Bishop,—who magnifies his office, if you will,—he spoke to us words of encouragement, and not only that, but words which I firmly believe, if heard, would give the greatest encouragement to this body.

When he said that the Church had never had, since the year 312 or 315, when the conversion of the Emperor Constantine took place, such a grand opportunity for work and for glorious development and progress. I will say, sir, and I may be excused for saying it, for I know that all who hear me will agree with me, that there was no one who so combined a sense of the Divine presence with a sense of his own need of guidance, as the venerable man of whom I speak. He would not venture to speak of particular measures pending in the body, but said he knew that God, in His own way, would see that proper measures were introduced and would find the means; and we, who had been rebuked when we ventured to act upon our understanding of the meaning of the words of Scripture, which we

thought were indeed for all time, and had even been rebuked as preaching, or exhorting, when we ventured to quote the words of God in this holy presence and in His holy temple—when, I say, we had the example of that holy man, who did not intrude his own views, but stood meekly as a learner at the feet of his Divine Master, saying that he was ready to wait for this body to act upon this particular measure; and who, when it came before the House of Bishops, wanted to hear all that was said about feeling sure that God would bring about what was right; and when we left his presence, Mr. President, it was with a common feeling, and we all exclaimed, "This is one of the Apostles, or certainly one of their successors!" And when we heard suggestions as to limitations upon the power of the Bishops or upon the power of the Convention, to send forth laborers into the vineyard of our Lord, without stopping to consider what is the Constitution and what is its relation to the Church, I ventured to bring in a book, the work of Judge Cooley, on Constitutional Limitations; and when I ventured to dwell upon that name I did it because of the name itself—and because the work was suggestive of the whole question, viz., that the Constitution of the Church was not a paper for creating powers and vesting them in Churches, but was simply a limitation upon the powers which the Church already had, and that the Church had still all the powers which that Constitution had not taken away, either expressly or by necessary or reasonable implication. And when I heard gentlemen upon this floor avow the very decided belief that the action of the last General Convention in undertaking to erect, within the Dioceses of Texas and California, Missionary Jurisdictions, was entirely unauthorized, and was a violation of the Constitution, I thought the gentlemen ought to be admonished, that whenever they ventured to make such an assertion as that, they ought to be prepared to show it, for assertion, no matter how vehement, will not pass for argument and conclusion.

Now let us turn to the Constitution. Before proceeding to that, however, I will ask permission of the House to make a few quotations from the book I have mentioned. I am admonished by the President that I must proceed rapidly, because, my time being limited, I shall have to pass very quickly over what I have to say in order to finish my remarks upon this subject. On page 2 we find these words:

"A Constitution is sometimes defined as the fundamental law of a State, containing the principles upon which the government is founded, regulating the division of the sovereign powers, and directing to what persons each of these powers is to be confided, and the manner in which it is to be exercised.

"Perhaps an equally complete and accurate definition would be, that body of rules and maxims in accordance with which the powers of sovereignty are habitually exercised.

"In a much qualified and very imperfect sense every State may be said to possess a Constitution; that is to say, some leading principle has prevailed in the administration of its government, until it has become an understood part of its system, to which obedience is expected and habitually yielded; like the hereditary principle in most monarchies, and the custom of choosing the chieftain by the body of the people, which prevails among some barbarous tribes. But the term constitutional government is applied only to those whose fundamental rules or maxims not only locate the sovereign power in individuals, or bodies designated or chosen in some prescribed manner, but also define the limits of its exercise so as to protect individual rights, and shield them against the assumption of arbitrary power. The number of these is not great, and the protection they afford to individual rights is far from being uniform."

Indeed, the term unconstitutional law, as employed in American jurisprudence, is a misnomer, and implies a contradiction; that enactment which is opposed to the Constitution being in fact no law at all. But where, by the theory of the government, the exercise of complete sovereignty is vested in the same individual or body which enacts the ordinary laws, any law, being an exercise of power by the sovereign authority must be obligatory, and if it varies from or conflicts with any existing Constitutional principle, must have the effect to modify or abrogate such principle, instead of being nullified by it. This must be so in Great Britain, with every law not in harmony with pre-existing constitutional principles; since, by the theory of its government, Parliament exercises sovereign authority, and may even change the Constitution at any time, as in many instances it has done, by declaring its will to that effect. And when thus the power to control and modify the Constitution resides in the ordinary law-making power of the State, the term unconstitutional law can mean no more than this: a law which, being opposed to the settled maxims upon which the government has habitually been conducted, ought not to be, or to have been, adopted.

On page 87 we find these words:—

"There are two fundamental rules by which we may measure the extent of the legislative authority in the States:—

1. In creating a legislative department, and conferring upon it the legislative power, the people must be understood to have conferred the full and complete power as it rests in, and may be exercised by, the sovereign power of any country, subject only to such restrictions as they may have seen fit to impose, and to the limitations



which are contained in the Constitution of the United States. The legislative department is not made a special agency for the exercise of specifically defined legislative powers, but is intrusted with the general authority to make laws at discretion.

"But the apportionment to this department of legislative power does not sanction the exercise of executive or judicial functions, except in those cases, warranted by parliamentary usage, where they are incidental, necessary, or proper, to the exercise of legislative authority, or where the Constitution itself, in specified cases, may expressly permit it. Executive power is so intimately connected with legislative, that it is not easy to draw a line of separation; but the grant of the judicial power to the department created for the purpose of exercising it, must be regarded as an exclusive grant, covering the whole power, subject only to the limitations which the Constitutions impose, and to the incidental exceptions before referred to. While, therefore, the American Legislatures may exercise the legislative powers which the Parliament of Great Britain wields, except as restrictions are imposed, they are at the same time excluded from other functions which may be, and sometimes habitually are, exercised by the Parliament.

"The people in framing the Constitution, says *Denio*, Ch. J., committed to the Legislature the whole law-making power of the State, which they did not expressly or impliedly withhold. Plenary power in the Legislature, for all purposes of civil government, is the rule. A prohibition to exercise a particular power is an exception. In inquiring, therefore, whether a given statute is constitutional, it is for those who question its validity to show that it is forbidden. I do not mean that the power must be expressly inhibited, for there are but few positive restraints upon the legislative power contained in the instrument. The first article lays down the ancient limitations which have always been considered essential in a constitutional government, whether monarchical or popular, and there are scattered through the instrument a few other provisions in restraint of legislative authority. But the affirmative prescriptions and the general arrangements of the Constitution are far more fruitful of restraint upon the Legislature. Every positive direction contains an implication against everything contrary to it, or which would frustrate or disappoint the purpose of that provision. The frame of the Government, the grant of legislative power itself, the organization of the executive authority, the erection of the principal courts of justice, create implied limitations upon the law-making authority as strong as though a negative was expressed in each instance; but independently of these restraints, express or implied, every subject within the scope of civil government is liable to be dealt with by the Legislature."

"It has never been questioned, so far as I know," says *Redfield*, Ch. J., "that the American legislatures have the same unlimited power in regard to legislation which resides in the British Parliament, except where they are restrained by written Constitutions. That must be conceded, I think, to be a fundamental principle in the political organization of the American States. We cannot well comprehend how, upon principles it should be otherwise. The people must, of course, possess all legislative power originally. They have committed this, in the most general and unlimited manner, to the several State Legislatures, saving only such restrictions as are imposed by the Constitution of the United States, or of the particular State in question."

"I entertain no doubt," says *Comstock*, J., "that, aside from the special limitations of the Constitution, the Legislature cannot exercise powers which are, in their nature, essentially judicial or executive. These, are, by the Constitution, distributed to other departments of the government. It is only the 'legislative power' which is vested in the Senate and Assembly. But when the Constitution is silent, and there is no clear usurpation of the powers distributed to other departments I think there would be great difficulty and great danger in attempting to define the limits of this power." Chief Justice *Marshall* said: "How far the power of giving the law may involve every other power, in cases where the constitution is silent, never has been, and perhaps never can be, definitely stated." That very eminent judge felt the difficulty; but the danger was less apparent than it is now, when theories, alleged to be founded in natural reason or inalienable rights, but subversive of the just and necessary powers of government, attract the belief of considerable classes of men, and when too much reverence for law as certainly among the least of the perils to which our institutions are exposed. I am reluctant to enter upon this field of inquiry, satisfied as I am, that no rule can be laid down in terms which may not contain the germ of great mischief to society, by giving to private opinion and speculation, a license to oppose themselves to the just and legitimate powers of government."

I have other quotations bearing upon the same subject which I should like to read to the Convention, but I have not time. This question applies to the particular matter before us; I say then, that, under the Constitution, the House of Bishops and this House were not prohibited from erecting a Missionary Jurisdiction within the bounds of a Diocese. If the Diocese consented to it, they did not do an illegal or unconstitutional thing. This is not a light matter, to have such an act so questioned. They acted in this way under the great law of the Church, for there were Bishops before the Constitution and there was a Church before the Constitution, *existant fortis ante Agamemnona multi*. And when they, exercising the residuum of power which had been left in them by the General Church, and which had not been prohibited to them, went further, and, conceding all that might be claimed upon the question of reserved rights under the compact, referred the whole subject to those who had any agency in it; and having received their consent, finally acted upon it. I should like to know how such action could be unconstitutional, or how anything could be stronger than that? Can any gentleman say that, however clear the vested rights,

however clear the compact, it cannot be abrogated with the consent of those by whom and for whom it was made? I would like any gentleman to show me any case in which any court anywhere has assumed any such thing. I am quite aware that some gentleman may refer to the Dartmouth College case as a case in which the courts have held to the contrary. But I desire to refer the House to that case to show the obvious distinction between the law, as it is stated in this case, and as it is stated in cases like the one we are considering. The very principle decided by the court in that case was that the vested right, or the compact could not be annulled, for the reason that those who created it were not parties to the suit and did not assent to it, and that those who were parties to the suit were simply trustees and could not surrender the right or the assent to a dissolution of the compact.

Rev. Dr. HARRIS, of Illinois. I do not desire, at this stage of the debate, to make a speech, but simply to state the case, if I can, for those who agree with me. I have watched this debate with great care, and I believe that this House is divided now into three classes:—First, those who desire the adoption of the amendment because they believe that the Convention ought to have the power thereby intended to be given, and which it has not now. Second, there are those who oppose the adoption of the amendment because they believe that the Convention ought not to have such power. Third, there are those who, while they are in favor of the thing which this amendment is intended to authorize, yet think it is unnecessary, because they believe that the Convention has this power now, and, therefore, they are inclined to oppose this amendment for that reason, and for that reason only.

Now, sir, it is certainly proper that these opinions should find expression upon the floor of this House, and I hope, before I sit down, that I may be able still further to add to the arguments which have been presented here, for the reason that I believe, if these opinions find full expression, it will save us from many embarrassments and perplexities, and will conduct us to a speedy and harmonious conclusion.

Now, Mr. President, I shall ask, in behalf of those who agree with me, permission to say that we, as much as any, desire that this Convention should have and exercise the power to erect Missionary Jurisdictions within the limits of organized Dioceses, but because we believe that the Convention has this power already, and because we, on the other hand, are as jealous as any for the Constitution as it is, therefore, sir, we are constrained to vote against this amendment.

I need say nothing concerning the desirableness of this Convention exercising such power in cases of necessity. Other gentlemen upon this floor have presented these considerations with great force, and I believe they have not been answered. I do not believe that this Convention is willing to commit itself to any such principle as would deny that the supreme law of this Church and of this Church life is the law of ministerial expansion. And further, sir, it is unnecessary for me to state these considerations, because I believe that the cry which came up for six or eight years from the great State of Texas has told the story: I believe that the necessity which arose in that case, and which forced itself upon the attention of the Church, tells the story better than I am able to tell it. I believe that the action of this House and the House of Bishops at the last General Convention, in consecrating and sending forth a Missionary Bishop, and the growth and prosperity of this Missionary Jurisdiction, further confirm the extreme desirableness of such action being taken by this body in a case of necessity. I need say nothing further on that subject.

But, sir, the position I take, and I hope the Deputies will keep this constantly in mind, is this: That because we are in favor of a due and proper exercise, by this body, of such power, for that reason we are inclined to oppose this Constitutional amendment. We are told, sir, that there are certain grave doubts as to whether or not this Convention did not violate its own Constitution in erecting Missionary Jurisdictions which exist now within the limits of Texas and California, and that, therefore, this amendment ought to be passed. Mr. President, I desire to call the attention of the House to this fact—that, while there have been many able and conclusive arguments in favor of the constitutionality of this power, not one, sir, has said anything in favor of the proposition that it was unconstitutional. Grave doubts! why, sir, does not some Deputy come forward then and show that these doubts are founded upon reality? Is this Convention to be asked to amend its Constitution because somebody has doubts? Why, Mr. President, to state such a proposition is to secure for it the disapproval of the members of this House. If these doubts do exist, the manly thing to do is to face them, but if they be spectres of the mind, as I believe, then let them, once for all, be set at rest. But if these doubts are founded upon reality—if there are reasons for supposing that the action of the Convention in regard to Texas and California was unconstitutional, then I call upon the gentlemen who have taken this position to come forward and show wherein it was unconstitutional.

I hold, sir, that such action was constitutional. It is not necessary for me to argue that question at length. The distinguished Clerical Deputy from Pennsylvania on yesterday presented to my mind unanswerable arguments in favor of its constitutionality, as the Constitution now stands; and the distinguished Lay Deputy from Maryland but a moment since was in the course of another unanswerable argument in favor of the same positions. But, sir, I will present one consideration which has not yet, I believe, been touched upon. Such action was unconstitutional, if at all, for one of two reasons. In the first place, either because it contravened some express provision of the Constitution or, in the second place, because it exceeds the limits of the Church's power and authority.

The only article which could have been violated by the action of the Convention was Article 5th. The Church has seen fit to say, in that 5th article, that no organized Diocese shall be divided into two or more Dioceses, except on certain conditions. I call the attention of the Convention to the distinction between Diocese and Missionary Jurisdiction which I hold to be essential. The Constitution says that a Diocese shall not be divided unless certain conditions are complied with. Now, what are those conditions? The first condition is that the consent of the Bishop and Convention of such Diocese shall be obtained. The second condition is that a certain number of Presbyters shall be embraced in the part of the territory which is to be cut off, and that there will be reasonable assurance of an adequate support for the Episcopate in that new Diocese. Now, sir, I claim that the action of the Convention in setting off a Missionary Jurisdiction within the limits of Texas, was constitutional, and in accordance with the provisions of that article as it now stands. It was a step taken by the advice of the Bishop and the consent of the Convention, and that accomplished the "dismemberment" of the Diocese, if gentlemen insist upon returning to this word. That condition was complied with. Why was not the second condition complied with? Because in the case of a Missionary Bishop, the question of adequate support for him is decided. It does not arise, for the reason that this Church undertakes by Canon, to support its Missionary Episcopacy under the provision which was already made in that regard. *Cessat ratio, cessat lex*.

I say then, sir, that the division of this Diocese of Texas, setting off a Missionary Jurisdiction, was according to the spirit and intent of our Constitution. I claim that it was not in contravention of this article of the Constitution, but that it was in strict accordance with the provision of this article.

But, sir, it may be said that the Church, as the Constitution now stands, has no right to erect Missionary Jurisdictions, because no express provision is made in the Constitution. This argument has already been answered, but let me call attention to this fact; if it is good for anything it is good for too much. If this argument is worth any thing at all this Convention never had the power to erect any Missionary Jurisdictions in any quarter of these United States.

Now, Mr. President, for these reasons, I am inclined to vote against this amendment. I do so with great reluctance, because, as I said before, I am in favor of the thing which this amendment is intended to authorize, but I believe we have the power now, and that it is far better to leave it as it is and deal with every question as it arises. I do not think it would be wise to write upon the pages of our Constitution such a provision as this. I could go on and give practical reasons showing why it would be unwise, and how it might invite a premature establishment of Missionary Jurisdictions throughout the country, but I have not the time. I should leave each case to be decided as the necessity arose, and as such necessity forced itself upon the attention of the Church.

I have another reason for voting against this amendment, and it is this, that by voting for this amendment to the Constitution, we declare in the most solemn manner, that up to this time, such action was unconstitutional. If we vote for this amendment now, we declare in the most unmistakable terms that when the General Convention erected the Missionary Jurisdiction in Texas, it did an unconstitutional thing. I propose that point for the consideration of the Deputies. Suppose it is true that if we pass this amendment now, we thereby declare that it was necessary then. It has no retroactive action. It has no retroactive effect. It declares the acts of the last General Convention to be unconstitutional. What then, Mr. President, is the result? Why sir, the Diocese must begin again, *de novo* if it would maintain its present status in accordance with the Constitution. It must again recognize the Bishop of Texas as having Diocesan Jurisdiction over the whole territory; it must come forward here again and make application to this House three years from now, for it can not be done now, and ask that this jurisdiction be erected in accordance with the amendment to the Constitution. I say, Mr. President, that this argument is overwhelming in its force, and I say that the only escape for those who advocate this measure, the only position for the friends of this measure for the erection of jurisdictions within existing Dioceses, is to come forward and vote this amendment down.



Now, sir, in the substitute which I offered on Friday last, which was ruled out of order, and properly, I suppose, I desired that this Convention should refuse to ratify this amendment, giving these reasons. Why? Because I thought the doubt ought to be set at rest in that way.

The PRESIDENT. The time has expired. Mr. McCrady of South Carolina has the floor.

Mr. MAGRUDER, of Maryland. As the termination of my remarks seem to place me rather in the position of one making a speech one way and voting the other, I ask the indulgence of the House to say that, while I have clear views myself on this question, as to the power to erect Missionary Jurisdictions, I recognize the fact that there are others, very able men, in the House of Deputies and in the House of Bishops, who have grave doubts, and it seems to me that the best thing to do is to bury these grave doubts in their grave, and bury them deep, so that the skeleton may never be dug up.

Mr. McCRADY, of South Carolina. There is no inconsistency in the reports of the Committee, nor in the proposed action and the action of the last General Convention. The action of the last Convention, in setting off portions of Texas and California as Missionary Districts, at the request of the Bishops and Conventions of these Dioceses, temporarily, only recognized the power of the Bishop and Convention of each Diocese to allow other Bishops to have temporary jurisdiction within their respective Dioceses. And this was all that was done, and it was so expressly declared in the reports of the Committee on Amendments to the Constitution and of the Committee of Conference. The proposed amendment is not to confirm that action, but to authorize a permanent arrangement of the same kind in the future, which permanent arrangement would amount to a dismemberment of those Dioceses, so that the Dioceses of Texas and California would be reduced in territory very largely. It is said this power already exists in the General Convention, that is, the power to diminish the size of a Diocese and take away a portion of its territory. If this power belongs to this General Convention, then, as there is no restraint upon it in the Constitution, it may be exercised by every General Convention, upon any and every Diocese, whether the Diocese is willing or unwilling. There is always an unwritten law upon which all Constitutions rest, and by which they must be construed and interpreted. Does any one believe that such an idea was ever entertained at the time of the adoption of the Constitution, or at any time before this present day? It was certainly believed that Diocesan territory could not be invaded, much less torn from the Diocese by the arbitrary power of this General Convention.

It is said, there is nothing in the Constitution to prevent it. The organization of this House as provided for in the Constitution, positively forbids it. Dioceses are the basis of representation in this body, and Dioceses were always territorial. The Deputies who represent any Diocese represent all Churchmen in the territory composing the Diocese. They may come from any part of it, and represent the whole. To restrict the territory of any Diocese is to change the basis of representation upon which the organization of this House rests. Surely the change of the basis upon which representation here is made to rest is organic change in the legislative body of the Church. We have no more right to say that one third of Texan territory only shall have the right to four Clerical and four Lay Deputies, when the Constitution says the whole territory of Texas (and nothing less) shall be entitled to this representation. You would have just as good right to change the number of Deputies as to curtail the territory to be represented. The proposition to change the number of representatives is now before us. Can we do that without an amendment of the Constitution? I shall say no more.

Mr. RACE, of Louisiana. Mr. President, I desire to say a few words on the subject, as a member of the Committee on Amendments to the Constitution, which made this report. It seems to me that the matter has not been fully comprehended by any of the Deputies who have spoken upon the subject. In the Convention of 1871 the subject was first brought up in the shape of a Constitutional Amendment, which was adopted by this House, and sent to the other House for concurrence, but which failed by reason of non-action. At the Convention of 1874, it was referred to the Committee on Constitutional Amendments, (found on page 45 of the Journal) to inquire and report what, if any, Constitutional amendment was necessary in order to set apart a portion of a Diocese for missionary purposes. The Committee reported this amendment which is now before the House. It is found on page 82 of the Journal. The same Committee, on page 89, reported that, in the opinion of that Committee, no Constitutional amendment was necessary in order to accomplish the object desired; but as there were doubts in the minds of many, and even in the minds of some of the Committee, and as it was known that there were doubts in the other House as to the constitutional right of the Convention to pass the proposed measure without an amendment to the Constitution, this amendment was proposed by that Committee, and the report of the Committee reporting this amendment came before this House, and

was adopted and sent to the other House. It came down from that House in Message No. 38, saying that the House of Bishops could not agree in the proposed alteration in regard to the division of Dioceses without first amending the Constitution, and informing this House, furthermore, that the House of Bishops had appointed the Bishop of Maryland, the Bishop of Rhode Island and the Bishop of Tennessee on behalf of that House, as a Committee of Conference, and asking that a like committee from this House be appointed to confer with them upon the subject. The Committee met, and after much consultation and discussion, during which the Bishops manifested a decided determination not to pass the measure without a Constitutional amendment being reported, it was finally agreed that it should be passed as a temporary provision, and as a temporary provision only. This report was made to this House in Message No. 45, and it was adopted by this House. Immediately after, a Message was brought down from the House of Bishops, setting apart a portion of the Diocese of Texas for Missionary Jurisdiction. Then we received Message No. 47 from the House of Bishops, dividing the Diocese of California. Hence, two jurisdictions are created within the Diocese of Texas. Now this measure was passed on the ground of necessity, sacrificing scruples as to its constitutionality. It seemed to be the only means of getting the Gospel spread throughout a territory larger than all New England. For that reason, the House of Bishops confirmed the report in regard to the matter as it was adopted by this House. On page 134 of the Journal we find the report, which is as follows:—

The Committee of Conference, to whom was referred the Memorial of the Diocese of Texas, together with the action of the House of Bishops, and of the House of Deputies thereon, having had the same under consideration, respectfully report that,—

Whereas, The Diocese of Texas, by deliberate action of the Bishop, and Convention thereof, has, for urgent and sufficient reasons, declared its desire to establish its northern and western limits on the northern lines of Lampasas, Congell, McLennan, Limestone, Freestone, Anderson, Smith, Gregg, and Marion counties, and on the western lines of Matagorda, Wharton, Colorado, Fayette, Bastrop, Travis, Burnett, and Lampasas counties; and—

Whereas, This Convention is sufficiently assured of the consent of the Parishes lying north and west of the aforesaid limits to the proposed limitation; and

Whereas, While grave doubts are entertained by many of the power under our Constitution to permanently alter the territorial extent of a Diocese in this form, yet, impressed by the great necessities of the Church in that Diocese, and of the justice of her claim for prompt relief; be it—

Resolved, The House of Bishops and the House of Deputies concurring, that the General Convention hereby signifies its consent and agreement to the limitation of the jurisdiction of the Bishop and Convention of the Diocese of Texas to and within the limits above indicated until such Constitutional amendment and legislation thereunder can be secured as are necessary to remove the doubts aforesaid; and that in the meantime the territory outside the limits aforesaid and within the State of Texas, be held and treated as Missionary territory and subject to Missionary Jurisdiction.

All which is respectfully submitted.

On behalf of the Committee:

WILLIAM R. WHITTINGHAM,  
Bishop of Maryland.

CHARLES H. HALL,

Chairman on part of the House of Deputies.

Upon the next page will be found Message No. 45, which is, *verbatim et literatim*, the report which I have just read to the House, so that, so far from the Missionary Jurisdiction of Texas having been permanently set apart, it is expressly resolved that it is only a conditional setting apart. It is a setting aside upon the condition that it shall be so set aside until there can be action upon this Constitutional amendment. If we fail to adopt a Constitutional amendment, the whole action of the last General Convention in separating the Dioceses falls to the ground. It is, as I have said, entirely conditional. Now, unless the condition is complied with at this Convention, what has been done has been done in vain. You have restored the territory to the original jurisdiction of the Bishop, and you have turned loose upon the Church these Missionary Bishops. They are Bishops still, but they have not the territorial jurisdiction that this resolution gave them, and that this Canon gave them because that jurisdiction was simply given them upon the contingency that certain conditions were fulfilled. If you fail to fulfil those conditions now, I suppose any lawyer who is a mere tyro in the law will tell you that the thing falls to the ground. It is a consent given upon condition. If the condition fails the consent is withdrawn.

Now I agree with the Reverend Deputy from Illinois, that the Convention has the constitutional power to do this; yet I disagree with him as widely as the poles when he says that the action of this Convention will not affect the action of the last Convention. If you do not pass this constitutional amendment you restore these territories to their original Dioceses. You send adrift upon the Church these Missionary Bishops. In answer to the arguments of those who seem to insist that there was haste manifested in the action taken upon this measure, I beg to say that the proposed action in setting aside the territory of Texas for Missionary purposes, was passed by a unanimous

vote of this House three years ago. The vote was taken by Orders and Dioceses, and every Clergyman upon this floor voted aye, and but one Lay Deputy voted no. What is the meaning of this change? Then it was unanimous; now, forsooth, it is unanimous the other way. It seems scarcely necessary for me to say that unless this amendment is passed you remit this territory to its original jurisdiction.

The Rev. Dr. BENEDICT, of Georgia. May I claim the privilege of closing the debate on this subject, as the mover of the resolutions? I believe I am entitled to that privilege.

The PRESIDENT. Without the direction of the House, the President cannot give that permission to the Reverend Deputy from Georgia. It has lately been established by legislative practice that, for the furtherance of good legislation, it is deemed expedient that the negative rather than the affirmative should have the close.

Mr. MONTGOMERY, of Central New York. I move that after recess the discussion be limited to ten minutes. If there is any opposition to this motion I will withdraw it.

The motion was carried.

The PRESIDENT. Shall the Rev. Dr. Benedict have permission to close the debate?

The consent of the House was given.

The Convention then took a recess.

#### AFTERNOON SESSION.

The Convention assembled at 2.30 p.m.

Mr. JUDD, of Illinois. I desire to submit some considerations upon the proposition now before the House. Not having heard my views fully expressed upon the matter, I crave the indulgence of the House for the portion of time allotted to members for the discussion of this question.

The question before the House is the proposed amendment to the Constitution, providing for the creation of Missionary Jurisdictions out of organized and existing Dioceses. We have heard a great deal said during the present session of the Convention, with reference to the Constitution of the Church in this country. I desire to ask, Mr. President, what is the Constitution? For one, I believe that the Constitution of the Church under which we are acting, is simply a limitation or relegation of power delegated to us by the Bishops; and I believe and hold that we have a Constitution other than the Constitution under which we profess to be acting here to-day. What is that? When our Lord was about to ascend, he granted to the Apostolic College thirty missionaries, and commanded them to go into all the world and preach the Gospel. "As My Father hath sent Me even so send I you," were his words. Or, in other words, "As my father hath sent Me to preach the Gospel and to send others to preach the Gospel, even so send I you to preach the Gospel and to send others to preach the Gospel." The whole world was the jurisdiction of the Apostolic College. In the progress of time that jurisdiction, by consent of the Church, was confined to provinces, and that action was ratified by ecumenical law, and that ecumenical law, in my judgment, is in force in this Church to-day, and the province, so far as this country is concerned, is a vast one, and hence I believe that, in the course of time, and I hope the time may be soon, the size of this vast province will be reduced that we may the more advantageously and conveniently exercise the jurisdiction which, by the sanction of ecumenical law is to be exercised.

Now, sir, a Bishop, in his consecration, receives what? He receives a mission and he receives jurisdiction. The mission cannot be taken away except for certain reasons, and by the operation of certain causes. The jurisdiction may be taken away. How? It may be taken away by resignation. To whom? To the episcopacy of the province. What is the province? The entire country, so far as this province is concerned, in other words, the House of Bishops. It will not be disputed, Mr. President, that if the resignation of a Bishop of an organized Diocese or of a Missionary Jurisdiction be accepted by the House of Bishops, then the jurisdiction of such Bishop ceases, and is at an end. If a Bishop may resign his charge over an entire Diocese, let me ask you, sir, if, with the consent of his Convention, and with the consent of the House of Bishops, he may not also resign it over a portion of his Diocese, for the purpose of having it erected into a Missionary Jurisdiction, or for any other purpose?

It seems to me there can be no question about this matter. If he may resign the charge of an entire jurisdiction, he may resign the charge of a portion of that jurisdiction. Certainly he may do so with the consent of the Convention and with the consent of the House of Bishops. Then where does the jurisdiction reside? Why in the House of Bishops. Then what have we to do with it here? It strikes me, Mr. President, that the House of Bishops may assume jurisdiction, in respect to these Missionary Jurisdictions, as well as in respect to others, for this reason: This Constitution of ours is simply a relegation or delegation of power by the Episcopacy of this province of the United States. By consent, the Episcopacy, the governing order of this Church, has agreed that they, the law-making



power of the Church, will not make laws except with the consent of this House. They have said that, without that consent and without that agreement, they would not make a law.

Mr. President, where does the law-making power rest? Assuredly with the House of Bishops of the Church, in the Province. When was any legislation carried into effect, when was any legislation ever enacted, except by the Bishops of the Church? Never, I venture to say. They have simply consented that, without the consent of the House of Deputies, no legislation shall take effect in this Church of ours. Therefore, the whole question comes back. When a jurisdiction is resigned by a Bishop of a Diocese, who has control over the Diocese? The House of Bishops, certainly, with the consent of this Convention, have full power to exercise that jurisdiction. That jurisdiction having been resigned, it comes to the Episcopacy of the Province, and the Episcopacy of the Province has the right to depute any one of its number, or to name another officer of its body for the exercise of the jurisdiction, and hence the power, in my judgment, exists in the General Convention to-day, and, for that reason, as well as for others, I am opposed to the adoption of this amendment; not because I am opposed to the consecration of a Missionary Bishop; not because I am opposed to any measure that will further the Gospel of our blessed Lord, but because I am opposed to declaring, in this Constitution, what already exists, because if we legislate here to-day in the way of granting the power, by imputation we declare that the power does not exist, and, in the future, wherever power cannot be directly derived from the Constitution, we would be told that this House has declared that unless it delegates the power, the power does not exist. The precedent is an evil one, and I, for one, am opposed to meddling with the Constitution in any such way as that.

I think we ought to do all in our power to spread the Gospel in those vast regions of our country where they so much need it; but I do not think it is necessary to do it in the way of Missionary Jurisdictions, or at least to create them out of existing Dioceses: I think the proper way is to create new Dioceses. Why cannot the work be as well done by the establishment of new Dioceses as by the division of old ones, and the creation of Missionary Jurisdictions? If you create a Missionary Jurisdiction you create reliance upon the Church instead of self-reliance, and instead of bringing out the energies of the Church within that jurisdiction. Why, sir, a short time ago the necessity was felt in Illinois for more Episcopal supervision, because Illinois is a vast empire.

The PRESIDENT. The time of the Deputy has expired and Mr. E. T. Wilder of Minnesota has the floor.

Mr. WILDER, of Minnesota. Mr. President and gentlemen Deputies of the Convention: It is impossible for me or for any one to devote any time to the main question within the ten minutes allotted to the speakers, but I desire to say a word in respect to three or four arguments that have been presented by gentlemen opposed to the adoption of this amendment, and what I have to say in regard to each of them will necessarily be very brief.

The first is that the adoption of this amendment is an impeachment of the capacity, wisdom and intelligence of the last Convention. That argument has been responded to sufficiently perhaps by the learned gentleman from the Diocese of Louisiana; but I trust I will be excused if I add a word to his reply. He read the report of the Committee of Conference between this House and the House of Bishops, as made three years ago. I, with him, was upon that Committee of Conference, and I am somewhat familiar with the history of that matter, and I think I may say, without being charged with egotism, that the report of that Committee came from my pen. The gentleman has read that report as given in the Journal, as reported here. I will read that report as made by the House of Bishops, and the names of the gentlemen who united in that report, and if that report and the names appended to it are not a sufficient reply to the argument that we are impeaching the action of that Convention, why, then we will be, so far as I am concerned, at least impeached, and will cheerfully plead guilty to the indictment. I wish I had the time to go over the history of the matter and give a summary of the discussion upon the question, but it is impossible. I read from the Journal of the House of Bishops, page 308, because there the names of the gentlemen who signed the report appear, whereas in the report appearing in the proceedings of the House of Deputies, the names do not appear. The report read as follows:—

The Committee of Conference, to whom was referred the memorial of the Diocese of Texas, together with the action of the House of Bishops and of the House of Deputies thereon, having had the same under consideration, respectfully report that,

Whereas, The Diocese of Texas, by deliberate action of the Bishop and Convention thereof, has, for urgent and sufficient reasons, declared its desire to establish its Northern and Western limits on the Northern lines of Lampasas, Coryelle, McLennan, Limestone, Freestone, Anderson, Smith, Gregg and Marion counties, and on the Western lines of Matagorda, Wharton, Colorado, Fayette, Bastrop, Travis, Burnett and Lampasas counties; and

Whereas, This Convention is sufficiently assured of

the consent of the Parishes lying north and west of the aforesaid limits to the proposed limitation; and

Whereas, While grave doubts are entertained by many of the power under our Constitution to permanently alter the territorial extent of a Diocese in this form, yet impressed by the great necessities of the Church in that Diocese, and of the justice of her claims for prompt relief; be it

Resolved, The House of Deputies concurring, That the General Convention hereby signifies its consent and agreement to the limitation of the jurisdiction of the Bishop and Convention of the Diocese of Texas to, and within, the limits above indicated, until such Constitutional amendments and legislation thereunder, can be secured, as are necessary to remove the doubts aforesaid; and that, in the meantime, the territory outside the limits aforesaid, and within the State of Texas, be held and treated as Missionary Territory, and subject to Missionary Jurisdiction.

Signed,

WILLIAM R. WHITTINGHAM,  
Bishop of Maryland.  
CHARLES TODD QUINTARD,  
Bishop of Tennessee.  
HENRY NILES PIERCE,  
Missionary Bishop of Arkansas, &c.  
CHARLES H. HALL.  
BENJ. A. ROGERS.  
W. F. BULLOCK.  
ISAAC HAZLEHURST.  
E. T. WILDER.  
J. W. STEVENSON.  
E. H. BENNETT.  
E. W. MCCRADY.  
S. B. RUGGLES.  
GEO. F. COMSTOCK.

In that connection this action went into the two Houses and was voted. I will not undertake to say by how large a vote, for I have not looked it up. In and by that action of the Committee, this House and the House of Bishops declared that grave doubts were entertained upon the subject. Notwithstanding these grave doubts, in the exigencies of the case, we took this provisional action. If the adoption of the amendment to the Constitution (which was the very thing contemplated) is an impeachment of that body, I do not know what an impeachment is. When gentlemen say that the power clearly does not exist to do it by Canon, I reply that the power clearly existed under the Constitution, to take this action. If there is any impeachment anywhere, it is an impeachment in establishment of this proposition. But I have said enough with respect to that. I will now say a word with regard to another proposition. It is said that the adoption of this proposition is attended with and will be followed by very great danger. Let us see for a moment what that amendment is. It is found on page 675.

The General Convention may, upon the application of the Bishop and Convention of an organized Diocese, setting forth that the territory of the Diocese is too large for due Episcopal supervision by the Bishop of such Diocese, set off a portion of such Diocesan territory, which shall thereupon be placed within or constitute a Missionary Jurisdiction, as the House of Bishops may determine.

That action can be had, as I apprehend, by the concurrence of only three powers. It must have the consent and approbation of the Bishop; it must have the consent and approbation of the Diocese; and then the action must be confirmed and approved by the Convention. The Convention will have the power of negating that proposition. With all deference to the gentlemen, I submit that I am not one of those who believe that all wisdom, all intelligence and all common sense will die with this Convention. I think that there will be something of common sense and something of wisdom and something of intelligence after this Convention shall have adjourned without day. I desire to say a word in respect to another proposition—the proposition with which the Reverend Deputy from Illinois led off; and I confess that there is a logic in his argument that I cannot appreciate. It is probably owing to my inability. It is probably owing to the fact that I am too obtuse to analyze it. But his proposition, if I understood it rightly, was this: I am decidedly in favor of the relief which this amendment to the Constitution contemplates, and I believe the needs of the Church and the necessity of Dioceses separated as Texas was three years ago, demands this relief. But differing from the learned gentlemen, both Divines and members in the Convention of 1871, of 1874 and of 1877, I hold that the Constitution as it is enables us to take this action definitively. Therefore, I am opposed to the amendment. If it were a certain, fixed, and absolute fact, if the proposition were irrefutable—that the Constitution does tolerate and does permit such legislation, the learned gentleman and those who act with him here stand upon perfectly stable ground.

The Rev. Dr. McKNIGHT, of Central New York. I rise to a question of privilege. An erroneous impression was conveyed to this House yesterday afternoon by the Deputy from Connecticut, and a great injustice was done to the Diocese of Central New York, and also to the Diocese of Western New York. That Diocese, however, can answer for itself. The point made by the Deputy was that there was no special advantage in the division of the Diocese, and that there had not been any very marked advance in the Diocese of Central New York since the division. I desire to state a few facts very briefly in reply to that statement.

The PRESIDENT. I do not think that the

Deputy can interrupt this debate for that purpose, as the time for the debate expires at 4 o'clock.

The Rev. Dr. McKNIGHT, of Central New York. I think it has a direct bearing upon the debate.

Mr. LAMBERTON, of Central Pennsylvania. While we must admit the fact that doubts have been entertained in regard to the actions of the last General Convention in carrying out off the Dioceses of Texas and California Missionary Jurisdictions, we must recognize the fact of the erection of those Missionary Jurisdictions. While with great deference I bow to the eminence of the names of those who have cast a doubt upon the power of this Convention so to act, yet, after a most careful and impartial consideration, I can not see that there is any constitutional limitation or restriction to fetter the action of the House on what it has already begun. It does not seem to be an elementary proposition that the legislature—the supreme legislature of the State may act for the real welfare of the people, in such manner as may be in accordance with its discretion, except when fettered by constitutional restrictions. If this is not the supreme legislative council of our Church, then I mistake alike its character and its Constitution. We have been gravely told here to-day by the distinguished and eloquent Deputy from Illinois, that when we pass or ratify the pending amendment, we thereby cast the taint of suspicion, or at least an aspersion upon the action of the Convention three years ago. Can that be so? Let me illustrate. Some of us who are acquainted with state legislation know full well that it has been a power invariably exercised by the state legislatures, to obliterate county lines and to erect and create out of old counties new counties, in order that justice might be done, and that in the very spirit of Magna Charta it might be brought to the door-step of every one who has been wronged after counties have thus been created. We all know that in many of our states, Constitutional limitations have been passed by legislatures. The uttermost regulations and conditions have been prescribed by which new counties might be formed and upon the compliance with those terms and conditions the legislature still could exercise its discretion as to the creation of a new county. Is not this identically the same principle for which those of us who are advocating the passage of this amendment are contending to-day? Where is the limit to be found in our Constitution as to the dividing up of a Diocese established by ancient jurisdiction? I defy any gentleman to put his finger upon any line in our Constitution, which is our guide and law, limiting or restraining our action. Right well has the learned Deputy from Louisiana presented the necessity and the propriety and the wisdom of our ratifying this amendment. When the grant was made and the Missionary Jurisdiction was created every lawyer could understand, when he heard that report read, that it was coupled with a condition subsequent. The grant was made, and the temporary creation of this Missionary Jurisdiction was made, upon the condition that there should be subsequent constitutional legislation. Then we are brought face to face with the great question, is it wise to ratify this amendment? Shall we follow up the offices of the Constitution and ask to enact certain regulations to be followed in all cases hereafter. Look at the conditions contained in this amendment. First you have the evil to be embodied in it; the necessity for due Episcopal supervision. In our Canons the minimum of such supervision is prescribed; at least once in three years shall the Bishop visit the Churches in his Diocese. That is the minimum. When one of our Bishops, standing in this great whirl of his care, sets forth the need of greater supervision he has passed his judgment upon it. Next, the Convention must act by a majority, thus following the principle that underlies all Church and all secular legislation; but not necessarily by a unanimous vote. We do not propose to put it in the power of any cross-grained Layman or dyspeptic President to fetter the wheels of our glorious Church as she moves onward doing good. But if their action has been ratified by the Bishop and by the Convention, we come to this House, which is another tribunal. My experience is limited here, but if I am able to judge of the method of acting, I find this most earnest desire is, to accomplish the greatest good for the greatest number of our people. Can it be urged that they will not listen to the remonstrants, as they come up from any part of the Diocese about to be divided? Can it be said that we care not for the interests of all, so far as we can, and that we will not permit that the progress of the Church shall be fettered by the few? In the State there is a great principle of law, that sometimes privileges must be abridged and rights overborne, in order to promote the welfare of the people.

The PRESIDENT. Your time has expired.

Mr. CHURCHILL, of Kentucky. I have listened with profound attention to this interesting, and, I may say, learned debate; but I must confess that I have been somewhat astonished at the objections which have been made to the amendment to the Constitution, which is now before us. The first objection was that the Diocese of Maryland had not



received due notice. But as the deputation from Maryland made no complaints upon that head, that objection was soon dropped. The next objection that I heard was presented by the learned Deputy from Wisconsin, the Rev. Dr. Adams. His objection was that it did not require the unanimous consent of the Bishop, of all of the Clergy, and of all of the Laity, in every Diocese, to the setting aside of the Missionary Jurisdictions. Does not every gentleman understand that it would be practically impossible to obtain the assent of every one of the Clerical Deputies, and of every one of the Lay Deputies, and of every member of the House of Bishops? The proposition that such a unanimous consent must be obtained, seems to me most extraordinary. The next objection which I heard was, that it may happen that the Bishop of a large Diocese may have a section of country which is too far off to be visited, and which pays no tribute to the Church, and that therefore he would desire to cut that section off from his Diocese and leave it in the cold. I think that it is a monstrous proposition to assume that the Bishop, the Clergy, and the Laity would all consent to cut off a Diocese in that way, and leave it without any administration whatever. The very reverse is the fact. Take, for instance, such a Diocese as Texas, or California, or Missouri, with its seventy thousand square miles, it is impossible for the Bishop to visit every county in that State. Take the Diocese of Kentucky, which borders 610 miles upon the Ohio River; it is very difficult for the Bishop to visit every parish in the State. And, therefore, when we know that he cannot visit them all, is it not desirable that there should be a Missionary Bishop to help him? Then, the delegate from Connecticut comes forward and makes his objection. He admires the Roman Church, with its missions. He says that that Church sends forth the Jesuit the best missionaries in the world. But I can tell the gentleman that, in the little State of Italy—which does not comprise one fiftieth part of the territory of the United States, there are more Bishops than there are in the whole United States and England combined. If he will read the proceedings of the Vatican Council, which declared the Pope infallible, he will find out how many Italian Bishops there were. The gentleman then went on to point to the Dioceses of New York, of Pennsylvania, of New Jersey, each of which have been divided; and to comment upon the slow increase in the Church in the Dioceses which have been divided. But I venture to say that in the State of New York alone (where formerly the Bishop had to confine his administration to one or two counties alone, but where now there are five Bishops) the work has gone on five times as fast as it did before the five Bishops were appointed. The Church in that State has grown more rapidly since than it ever did before.

Some gentlemen say that we already have the constituted power desired. But the Bishops, Clergy, and Laity of the last convocation thought it was doubtful whether we had the power or not. Suppose that we have the power; what objection then can gentlemen have to voting for this amendment? Some of the gentlemen say that they wish it, but do not believe that they have the constituted power to vote for it. When we vote against the adoption of this amendment are we not acting against the men who engaged—

Here the hammer fell.

The Rev. Dr. SCHENCK, of Long Island. It is a very difficult thing to set one's ideas in order under the limitation of the few minutes in which we can speak, and under the heated temper of the Convention as we approach a vote upon this subject. I think that we should refer only to those considerations which are eminently practical, and should try to condense what we have to say, so that what is offered can be taken up as distinct propositions by those who are to exercise the franchise of voting upon this subject. Let us, then, consider for a moment the practical effect of voting down this proposed amendment to the Constitution providing for the setting apart of Missionary Jurisdictions from organized Dioceses.

We ought not, in our legislation, to obstruct, but should offer facilities for the spread of the Church in this country. What are Constitutions and Canons for? They are not to bind the Church, for that is above all Constitutions and above all Canons; and there was a time when the Church had neither Constitution nor Canon. In that Apostolic age those whom Christ commissioned and sent forth proclaimed the truth as it was in Him. The only reason why we have a Constitution and Canons is, that we may preserve in our organization a similitude to order, which is Heaven's first law. We delegate to the Constitution only those powers in limited form as seems to us proper, and we reserve to ourselves all our rights of legislation.

I believe that the last General Convention had a perfect right to do what it did in setting off these Missionary Jurisdictions. But there are those who differ with me in this regard. Shall we not then have this amendment to the Constitution, as a sort of enabling act for the benefit of those who question the constitutionality of what was done at the last General Convention? There are some who will vote against this proposed amendment because they think that the right already exists, while others think that

it does not exist. Shall we not put upon record our unanimous consent to such legislation as this, by an amendment to the Constitution?

It has been claimed here in argument upon the merits of this question, that the division of a Diocese, either into new Dioceses or into Missionary Jurisdictions, does not inure to the advancement of the life of the Church; and the Diocese which I have the honor, in part, to represent, has been referred to as one where there has been no such growth as should have characterized a progressive Church. Statistics in support of this view were presented by my friend, the Clerical Deputy from Connecticut. I desire to say, with all regard for his entire ingenuousness, that that was a very unfair presentation. When our Diocese was organized we had in the city of Brooklyn \$40,000 worth of Church property, and in the form of charitable institutions. We have at this time \$406,000 worth of church property and charitable institutions. In the Diocese of Long Island we now have a contribution \$28.50 per capita from our communicants to the general Missionary, and other charitable business of the Church. We gave during the last year nearly \$30,000 to the cause of missions. We stand third upon the list of Dioceses in contributions to missionary objects, and third on the list in the general aggregate contribution of all the Dioceses. We have increased by forty per cent. and upwards in the confirmations in the Diocese, as between eight years ago, when it was organized, and the present time. We have increased thirty-three per cent. in the number of our communicants during that period. When we organized that Diocese we had a number of parishes existing only in name. In reorganizing and putting things into a better shape, many of these nominal parishes were stricken out of existence. This would account for the fact that the number of parishes has not increased. Testimony can be produced to show that in Suffolk County in one Diocese more was done in the last ten years than was done in a century before that.

And so it is with the general work of the Church in our Diocese. In certain things figures cannot lie, and among those things are the religious vitality and life of the Church in a Diocese. The interest, the zeal, the concord, the push, the powers that are exercised—there are no statistics by which to admeasure, or that can ever be set down in black and white. They are matters to be seen and felt. Their thrill goes through the whole Diocese; their power is felt and acknowledged in all the desolate places of the Diocese. I mention these facts to show you how figures can lie in some instances, while in others they can be made to tell the truth. I have not extended my inquiries further, I have not gone off on inquisitive incursions into my neighbor's household, and therefore cannot give you any other statistics than I have. I have referred only to my own Diocese; but hope that others may far exceed us in the great emulation of love and labor in the name of the Lord.

I will only say in addition that in voting upon this amendment I do so with the idea that this legislation is not for restriction, but is for the purpose of giving ample scope and verge for all power, so that as the spirit of Christ men may go forth and evangelize this country. We have this great outlying country. In the first instance, that had to be divided up into vast reaches of territory, from the circumstances of the case, and as purely a canonical thing. After "the lapse of time these tracts became more thickly populated, and then new Dioceses were cut off from the old. Before that we have a great field over which a Diocesan cannot administer. What shall be done with it? We can only do with it what we did originally with certain vast portions—let it go once more into the form of Missionary Jurisdictions. Let us send men out there to minister in the cause of Christ in that region; and we shall, after a while, have those who are most neglected of all in the land amply provided for.

I look upon the amendment to this Canon as being in substance a moral provision for the wants of those who are suffering most of all others in this Church; and in the name of God I ask this Convention to bear in mind that we are not sitting here merely to discuss Constitutional Limitations, or the technical points which enter into a legal structure, or amendments to the Constitution. We are here in the name of the Lord, to send forth with greater might His truth in power, and to attempt to aid the great office of His Church in the evangelization of the world.

Mr. HOWE, of Indiana. One of the greatest evils of legislation in modern times, and more especially in these United States, and in our State legislation, has been what is called special or private legislation—legislation to carry out some particular object and not the general good. That evil has been carried so far that in the course of time amendments to the Constitution have been adopted entirely prohibiting such legislation, and requiring all legislation to be upon general and not upon special subjects. But, sir, this case exceeds that. We have not only a special legislation to meet a special case, but it anticipates an amendment to the Constitution. Suppose we have this done. What is the effect? Why, here in the Diocese of

Texas, in this Missionary Jurisdiction which has been carved out of Texas, the Missionary Bishop will still have *de facto* jurisdiction. The Bishop has been properly ordained, and jurisdiction has been confirmed upon him by the joint action of the two Houses of this Convention. The effect of our not passing this amendment will be virtually to repeal this provision of the Constitution. I am not sure but that it will be made to do it. I am not sure but that it would be well to repeal this whole Constitution and adopt a general provision giving full power and authority to this Convention to legislate upon all topics, and trust to the discretion of the Convention not to abuse such power. Therefore, the practical question, and the question of interest, is simply this: if we do not pass this amendment we have virtually repealed the Constitution, for we have said that the resolution was unconstitutional. There will still be *de facto* jurisdiction by this Missionary Bishop. This House is virtually committed by the action of its predecessor, for that action was a legacy thrown among us that we must dispose of in some way or another. Not only must we do that, but we must adopt the resolution confirmatory of the power of the other House. The adoption of this amendment can have no retroactive effect. The only course proper to be adopted in order to put the matter in the best light possible is to adopt the amendment and afterwards to adopt the affirmative resolution.

Mr. MEIGS, of Northern New Jersey. In questions coming before deliberative bodies it is common to find a strong side and a weak side, but in regard to this question, two strong sides are recognized; and I apprehend that there is danger that there will be halting between two opinions. I will say that in the beginning of this debate that was my position. But I have listened very attentively to the arguments made here on both sides of the question, and I have arrived at the conclusion that this amendment of the Constitution is not expedient. I sympathize very heartily with the case of Texas and with the case of California. It was very difficult for me to get over that point. But since I have heard the argument here in relation to the Constitution of this Church I have come to this conclusion—that the power undoubtedly exists in the Convention of the Church to do what has been done. It will be remembered that in the last Convention there was simply a doubt expressed as to whether there was constitutional power. It was not an assertion that there was not constitutional power. Only the doubt was expressed. In looking at that question and at the arguments that have been made in regard to the Constitution, I am satisfied, for my own part, that this Constitution, made by the General Convention of the Church, contains simply a limitation, put by itself upon itself, and that an amendment of this kind, instead of extending its power, will have the effect of restricting its power. If this General Convention has already the power to legislate for the Church—and I know of no superior power—where the limitations have been placed, they are self-limitations, and any amendment that we put into the Constitution will simply act as a limitation imposed by ourselves. That being the case, my mind is very much relieved with regard to the case of Texas and California; for that was the practical difficulty which occurred to me.

There are some practical objections which I wish to offer to this amendment. In the first place, as has been well said by the Deputy from Wisconsin, I apprehend that it will lead to too many applications on the part of Dioceses to set off Missionary Jurisdictions. In every Diocese within this Church there are Missionary districts. They are burdens upon the Diocese in some cases, but in many cases they stimulate the zeal and activity of the Diocese in providing for them. What are the convocations in the various Dioceses engaged in, but in Missionary work and in supplying those Bishops within the Diocese which are necessarily Missionary Jurisdictions? I assume of course that the supervision of a Bishop is needed. I hope that some legislation will be provided by which they will be supplied. I would do nothing to throw a damper upon Missionary efforts, or other efforts to extend the Gospel to its own people within its own limits.

The third objection which I have to this measure is a very practical one. As the Trustee and Treasurer of the Missionary Bishops' Fund, you may have heard of the report that I had the honor to make, in which it was stated that there was great difficulty existing in this Church, with relation to the support of the Missionary Episcopate. It is true that it has been supported heretofore by voluntary gifts throughout the Church, but not without difficulty.

In order to properly support and pay the Episcopate, it has been deemed necessary to curtail the stipend of those who are working in the field under them. We have experienced that difficulty already. I apprehend that if we pass this amendment to the Constitution, we shall have numerous Missionary Jurisdictions thrown upon the general Church, with no adequate provision for their support. If there were some system by which Missionary funds could be raised to carry out the Missionary purposes of this Church, my vote in this respect would undergo a change. I am in favor of



maintaining Bishops wherever they can do good, but I am totally opposed to multiplying Missionary or other Bishops where there is any probability that they will be thrown without support upon the Church, or be thrown out of their Jurisdiction, wherever it may be. These are my objections to this amendment, and I shall be obliged to vote against it.

Mr. SIMPSON, of Missouri. I hope you will pardon me for getting up to make a few remarks upon this amendment. I am not accustomed to speaking, but my heart is in this work. I have been all over the country, and particularly in the West, and I know the needs of that country. I have been with some of the Bishops when they were traveling over extended territories, among the Indians, and when attacks were anticipated I know the courage they have shown on those occasions. I particularly refer to a late lamented Bishop, who, when there was an almost certain prospect of attack, went out in the stage-coach, continued his mission, and under God was not disturbed. I have heard gentlemen on this floor say that there was no necessity for this amendment, and that there was no warrant in the Constitution for its adoption. I have looked over the Constitution adopted in the General Convention, and I do not think that anybody can get authority therefrom to divide a Diocese so as to set apart a Missionary District. But there is a provision for doing this, and the very fact that there is a provision in a certain case, shows that inasmuch as, in other cases there is none, that the Constitution does not give it. The reference to this matter in the Constitution is as follows:—

No new Diocese shall be formed or erected within the limits of any other Diocese, nor shall any Diocese be formed by the junction of two or more Dioceses, or parts of Dioceses, unless with the consent of the Bishop and Convention of each of the Dioceses concerned, as well as of the General Convention, and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the support of Episcopate in the contemplated new Diocese.

No such new Diocese shall be formed which shall contain less than six Parishes, or less than six Presbyters, who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a Parish or congregation, and qualified to vote for a Bishop. Nor shall such new Diocese be formed if thereby any existing Diocese shall be so reduced as to contain less than twelve Parishes, or less than twelve Presbyters, who have been residing therein and settled and qualified, as above mentioned; *Provided*, that no city shall form more than one Diocese.

In case one Diocese shall be divided into two or more Dioceses, the Diocesan of the Diocese divided may elect the one to which he will be attached, and shall thereupon become the Diocesan thereof; and the Assistant Bishop, if there be one, may elect the one to which he will be attached; and if it be not the one elected by the Bishop, he shall be the Diocesan thereof.

I affirm that this is the only thing in the Constitution with regard to the excision of a new Diocese.

Now what is the permission? What are the authorities? If it were necessary to state this much, why not give the authority in other cases? No such authority has been given; I challenge any body to show me such authority. Let me hear it.

Mr. McCONNELL, of Louisiana. It is very much to be regretted that this question is two-fold in its character—one a question of religious politics in which every Layman on the floor is equally interested with the Clergy; the other, of Constitutional law and Constitutional precedent. I deeply regret to observe that, perhaps, many gentlemen here are going to allow themselves to vote upon this duplex question, as though it were presented, solely and singly at once.

The gentleman who has just taken his seat has asked for the authority under which this Convention—this House of Deputies and the House of Bishops—have upon this subject. It is a matter, sir, of profound surprise to me to find that one of the greatest sources of power, Constitutionally speaking, has scarcely been adverted to; and that is, the juridical or judicial powers which are not expressly prohibited to the Church in the Constitution, but which the Convention possesses by reason of its organization as an ecclesiastical body. And when this Convention speaks as a body, where is the power upon the face of the earth to declare its mandate unconstitutional? It is this point to which I desire to call your attention.

Let me illustrate what I mean. Where is there a Constitution, civil or political, in its character like it. Not the Constitution of the United States, nor that of any State; but when this Convention speaks, it speaks as a finality. Its articles are but ten in number.

Five years after its adoption you have an amendment to the Constitution of Article III., by which the whole character of the government of this Church was affected.

That amendment was, that this House should originate measures and the House of Bishops should have the veto power.

That is the character of this argument. It is true the Constitution provides that the House of Bishops may originate a matter, but it is fundamental and constitutional in its character. The proper mode is for this House to originate it; the veto power resides in the House of Bishops.

Sir, when this House does originate a matter and the House of Bishops gives its consent, and does not veto it, I say that it has exhausted the power

which the Government of the United States has, by its Constitution, reposed in the three branches of its Government; and consequently that veto is final and conclusive.

Apply that proposition to this argument. What is it? You have the Constitutional power and what are you doing? You are setting the example of placing in the Constitution a proviso giving you the power to do and act, which power you had before; and if you establish this precedent you will have to do likewise in 1880. I am sorry my time is too short to more fully discuss the question.

A DEPUTY from Pittsburgh. After the appeal from the Deputy from Long Island, I am almost afraid to use the word Constitution, for fear I may thereby be supposed to be opposing the progress of the Gospel. When I submitted a few remarks at the opening of this discussion, I did not say anything in regard to the constitutionality of the measure passed at the last General Convention, because I did not consider that it was then before us for discussion. But those who were opposing the passage of the present resolution, have been challenged to give the reason why that action was unconstitutional. And I rise now simply to give the reasons which influenced my judgment in so holding. I have not opposed, sir, the opinion that this Convention can take no action which is not expressly authorized by the Constitution, but I do hold that when we find in the Constitution a provision covering a certain subject matter, working what may be thought to be all provisions for effecting the objects, which, at the time of its formation, were deemed desirable. I do hold that we have no authority to adopt any other provision for carrying out the object, to accomplish which, that clause was intended.

Now, I find in Article V. of the Constitution, the provisions which were thought necessary for the formation of Dioceses, and their reception into union with this Convention. They are only two modes of doing this. One is, where the Church in any State—not in any mere part of a State—or territory of the United States, thinks proper to adopt one Constitution. In that case they have the right to come before us and to ask that they be admitted as the Church in that State or Territory of the United States. That is one provision which is made for the reception of the different Dioceses into union with the Convention. The other is, where a Diocese has been already formed and admitted, and a portion of it desire to be set apart as a new Diocese, not as a territorial jurisdiction.

Now, I do not hesitate to say that if the action of the last General Convention is held valid, then that portion of the territory of the State of Texas which was set apart as a territorial jurisdiction, can never come into union with this Convention; she is utterly excluded, and is to remain out in the cold for all time, unless you make some change in this Constitution. And it is an argument against the adoption of the proposition that it makes no arrangement for getting this territory thus set apart, back again, as a Diocese, into union with the Convention. It cannot come in under the first provision, because it is not a State, but only, perhaps, a very small portion of a State. It is not a Territory and not a territorial jurisdiction created by this Convention.

Therefore, I say, that the action of the last General Convention was unconstitutional, in this, that it was setting apart from the State of Texas, this portion of that State, which would never get back again, because it could not come in as a State or a Territory. I oppose the adoption of the proposed amendment, because no provision is there made for ever getting back the territory which the proposed provision excludes.

The PRESIDENT. The last ten minutes were allowed by vote to the Rev. Dr. Benedict.

The Rev. Dr. BENEDICT, of Georgia. In the report which I presented as Chairman *pro tem.* of this Committee, the statement was made that it received the concurrence of all that Committee. I think it is ignored. I judge so from the language, "Northern and Western Texas, still are parts of the Diocese of Texas, and Northern California is still a part of the Diocese of California."

This House has virtually acted upon this proposition in two successive Conventions, one in 1871, and the other in 1874, by action identical in purpose and in scope. The action in 1871 failed, simply because of the late day of the Convention. The House of Bishops did not act in concurrence with the House of Deputies.

In the Diocese of 1874, both Houses undertook to do the work of remedying the defect. The House of Bishops took the ground at once that a permanent dismemberment of a Diocese could be accomplished by the act of this Convention. This action is to be found on page 291, if it is desired to refer to it. Of page 90 of the proceedings of the House of Deputies, the report of the Chairman of the Committee on Amendments to the Constitution takes very clearly the ground that we had a right to appoint Missionary Jurisdiction within the bounds of its visiting Dioceses, with the consent of the authorities thereof, but that we had no right permanently, to dismember a Diocese without Constitutional action thereon. Now I will submit this as the

first point: Suppose the objection goes into effect, and the amendment is not ratified, on the ground that no further action is necessary? Did not the act of the last General Convention, supported, as it was, by the plea of no necessity for further action, permanently dismember those Dioceses?

Nine years ago the voices of Texas and California were heard in this Convention, pleading for relief. We all of us remember the thrill that went over us as the Deputy from Texas plead for his overworked Bishop, telling us how it was necessary, in order to reach the Parish Missionary Jurisdictions in the course of a whole year, for him to ride in a stage coach, night and day, for ninety miles, to his little Parish, or Missionary Station, and then, as soon as his work there was done, to again enter the coach and ride ninety miles further, night and day, in order to reach the next Missionary Jurisdiction.

Constitutional difficulties have hindered the action of the Convention from that day to this, or rather, I should say, until the Convention of 1874. In the meantime, out of existing Dioceses in the older portion of the Union, nine new Dioceses have been formed. I wish to call the attention of the Convention to one point which has not been presented until within the last few moments, by the Deputy from Missouri, and which, I think, is of very great force. It is this: Constitutional provision was recognized as necessary before New York could divide, and provision was made for it. In the very nature of the case, is not Constitutional provision necessary for Texas before she can divide? And if she can not divide into two Dioceses, but must divide into one Diocese and two Missionary Jurisdictions, is it not, under the very circumstances of the case, necessary that Constitutional action should be had before Texas can be divided in this way? It was said, in the beginning of this discussion, that when a Bishop took his Diocese, it was like a marriage contract, indissoluble until death. I would like to know whether the Bishop of Texas or the Bishop of California should be wedded to his vast Diocese so that not a single square mile can be taken from his Jurisdiction until the over-worked and pleading Bishop sinks into his grave, any more than it was necessary for the Bishops of New York and Pennsylvania thus to be wedded to all the square miles of all that much smaller territory? The House of Bishops last year, as I have said, took the ground—perhaps under the plea of necessity—that they could at once limit the Diocese of Texas. This House took the ground that it would not limit the Diocese of Texas, or any other Diocese, but that, with the consent of the Bishop and of the Convention of a Diocese, it might be occupied as a Territorial Jurisdiction.

A Committee of Conference was called—the usual course, I suppose—in case of irreconcilable difficulties between the two Houses in view of a great and pressing emergency.

The House listened, a little while ago, to the Lay Deputy from Minnesota, who read the report of that Committee of Conference. That report was to the effect, simply, that, inasmuch as the two Houses were irreconcilably divided upon this point, and grave doubts existed as to whether it could be done in the way that had been proposed by some, therefore, as a matter of very great necessity, they would consent to a kind of compromise. And from that resulted the action which was had. This House, as it has been said, voted for it with but the exception of one divided Diocese in the Lay vote. What caused this immense revolution of feeling within the last three years? I suppose the action of some Dioceses, much smaller in size, looking to the reduction of their Diocesan limits, and throwing a certain portion of their territory upon the Missionary care of the Church, may have had some effect in changing men's minds. But, Mr. President, we are legislating now to carry out the action that was proposed six and three years ago—legislating for a great emergency with reference to the Dioceses of Texas and California. It has been objected that this Church, instead of legislating upon great principles, legislates too much on emergencies, on exigencies as they present themselves to us. Looking over the Constitution and Canons of this Church, I find that these amendments and these Canons almost always arose, not because of the fine theory that some member might present as to what the government of the Church should be, but out of the very exigency that stood before us face to face. One of those Canons was framed to compel the action of one Bishop with regard to residence, and there was a provision of the Constitution in reference to the Dioceses of the old time, which arose out of the very necessity that New York should be divided. So that the objection that the vested rights of the Diocese are interfered with falls to the ground.

The lead in this direction was already given by the provision in the Constitution for the organization of a new Diocese; namely, that the Bishop and the Convention of a Diocese themselves shall first ask for a division.

In the temper of this House—in the leanness of the Missionary treasury—is there any danger that Dioceses will throw off vast portions of their territory upon the tender mercies and the charities of



this Church? If they are so disposed is not this power in the hands of this Convention? And in these hands I am willing to leave it. Now, I do not say, Mr. President, that the House will not keep faith if it does not act in conformity with the leading of three years ago. I do not say that any Convention is bound to follow the lead of a previous one, but I do say that if this Convention fails to ratify the action so unanimously taken by this House last year, it will present a most remarkable instance of the mutability of human affairs and the unreliability of human action.

The PRESIDENT. The hour has arrived for taking the vote upon the Constitutional Amendment.

The Rev. Dr. GOODWIN, of Pennsylvania. I move that the resolution before the House be referred to the Committee on Amendments to the Constitution, with instructions—

The speaker was interrupted with calls for the "question."

The PRESIDENT. The House has decided to vote upon the question at this time.

The Rev. Dr. GOODWIN, of Pennsylvania. I would refer the House to the 11th Rule of Order. I trust the House will not exclude this appeal. (Calls for "the question.")

The PRESIDENT. The resolution must be now put upon its passage.

The Rev. Dr. GOODWIN. I ask that the Secretary be permitted to read a few lines on the 140th page of the Journal of the last Convention—the resolution actually passed on this subject. I ask it merely for information.

The PRESIDENT. The House of Deputies has not established the previous question yet as a part of the proceedings of the House, but I shall regard a resolution such as this which has been passed, that the question be taken at a particular hour, as practically the previous question, and that the House must proceed to vote upon that question without allowing any amendment.

I understand that there is one Deputy who has come in from Louisiana, and his name will be called upon the roll, inasmuch as it has been reported upon by the Committee on Elections.

The Rev. Dr. SHIPMAN, of Kentucky. In behalf of the Committee on Elections, I beg leave to report that due evidence has been received of the appointment of the Rev. H. H. Walters as a supplemental member of this Convention from the Diocese of Louisiana, in place of the Rev. W. D. Dalzell, of that State.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTH DAY OF THE SESSION, Oct. 10, 1877. }

##### Message No. 12.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That [12] of Sect. 3 of Canon 6 of Title III. [Relating to the dissolution by the Bishop of the connection between the Minister and congregation of a Foreign Church.] be and is hereby repealed.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTH DAY OF THE SESSION, Oct. 10, 1877. }

##### Message No. 13.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That Section 2 of Canon II. of Title II., be amended to read as follows:

SECT. 2. A Bishop of this Church may remit and terminate any sentence of deposition or degradation, Canonically pronounced by him, upon a Presbyter or Deacon within his jurisdiction, if, upon reasons which, with unanimous advice and consent of the Standing Committee of his Diocese, he shall deem sufficient, he shall receive from the five Bishops in charge of Dioceses or Missionary Districts near to his own, to whose judgment he shall submit his proposed action, with his reasons for the same, their unanimous consent and approval for that proposed remission: *Provided*, that this section shall not apply to cases provided for by Canon VI. of Title II.

Attest: HENRY C. POTTER, Secretary.

These were referred to the Committee on Canons. The Secretary then called the roll, with the following result:—

#### CLERICAL VOTE.

*Alabama*.—Rev. John M. Banister, D.D., Rev. John A. Massey, D.D., and Rev. George H. Hunt, aye. Rev. Horace Stringfellow, D.D., nay.

*Albany*.—Rev. William Payne, D.D., Rev. W. Walton Battershall, Rev. George C. Pennell, S.T.D., and Rev. Francis Harrison, S.T.D., aye.

*Arkansas*.—Rev. James A. Matthews, aye. Rev. Tullius C. Tupper, nay.

*California*.—Rev. Alfred L. Brewer and Rev. William H. Hill, aye. Rev. Hiram W. Boers, D.D., nay.

*Central New York*.—Rev. Edwin M. Van Deusen, D.D., Rev. George H. McKnight, D.D., Rev. Walter Ayrault, D.D., and Rev. Henry K. Lockwood, aye.

*Central Pennsylvania*.—Rev. A. Augustus Marple, Rev. Charles Breck, D.D., Rev. Cortlandt Whitehead and Rev. William C. Leverett, aye.

*Connecticut*.—Rev. E. Edwards Beardsley, D.D., LL.D., Rev. Cyrus F. Knight, Rev. Edwin Harwood, D.D., and Rev. Edwin E. Johnson, nay.

*Delaware*.—Rev. James H. B. Brooks, Rev. Benjamin J. Douglass, Rev. J. Leighton McKim and Rev. T. Gardiner Littell, nay.

*Easton*.—Rev. Theodore P. Barber, D.D., Rev. John O. Barton, D.D., Rev. John Orosdale, D.D., and Rev. Edward J. Stearns, D.D., aye.

*Florida*.—Rev. J. J. Scott, D.D., LL.D., and Rev. J. L. Steele, D.D., aye.

*Fond Du Lac*.—Rev. Martin Van Buren Averill and Rev. George Vernor, aye.

*Georgia*.—Rev. Samuel Benedict, D.D., Rev. Henry K. Rees, Rev. Thomas Boone and Rev. Robert C. Foute, aye.

*Illinois*.—Rev. Samuel Chase, D.D., Rev. Samuel S. Harris, D.D., Rev. Clinton Locke, D.D., and Rev. Charles W. Leffingwell, D.D., nay.

*Indiana*.—Rev. Edward A. Bradley, aye. Rev. Warren H. Roberts and Rev. John B. Wakefield, D.D., nay.

*Iowa*.—Rev. Robert C. McIlwain, aye. Rev. James Trimble and Rev. Charles H. Seymour, nay.

*Kansas*.—Rev. Charles Reynolds, D.D., and Rev. D. W. Cox, aye. Rev. Archibald Beatty, D.D., and Rev. Henry H. Loring, nay.

*Kentucky*.—Rev. Jacob S. Shipman, D.D., Rev. James Craik, D.D., LL.D., and Rev. Louis P. Tschiffely, aye.

*Long Island*.—Rev. Noah Hunt Schenck, D.D., and Rev. T. Stafford Drowne, D.D., aye.

*Louisiana*.—Rev. Hugh Miller Thompson, D.D., Rev. John F. Girault, Rev. John Percival, D.D., and Rev. H. H. Waters, nay.

*Maine*.—Rev. Christopher S. Leffingwell, Rev. Samuel Upjohn, Rev. Charles Wells Hayes and Rev. William James Alger, aye.

*Maryland*.—Rev. George Leeds, D.D., aye. Rev. Orlando Hutton, D.D., Rev. Meyer Lewin, D.D., and Rev. Edward A. Dalrymple, S.T.D., nay.

*Massachusetts*.—Rev. Alexander Burgess, D.D., and Rev. William R. Huntington, D.D., aye. Rev. Alexander H. Vinton, D.D., and Rev. Thomas Lambert, D.D., nay.

*Michigan*.—Rev. George Worthington, S.T.D., Rev. William J. Harris, D.D., Rev. John T. Magrath and Rev. Marcus Lane, aye.

*Minnesota*.—Rev. D. B. Knickerbacker, D.D., Rev. Elisha S. Thomas and Rev. G. B. Whipple, aye. Rev. Edward Livermore, nay.

*Mississippi*.—Rev. James T. Pickett, aye. Rev. Henry Sanson, D.D., Rev. Alexander Marks and Rev. William K. Douglas, D.D., nay.

*Missouri*.—Rev. James Runcie, D.D., and Rev. George K. Dunlop, aye.

*Nebraska*.—Rev. Frank R. Millsbaugh, B.D., Rev. Robert W. Oliver, D.D., Rev. Samuel Goodale, and Rev. James Paterson, aye.

*New Hampshire*.—Rev. Henry A. Coit, D.D., Rev. Isaac G. Hubbard, D.D., Rev. James H. Eames, D.D., and Rev. Lorenzo Sears, aye.

*New Jersey*.—Rev. Joseph F. Garrison, M.D., Rev. George Morgan Hills, D.D., and Rev. Stevens Parker S.T.D., aye. Rev. William S. Langford, nay.

*New York*.—Rev. Alfred B. Beach, D.D., Rev. Philander K. Cady, D.D., Rev. Morgan Dix, D.D., and Rev. George F. Seymour, D.D., nay.

*North Carolina*.—Rev. Alfred A. Watson, D.D., Rev. Jarvis Buxton, D.D., Rev. Joseph C. Huske, D.D., and Rev. N. Collin Hughes, D.D., nay.

*Northern New Jersey*.—Rev. Richard M. Abercrombie, D.D., Rev. William G. Farrington, D.D., Rev. J. Nicholas Stansbury, B.D., and Rev. William H. Harrison, D.D., nay.

*Ohio*.—Rev. John W. Brown, D.D., Rev. William W. Farr, and Rev. Sherlock A. Bronson, D.D., nay.

*Pennsylvania*.—Rev. G. Emlen Hare, D.D., Rev. William Rudder, D.D., Rev. D. R. Goodwin, D.D., LL.D., and Rev. Henry Brown, nay.

*Pittsburgh*.—Rev. William H. Mills, Rev. William A. Hitchcock, D.D., Rev. Richard S. Smith, and Rev. Reese F. Alsop, nay.

*Rhode Island*.—Rev. Charles H. Wheeler, aye. Rev. David H. Greer, Rev. Charles A. L. Richards and Rev. Daniel Henshaw, nay.

*South Carolina*.—Rev. Charles C. Pinckney, D.D., Rev. A. Toomer Porter, D.D., Rev. John D. McCollough and Rev. John Johnson, aye.

*Southern Ohio*.—Rev. Erastus Burr, D.D., Rev. John Boyd, D.D., Rev. Henry H. Morrell, D.D., and Rev. Isaac N. Stanger, nay.

*Tennessee*.—Rev. Philip A. Fitts and Rev. George C. Harris, D.D., aye.

*Texas*.—Rev. Stephen M. Bird and Rev. J. J. Clemens, aye.

*Vermont*.—Rev. Nathaniel F. Putnam, Rev. Edward R. Atwill, Rev. Andrew Hull, D.D., and Rev. Daniel C. Roberts, aye.

*Virginia*.—Rev. J. Stuart Hancell, D.D., Rev. George H. Norton, D.D., Rev. Charles Minnigerode, D.D., and Rev. Churchill J. Gibson, D.D., nay.

*Western Michigan*.—Rev. George D. E. Mortimer, Rev. James F. Conover, and Rev. Joseph W. Bancroft, aye. Rev. William Stowe, nay.

*Western New York*.—Rev. Henry Anstee, D.D., and Rev. Oran R. Howard, D.D., aye. Rev. Edward Ingersoll, D.D., and Rev. Theodore M. Bishop, D.D., nay.

*Wisconsin*.—Rev. James DeKoven, D.D., Rev. A. D. Cole, D.D., and Rev. John Fulton, D.D., aye. Rev. William Adams, D.D., nay.

#### LAY VOTE.

*Alabama*.—Mr. F. B. Clark, aye. Mr. William H. Bray, Mr. Joel White and Mr. R. M. Nelson, nay.

*Albany*.—Mr. Orlando Meads, LL.D., Mr. James Forsyth and Mr. Lyman Tremain, LL.D., nay.

*Central New York*.—Mr. James W. Clarke and Mr. Horace O. Moss, aye. Mr. George C. McWhorter, nay.

*Central Pennsylvania*.—Mr. Robert A. Lamberton, Mr. Henry Coppée, LL.D., Mr. John L. Atlee, M.D., and Hon. John W. Maynard, aye.

*Connecticut*.—Hon. Origen S. Seymour, LL.D., Hon. Frederick J. Kingsbury and Hon. Benjamin Stark, nay.

*Delaware*.—Mr. S. Minot Curtis, Mr. Wm. Jenks Fell, Mr. George H. Raymond and Mr. George H. Bates, nay.

*Easton*.—Mr. George R. Goldsborough and Mr. William S. Walker, aye.

*Florida*.—Mr. D. G. Ambler and Mr. — Benedict, aye.

*Fond du Lac*.—Mr. James Jenkins, aye.

*Georgia*.—Mr. Louis N. Whittle, Mr. John R. Johnson and Hon. William W. Montgomery, aye.

*Illinois*.—Mr. S. Corning Judd, nay.

*Indiana*.—Hon. John B. Howe, aye. Mr. William H. Morrison and Mr. George C. Duy, nay.

*Iowa*.—Mr. George J. Boal and Mr. Daniel Moorar, aye.

*Kansas*.—Mr. Ambrose Todd, aye.

*Kentucky*.—Hon. John W. Stevenson, Mr. William

Cornwall, Mr. R. A. Robinson and Col. Samuel B. Churchill, aye.

*Long Island*.—Hon. L. Bradford Prince and Mr. William Nicoll, aye. Hon. John W. Hunter, nay.

*Louisiana*.—Gen. C. C. Augur, U.S.A., and Mr. Geo. W. Race, aye. Mr. James McConnell, nay.

*Maine*.—Hon. James Bridge and Mr. George E. B. Jackson, aye. Hon. Henry Ingalls and Mr. Robert H. Gardner, nay.

*Maryland*.—Hon. Daniel Magruder, Mr. Frederick W. Brune and Mr. William G. Harrison, aye. Hon. Montgomery Blair, nay.

*Massachusetts*.—Hon. Enoch R. Mudge, aye.

*Michigan*.—Mr. Henry P. Baldwin, and Mr. Charles C. Trowbridge, aye. Mr. Henry W. Rogers, nay.

*Minnesota*.—Hon. Isaac Atwater, Hon. E. T. Wilder, and Mr. E. H. Holbrook, Jr., aye.

*Mississippi*.—Mr. E. S. Butts, and Mr. Peter P. Bailey, nay.

*Missouri*.—Mr. Geo. H. Gill, and Gen. J. H. Simpson, U. S. A., aye.

*Nebraska*.—Mr. Julian Metcalf, aye.

*New Hampshire*.—Mr. Franklin Low, and Mr. John L. Farwell, aye.

*New Jersey*.—Mr. George C. Hance and Mr. James Parker, aye. Mr. Samuel K. Wilson, nay.

*New York*.—Hon. Hamilton Fish, LL.D., and Hon. William A. Davies, nay.

*North Carolina*.—Mr. James G. Martin, aye. Mr. William H. Battle, LL.D., and Mr. Armand J. DeRosset, M.D., nay.

*Northern New Jersey*.—Mr. Jeremiah C. Garthwaite and Mr. Henry Meigs, nay.

*Ohio*.—Mr. Augustus H. Moss and Gen. John H. Devereux, nay.

*Pennsylvania*.—Mr. William Welsh, Mr. George L. Harrison, Mr. Lemuel Coffin and Mr. Isaac Hazlehurst, LL.D., nay.

*Pittsburgh*.—Mr. John H. Shoenberger, Mr. Hill Burgwin, Mr. Malcolm Hay and Mr. William W. Smith, nay.

*Rhode Island*.—Mr. John H. Stiness, aye. Mr. T. P. I. Goddard, and Mr. Augustus Hoppin, nay.

*South Carolina*.—Mr. Edward McCrady, and Mr. William H. Parker, aye.

*Southern Ohio*.—Mr. John W. Andrews, Mr. V. B. Horton, and Mr. Alex. H. McGuffey, nay.

*Tennessee*.—Mr. Jacob Thompson, Mr. Albert T. McNeal, Mr. Edmund Cooper, and Mr. Theodore Richmond, aye.

*Vermont*.—Mr. Timothy P. Redfield, and Mr. Charles Clement, aye.

*Virginia*.—Hon. Hugh W. Sheffey, Mr. Walter H. Taylor, Hon. George W. Thompson, and Hon. Richard Parker, nay.

*Western Michigan*.—Mr. Lebens C. Chapin, aye. Mr. Peter R. L. Pelre, nay.

*Western New York*.—Mr. James M. Smith, LL.D., Mr. Thomas C. Montgomery and William M. White, aye.

*Wisconsin*.—Mr. J. B. Doe and Mr. H. H. Camp, nay.

#### RECAPITULATION.

*Clergy*.—Dioceses voting, 45. Ayes, 23; nays, 17; divided, 2.

*Lay*.—Dioceses voting, 42. Ayes, 23; nays, 17; divided, 2.

The PRESIDENT. The amendment proposed at the last Convention is therefore ratified, and the addition is therefore made to the Article in the Constitution, by a majority of the Dioceses in General Convention represented.

The House then adjourned until to-morrow morning at half-past nine o'clock.

#### BOARD OF MISSIONS, Oct. 9, 1877.

The Board met at St. Paul's Church, on Tuesday night at 7.30. The Bishop of Indiana presided. The first order for the day, the report of the Indian Commission, was called for and read by the Secretary and General Agent, the Rev. R. C. Rogers. This Commission has every reason to be proud of its work, and the good Bishop and the Church can thank God and take courage at the result of his labors in such a year as that which the report covers. The Bishop of Niobrara was by resolution asked to address the Board at the conclusion of the reading of the report. His words were full of interest, and rich in good cheer and well founded encouragement.

The only dark and gloomy part of his address was when he told, in plain terms, of the terrible state of things existing in his jurisdiction, growing out of the fact that there is no law to punish evil doing among the Indians. The country has good cause to blush, when we call to mind the broken covenants and promises of the Government in the years gone by, and the blush must deepen, and the shame be more intense, when it is possible for Indians to commit all grades of crime without the least danger of punishment from the laws of the land. On the motion of the Bishop of Pittsburgh, it was

*Resolved*, That a committee of one Bishop, two Presbyters and four Laymen be appointed to consider and report if it be expedient to inquire whether any steps should be taken to induce the Government to make laws for the Indians.

The second order for the day, viz., the report of the Woman's Auxiliary to the Board of Missions, was read by the Bishop of Maine. The Bishop began by saying, that we all doubtless remember the Art Building at the Centennial, and that the annex to that building contained the choicest gems of art. And so the annexed report of the other departments would exhibit the gems of Mission fruit and work. The report was very beautiful, and better than that, abounding in facts, to show that the women of the Church were going on year by year, adding largely to their numbers, and making their work felt for good in every portion of the country.



The aggregate of values of boxes and money amounted to \$44,000. The report was followed by earnest addresses from the Bishops of Maine, Northern Texas, and the President of the evening, the Bishop of Indiana. The Bishop of Ohio offered a resolution, earnestly thanking the Society, and commending it to the Church for sympathy and aid. A special Committee on the Reports of the Treasurers of the several Departments was appointed, and reported the accounts correct. On motion, the Board adjourned to meet next Friday evening, at the same Church, when the order for the day will be the consideration of the report and resolutions of the Domestic Committee.

#### THE CHOIR FESTIVAL.

The repetition of the second annual festival of Massachusetts Parish Choirs occurred last evening in Trinity Church. The festival was given in May last, and the repetition last evening, out of compliment to the General Convention, was according to the programme annexed:—

Organ Prelude.  
Hymn: "Holy, Holy, Holy," . Rev. J. B. Dykes.  
Versicles and Collects.  
Venite Exultemus Domino, . VIII. Tone, 1st Ending.  
Fifth Selection of Psalms, . { Barnby.  
 . { Farrant.  
 . { Crotch.  
Te Deum Laudamus, . . Smart in C.  
Benedictus, . . J. C. D. Parker in F.  
Hymn: "I heard the voice of  
Jesus say," . . Dykes.  
Anthem: "I am the Bread of  
Life," . . Dr. Stainer.  
Sanctus, . . . Gounod.  
Offertoire.  
Anthem: "As pants the hart," Spohr.  
Benedictus Qui Venit, . S. B. Whitney.  
Anthem: "Send out Thy Light," Gounod.  
Hymn: "Abide with me," . E. J. Hopkins.  
Hallelujah Chorus, . . Handel.

Some twenty-five choirs participated, numbering upwards of three hundred voices, the singers being from parishes in Boston and vicinity. The same chorus is to sing, with orchestral accompaniment, at the Missionary Meeting in the Tabernacle, to-night. The names of the Committee on the Festival are: The Rev. C. H. Learoyd (Chairman), the Rev. C. L. Hutchins (Secretary), the Rev. E. W. Gould, Mr. J. C. D. Parker, Mr. S. B. Whitney. At last evening's performance Mr. Parker officiated as Organist and Mr. Whitney as Conductor. The offering was for the sufferers by yellow fever in Ferdinandina, Florida.

#### ADDITIONAL CITY ADDRESSES OF MEMBERS OF THE CONVENTION.

Mr. J. C. Garthwaite, of New Jersey. Tremont House.  
Hon. Robert C. Winthrop. 90 Marlborough st.

#### NOTICES.

C. H. PHILIPS, Manufacturing Chemist, of New York, invites the special attention of the Deputies to the General Convention to his new preparation of the soluble wheat phosphates bearing the name of "Phospho-Nutritine," which is fully described in his advertisement in another column.

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OF THE

## PROTESTANT EPISCOPAL CHURCH,

IN THE YEAR OF OUR LORD 1877,

AS REPORTED FOR

MESSRS. M. H. MALLORY & CO.

## HOUSE OF BISHOPS.

NOTE.—The House of Bishops sits in private, and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

### EIGHTH DAY'S SESSION.

Following the usual devotional exercises, the Lord Bishop of Fredericton, of the Delegation from the Provincial Synod of the Church in Canada, was introduced, and addressed the House. The report of the Standing Committee on Foreign Missions was received, and it was

*Resolved*, That the Committee have leave to refer a portion of the report of the Missionary Bishop of Cape Palmas to the Bishops in Council.

*Resolved*, That the Committee be relieved from further consideration of the duplicate of the report of the Bishop of Hayti, that report being already in the hands of the Commission of Bishops, who are his advisors.

Permission was given on the part of this House to the Standing Committee on Foreign and Domestic Missions, to meet with the corresponding Committee of the House of Deputies as Joint Committees. Permission on the part of this House was given for the erection of two new Dioceses within the limits of the present Diocese of Illinois. After sundry motions of reference the House adjourned.

## HOUSE OF DEPUTIES.

### EIGHTH DAY.

THURSDAY, October 11.

The House of Deputies assembled at 9.30 A.M. Morning Prayer was said by the Rev. William G. Farrington, D.D., of Northern New Jersey, assisted by the Rev. George C. Pennell, S.T.D., of Albany. The Benediction was pronounced by the Rt. Rev. William Bell White Howe, D.D., Bishop of South Carolina. The Minutes of yesterday's proceedings were read and approved.

The PRESIDENT. There is to be a reunion of the members of this House with the members of the House of Bishops, at the Hotel Brunswick, immediately after lunch to-day. It will therefore be necessary for the House to take its recess at one o'clock, instead of at half-past one.

Mr. JAMES PARKER, of New Jersey. I move that we take a recess to-day at one o'clock instead of at half-past one, and that the recess continue until three o'clock, instead of half-past two.

The Rev. Mr. HILL, of California. I wish to inquire whether lunch can be had before half-past one; if not, what can we do with that half hour? The House of Bishops have said that they would meet us after lunch. I would prefer that we extend our recess from half-past one until a quarter past three.

The PRESIDENT. It is understood that the House of Bishops will take lunch at one o'clock, and that the House of Deputies will take lunch with the House of Bishops at that hour.

The motion of Mr. Parker was agreed to.

The Rev. Dr. FARRINGTON, of Northern New Jersey. I offer the following as a privileged resolution:—

*Resolved*, That it be referred to the Committee on Constitutional Amendments, to consider and report as soon as possible, whether any proposed alteration of the Constitution is adopted which has not received the concurrent vote of the Clerical Deputies and Lay Deputies of a majority of the Dioceses which have adopted the Constitution.

The Constitution says that "this Constitution shall be unalterable unless in General Convention, by the Church in a majority of the Dioceses which may have adopted the same." It is true that yesterday, by a majority of 24 of the Clerical Deputies and 23 of the Lay Deputies, this House voted in favor of the amendment then under consideration. But these Deputies do not all belong to the same Dioceses which adopted the Constitution. The meaning of the phrase "in a majority of the Dioceses," is therefore a question of interpretation. I maintain that the vote must be that of "a majority of the Dioceses which may have adopted the same." What is the vote of a Diocese? It is not the vote of the Clerical Deputies; it is not the vote of the Lay Deputies; it is the concurrent vote of the Clerical and Lay Deputies which makes up the vote of a Diocese. I therefore contend that that amendment is not adopted. I wish, however, to have this matter go to the Committee on Constitutional Amendments, in order that they may report upon the true meaning of the phrase "in a majority of the Dioceses." I therefore move a reference of this resolution to that Committee.

The Rev. Dr. HALL, of Long Island. May I ask the mover of that resolution to kindly erase the words "as soon as possible." I promise him that the Committee will report as soon as possible without such an instruction.

Mr. MONTGOMERY, of Western New York. It seems to me that this resolution does not convey to the Committee the question intended to be asked, but assumes our interpretation of that clause of the Constitution. If the resolution had asked the Committee to determine and report whether any amendment had been adopted in the General Convention by a majority of the Dioceses,—in the language of the Constitution itself, we would get an opinion about it. But the resolution offered is entirely different from the language of the Constitution. If the Deputy will change his resolution and put it in the language of the Constitution, he will then get an intelligent report from the Committee.

The Rev. Dr. FARRINGTON, of Northern New Jersey. I think that the matter will be placed before the Committee in a way sufficiently intelligible to enable the Committee to understand the wish of the House.

Mr. MONTGOMERY, of Western New York. I rise to a point of order. The Deputy asks the House to refer to the Committee an entirely unnecessary question. There is no law, of these Dioceses, which requires anything of the kind. He asks the reference of an entirely immaterial question.

The PRESIDENT. According to the practice of this Convention the Chair can hardly hold the resolution to be out of order. The President desires to say to the Convention that this matter did not escape his notice yesterday, but he did not feel called upon to direct the attention of the Convention to it, believing that the House was following what had been the practice of earlier Conventions; and he did not desire to stop the announcement of the vote.

On the question of the adoption of the resolution a division was called for, and it was determined in the affirmative by a vote of 106 to 70.

### COMMITTEE TO REPLY TO THE ADDRESS OF THE CANADIAN DELEGATION.

The PRESIDENT. The Chair announces as the Committee to prepare a reply to the Address of the Delegation of the Church of England in Canada, the Rev. Dr. Noah Hunt Schenck of Long Island, the Rev. John F. Girault of Louisiana, and the Hon. Hamilton Fish of New York.

### PERSONAL EXPLANATION.

Mr. PRINCE, of Long Island. I rise to a question of privilege. I dislike personal explanations, although in a rather prolonged parliamentary experience I have not always been able to avoid making them. On Saturday of last week, under the stress of increasing sickness, I asked the indulgence of the House to permit the subject then under discussion to become a special order for Tuesday, as I desired to say something upon the matter when it came up,—a proposition to which the House very courteously acceded. On Monday, when the Clerical Deputy from California proposed that the discussion should then be renewed, my colleague, Mr. Hunter, very kindly drew attention to the fact that it had been laid over on my motion, and that I had not yet returned; and thereupon the Deputy from California, with equal courtesy, withdrew his proposition.

It might seem that no advantage had been taken of these courtesies, that the proposition had been made in bad faith, or that the courtesies themselves had not been appreciated. I therefore deem it proper to say that, coming back here as soon as it was possible to travel, and before I was fit to come, I sat in my seat all through the session of yesterday, endeavoring, at each fall of the gavel, to obtain the floor. But, to my own regret, though, no doubt, to the benefit of the general membership of the Convention, I failed. I thought that it was due to myself and to Mr. Hunter, who had made these statements at those times, and to my own feelings of appreciation of the courtesies thus extended, that I should make this statement, and also in order that any other unfortunate Deputy who, in the future, shall be similarly situated in regard to necessary prospective absence, and who, therefore, shall desire a like courtesy, may not have it stated to him, on his making such an application, that it had been once extended and that he had not taken advantage of it.

### REPORT NO. 4, FROM THE COMMITTEE ON CONSTITUTIONAL AMENDMENTS.

Mr. FISH, of New York. I am directed, by the Committee on Constitutional Amendments, to present the following report and resolution:—

The Committee on Constitutional Amendments, to which have been referred certain memorials, resolutions and other papers relating to a proposed appointment of a Constitutional Commission, to consider what amendments, if any, may be made in the Constitution of the Church, having had the same under careful examination, respectfully report that they find themselves unanimously of opinion that it is inexpedient to recommend the establishment or authorization of such Commission.

The proposition is not now for the first time brought to the notice of the Convention—not to refer to more remote or indefinite suggestions of a revision of the Constitution, the subject was distinctly presented to the late General Convention, failed to receive the favorable consideration of either the Committee to which it was referred, or of this House.

This Committee concur with that to which the question was referred at the last General Convention, in the opinion that the few and comparatively unimportant amendments which experience has shown to be necessary, attest the wisdom and foresight on which its founders established the present Constitution, while the mode provided by the Constitution for its own amendment affords an ever ready and ample means to effect such changes as time, experience, or the growth and expansion of the Church may make necessary.

Alterations in the organic law should never be made, unless demanded by the well ascertained and best interests of the Church, nor without the most full and mature deliberation; and the history of the Constitution shows that when thus demanded, the necessary changes have been made by specific amendments. Your Committee are persuaded that the experience of the past points to the path of safety for the present and for the future.



A Constitutional Commission would, in the nature and essence of its functions, be unlimited in its powers, and would be at liberty to revise the entire fabric on which the organization of the Church in the United States has rested and has grown to its present condition and extent. All the limitations and provisions of the present Constitution, all that the wisdom of the founders of the Church in this country thought necessary, and all that the experience of nearly a century has added to the original Constitution, would be thrown together with theories and speculations on constitutional limitations or grants of power into a cauldron out of which the commission will be expected to compound a new Constitution for the Church in this country.

Your Committee fear that such a step would greatly alarm the Church-loving people of the country, would seriously disturb their respect for the fundamental organization of the Church throughout the United States, and would shake their confidence in its stability.

They believe that whenever the necessities of the Church demand a change in any of the existing limitations or provisions of the Constitution they will not fail to obtain the needed change through the mode of amendment already provided. A single substantive amendment to the Constitution will be more carefully considered by the Committee, and be decided upon its merits with greater certainty when presented by itself and standing alone, than when presented with a number of other amendments grouped in the form of a report from a Constitutional Commission, which in the exercise of its unrestricted powers, may have torn down and rebuilt as well those parts of the Constitution that are free from all objection as those which may be thought to be defective.

Moreover, there is at least reasonable probability that the work of a Commission would fail to receive the approval of the Convention. Opposition in one direction will unite with opposition from another and widely different direction, and secure, if not the rejection of the report as a whole, at least, delay in its adoption, and leave us for years precisely where we now are, while the fact that an entire revision of the Constitution has been thought necessary and been authorized, would have lessened the force of by diminishing the respect for and confidence in the present Constitution.

Your Committee therefore recommend the adoption of the following resolution:—

*Resolved*, That it is inexpedient to institute any commission to revise and amend the Constitution of the Church.

J. B. HOWE,  
EDMUND H. BENNETT,  
E. T. WILDER,  
CH. H. HALL,  
SAMUEL BENEDICT,  
W. R. HUNTINGTON,  
I. F. GARRISON,  
SAMUEL S. HARRIS,  
ED. MCCRADY,  
J. W. STEVENSON,  
HAMILTON FISH.

Mr. FISH, of New York. I am directed by the Committee to ask that this resolution, as reported by them, be now put upon its passage.

The Rev. Dr. DEKOVEN, of Wisconsin. I move that the resolution, as it involves a very important subject, be made the special order for Tuesday next at 11 o'clock.

The PRESIDENT. Mr. Fish, from the Committee on Constitutional Amendments, presents this report with the accompanying resolution, and requests that the resolution be put upon its passage. The Clerical Deputy from Wisconsin, the Rev. Dr. DeKoven, moves that it be made the special order of the day for Tuesday next, at 11 o'clock, and the question is on making it such special order. Is the House prepared for the question?

A DEPUTY from Kentucky. I would like to know if this is a unanimous report of the Committee, and if it has been well considered. If so, I think perhaps we may be prepared to act upon it now, and I would move that the vote on the question be taken at this time.

The PRESIDENT. The motion of the Deputy from Kentucky is but a repetition of the motion made by Mr. Fish. Mr. Fish moves that it be put upon its passage, and the motion of the Rev. Dr. DeKoven of Wisconsin is to make it the special order for next Tuesday. A motion to put it on its passage can hardly be an amendment.

A DEPUTY. I move to lay the motion offered by the Deputy from Wisconsin on the table.

A DEPUTY. Mr. President, I rise to the point of order that there is a special order of the day for eleven o'clock. If I understand the matter aright, when a Committee makes a report and asks that the resolution be put upon its passage, if there is a single objection, the motion will go upon the Calendar.

The PRESIDENT. As there is a special order for to-day at eleven o'clock, this matter will now lie over.

The Rev. Dr. HALL, of Long Island. May I be allowed to ask this privilege of the House: that Judge Wilder be permitted to sign that report? He was not present in the morning and has not had that opportunity.

The request was granted.

Mr. MONTGOMERY, of Western New York. Does not that report, under the rules, go upon the Calendar, so that it cannot give rise to debate?

The PRESIDENT. Certainly, it does. The special order for to-day is the resolution of the Committee on the Division of Dioceses, respecting the creation of two new Dioceses in the present Diocese of Illinois.

The Rev. Dr. VANDEUSEN, of Central New York. Will the House allow a report from the Committee on the State of the Church, which will occupy only a few minutes?

The request was granted.

#### MEMORIAL OF THE REV. DR. ROBERT A. HALLAM, DECEASED.

The Rev. Dr. VANDEUSEN, on behalf of the Committee on the State of the Church, presented the following:—

The Committee on the State of the Church desire to place on the records of the House a brief memorial of the late Rev. Robert A. Hallam, D.D., who entered into rest Jan. 4, 1877, and who at the time of his death was Rector Emeritus of St. James' Church, New London, Conn.

Dr. Hallam had been for more than forty years Rector of St. James' Church, New London; one of the Clerical Deputies from the Diocese of Connecticut from 1850-1868, and reappointed at several successive General Conventions as Chairman of the Committee on the State of the Church.

He was a man of varied learning, sound judgment and great discretion; as much distinguished for modesty and humility, an unyielding firmness, courage; wise in counsel, zealous in labor, ever an earnest and watchful pastor; and his long life of large usefulness was crowned with a peaceful and happy death, and "his works do follow him."

Your Committee offer this minute in memorial and as a grateful acknowledgement of a long and faithful service in the work of the Church.

*Resolved*, That it be entered upon the records of the House.

All which is respectfully submitted.  
(Signed) E. M. VANDEUSEN, *Chairman*.

The Rev. Dr. VANDEUSEN, of Central New York. It will be perceived by the House that this is an exceptional report. Dr. Hallam, at the time of his death, was not a member of this House and, therefore, his name could not go before the Committee on Memorials. Consequently, the Committee on the State of the Church, in recognition of his long services, has thought proper to offer this minute and resolution for the action of the House.

The resolution was adopted.

The Rev. Dr. VANDEUSEN, of Central New York. I would also state that the Committee find themselves very greatly embarrassed in not receiving the Triennial Reports and other documents from the Dioceses.

#### NEW DIOCESES IN ILLINOIS.

The PRESIDENT. The Secretary will now read the report of the Committee and the accompanying resolution, with reference to the forming of two new Dioceses in the Diocese of Illinois, which report was laid before the House and entered in the minutes on Oct. 10.

The SECRETARY read the report and resolution.

The Rev. Mr. HILL, of California. Upon my suggestion, this matter was laid over. My only fear is that the creation of so many Dioceses will unfavorably affect this General Convention, and particularly this House. Hoping, however, that that may be remedied by the subsequent adoption of the Provincial system, and feeling from what I have read of the documents that there is ground for these two Dioceses, and that the people there are prepared for the measure, I shall certainly vote for both resolutions.

The Rev. Dr. LEFFINGWELL, of Illinois. Is there any information desired in regard to these Dioceses? If so, I wish to have the floor.

The PRESIDENT. The Deputy from Illinois is prepared to give to the House any information with reference to the proposed Dioceses.

The Rev. Mr. DOUGLASS, of Delaware. I think the time has come when it is of the greatest importance that the safeguards of the Constitution, which are thrown around the election of new Dioceses, be imperatively considered. Article V. of the Constitution says that:—

No new Diocese shall be formed or erected within the limits of any other Diocese, nor shall any Diocese be formed by the junction of two or more Dioceses, or parts of Dioceses, unless with the consent of the Bishop and Convention of each of the Dioceses concerned, as well as of the General Convention, and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated new Diocese.

I do not wish to be understood as making any factious objection whatever; all I wish to know is, whether, when these disclosures are set off, there will be sufficient support for the Episcopate. We ought to have something to show that it will receive valid support. I think that this is opening a wide door for the erection of small dioceses, and thus compromising the dignity and efficacy of the Episcopal order.

The Rev. Mr. McILWAIN, of Iowa. I would like to ask for information in regard to what will be the situation of the Bishop of the new Diocese when it is formed? I wish the House to understand what provision has been made. For myself, I already know sufficiently to vote intelligently, and to my own satisfaction, for both Dioceses. I believe, sir, that this Committee have faith in men—in Christian men—and in God, and for that reason they have made this report. I wish this House distinctly to know what provision has been made, and to have that knowledge given either by members of the Committee or by Deputies from the Diocese.

The Rev. Dr. HANCKEL, of Virginia. I have the papers in my hand to furnish this information, and, if desirable, will read them. When the House appoints a Committee to take into considera-

tion a question, the Committee go over the whole ground, examine the matter thoroughly, and report the result of their consideration; and if this House has confidence in its Committee it acts upon that report. When, as appears in this case, there is doubt entertained, and information is called for, I cannot see how such information can be better given than by going back to the original sources upon which your Committee are dependent for their information.

Mr. MONTGOMERY, of Western New York. You do not understand the question, I think. The Committee report simply that provision has been made. The question is, what the provision is; whether an endowment, or a subscription, or a committee.

The Rev. Dr. HANCKEL, of Virginia. It is not an endowment, nor a subscription, nor a committee. But if you want the information, I am ready to give it.

A DEPUTY. I call for the reading of the papers.

The Rev. Dr. HANCKEL, of Virginia, then read the following papers:

#### HOUSE OF BISHOPS, BOSTON, Mass., Oct. 7, 1877.

I, William Edward McLaren, Bishop of Illinois, hereby certify that I hold a deed of trust, executed by "the Rector, Wardens, and Vestrymen of St. John's Church and Parish in Quincy, Ill.," conveying to me certain lots of land in said city, with all the appurtenances, buildings, improvements, the organ, church and chancel furniture and fixtures thereto belonging, valued at over \$60,000, to be by me reconveyed to the Bishop of Quincy, when such a person shall have been consecrated, the said premises and property to be forever and at all times used as a Cathedral or Bishop's Church for the proposed new Diocese, and for the purposes, religious, educational and eleemosynary, which may be properly connected therewith, and the management and control of which property and the uses thereof, shall be forever entirely in the Bishop of said new Diocese, and his successor and successors in office, as hereinbefore expressed. Thus giving the Bishop absolute control of the property, with its income and emoluments. This conveyance was duly authorized by the Parish, according to the statutes of Illinois.

I further certify that the Church of the Good Shepherd, Quincy, is held in trust by the Bishop of Illinois, and his successors in office.

And further, that it is understood that the proposed Bishop of Quincy shall control and administer the entire revenues of the Church in Quincy, without the intervention of the Vestries, but with the aid of such Lay helpers as he may choose from time to time to appoint.

It is further certified that the following assessments have been made on the three divisions of the Diocese of Illinois during four years last past:—

	Quincy.	
1873-4,	\$1,336	
1874-5,	1,225	
1875-6,	945	
1876-7,	1,018	
	Springfield.	
1873-4,	\$1,475	
1874-5,	1,524	
1875-6,	1,249	
1876-7,	1,195	
	Chicago.	
1873-4,	\$4,946	
1874-5,	5,478	
1875-6,	3,415	
1876-7,	4,140	

W. E. McLAREN, Bishop of Illinois.

#### QUINCY, ILLINOIS, April 23, 1877.

The Wardens and Vestrymen of the several parishes of the Protestant Episcopal Church in Quincy, Adams County, State of Illinois, being assembled in Joint Convention for the purpose of considering the question of a proposed division of the Diocese of Illinois, and the erection of the Diocese of Quincy from such territory as may hereafter be set off for that purpose from the present Diocese of Illinois; in consideration of the city of Quincy being made the Cathedral city of such new Diocese, it was, after mature deliberation unanimously,

*Resolved*, That the Wardens and Vestrymen of St. John's Episcopal Church, Quincy, a corporation, and the Wardens and Vestrymen of the Church of the Good Shepherd, Quincy, a corporation, in joint meeting assembled, hereby pledge the sum of three thousand five hundred dollars annually for the support of the Bishop of Quincy, and an Assistant Clergyman.

*Resolved*, That the proceedings of this Joint Meeting be entered upon the Registers of each of the parishes here represented, as being the official acts of their several vestries.

In testimony whereof the said corporations have caused this instrument to be signed (in duplicate), by the wardens and vestrymen of such corporations, respectively.

Wardens of St. John's Protestant Episcopal Church:  
H. KENT.  
H. A. WILLIAMSON, Jr. W.

Vestrymen:  
JOSEPH R. L. KINER.  
JOHN T. BLANEY.  
H. W. MEAD.  
L. E. EMMONS.  
SETH C. SHERMAN.  
WM. B. STARKWORTHY.  
JOHN F. EATON.

Wardens of the Church of the Good Shepherd:  
JOSEPH W. GILPIN.  
E. J. PARKER, Jr. W.

Vestrymen:  
RICHARD M. SMITH.  
RICHARD F. NEWCOMB.  
JAMES HANDLY.  
C. W. BYERLY.

QUINCY, Sept. 26, 1877.

To the Rev. Father in God, the Bishop of Illinois.

The undersigned, a committee upon the subject of support of the Episcopate of the proposed Diocese of Quincy respectfully report:



A circular was issued calling a meeting (at Knoxville) of the Clergy and Laity to consult upon the matter. There were present at that meeting nine of the Clergy and Laymen, representing six parishes. Letters were received from several others full of kind words and pledges of substantial aid.

The accompanying paper will show the conclusion arrived at, which was perfectly unanimous.

We hope it may be found satisfactory.

Most dutifully,

WM. B. CORBYN.  
E. A. LARRABEE.  
H. A. WILLIAMSON.  
E. J. PARKER.

Preamble and Resolutions adopted at a meeting of Clergy and Laity of the proposed new Diocese of Quincy, held at St. Mary's School, Knoxville, Ill., Sept. 25, A.D. 1877.

*Whereas*, The Congregation of St. John's, Quincy, have decided their Church property, valued at \$60,000, for Cathedral purposes, in the proposed Diocese of Quincy, and

*Whereas*, The Churchmen residing in Quincy, embracing the congregations of St. John's and the Church of the Good Shepherd, have pledged the sum of \$2,500 annually, for the support of the Bishop in said Diocese, and \$1,000 annually towards his Cathedral work; and

*Whereas*, Various parishes in the proposed Diocese outside of Quincy have pledged themselves in the sum of \$500; and

*Whereas*, In the deliberate conviction of this meeting of Clergy and Laity, the further sum of \$500 be raised in the form of assessments; therefore

*Resolved*, That, in the judgment of the undersigned, the aforesaid sums, amounting in the aggregate to \$3,500, are "a substantial support for the Episcopate" in the proposed Diocese of Quincy, as required by Article V. of the Constitution of the General Convention; and, upon a careful examination of the resources of the said proposed Diocese, we are confident that the above amount will be regularly and promptly paid.

#### Clergy.

SAMUEL CHASE, Christ Church, Robins' Nest,  
WM. B. CORBYN, Church of Good Shepherd,  
Quincy,

O. W. BENEDICT, Trinity Church, Geneseo,  
STEPHEN F. ALLEN, Grace Church, Galesburg,  
WALTER F. LOYD, St. John's Church, Keweenaw, and  
St. Luke's Church, Wyoming,

EDWARD H. RUDD, St. John's Church, Knoxville,  
EDWARD A. LARRABEE, Priest in charge of St.  
John's Church, Quincy,

THEO. F. HOLCOMBE, Trinity Church, Rock Island,  
C. W. LEFFINGWELL, Rector of St. Mary's School.

#### Laity.

H. KENT, H. H. WILLIAMSON, Wardens of St.  
John's, Quincy,

E. J. PARKER, Warden, Good Shepherd, Quincy,  
E. M. M. CLARK, Warden, St. James', Lewistown,  
J. P. JOHNSTON, Trinity Church, Rock Island,

THOS. B. MARTIN, Grace Church, Galesburg,  
L. W. GRUBB, Grace Church, Galesburg,  
CHARLES EGAN, St. John's, Knoxville.

KNOXVILLE, Diocese of Illinois, Sept. 25, A.D. 1877.

The Rev. Dr. HANCKEL, of Virginia. There is a further paper laid before the Committee, not bearing directly upon the point, but showing that when these two Dioceses have been set off, the remaining Diocese of Chicago will still be able to afford an ample support for its Bishop. The House of Deputies are now in possession of all the information on this subject that was laid before the Committee.

The Rev. Dr. BEARDSLEY, of Connecticut. I rise to make inquiry of the Chairman of the Committee, whether there was any evidence laid before them that this, St. John's Church, which is deeded to the Bishop of Illinois, is unencumbered by any mortgage?

The Rev. Dr. HANCKEL, of Virginia. No, sir, no such information was given. It can, doubtless, be furnished by the Deputation from Illinois upon this floor.

The PRESIDENT. The question of the Deputy from Connecticut may be answered.

The Rev. Dr. LEFFINGWELL, of Illinois. The Deputation from Illinois are ready to answer, from personal knowledge, and with confidence, that the property deeded to the Vestry of St. John's Parish, Quincy, is unencumbered by any debt whatever, either floating or bonded, or mortgaged.

Mr. HAY, of Pittsburgh. A day or two ago, in an argument upon a matter somewhat different from that now before the House, some statements were made by a Clerical Deputy from Connecticut, which seemed to him to have proper reference to the subject then before the House. But, in the judgment of other members of this Convention, they would have been more pertinent to the question now under consideration. Those were statements intended to have an effect against the creation of the new Diocese, and therefore this occasion is taken to make a suitable reply by an argument in favor of its creation. Without mentioning in particular any statistics, the learned Deputy stated, in substance, that the condition of the Diocese of Pittsburgh, for the past ten years, as to progress, was substantially that of the unfortunate Dioceses of Long Island, Central New York and, perhaps, New Jersey. The facts were not then sufficiently familiar to my mind, as to particulars, to enable me to make a reply, but upon investigation I have ascertained these facts, which certainly will not have the effect of deterring any member of this body from voting in favor of the creation of these additional Dioceses within the limits of the present Diocese of Illinois.

In 1866, when the Diocese of Pittsburgh was created, there were thirty-three Clergy within it.

In 1876, the last year up to which I had information and was able to get the facts, there were fifty-five Clergy—an increase of two-thirds. In 1866, there were thirty-five organized parishes. In 1876, there were fifty-eight. In 1866, there were forty-one churches, seven of them closed and vacant. There have been added since that time thirty-five new buildings; six have been entirely rebuilt, and eight have been enlarged and improved. In addition to these, there have been services established in fifteen or twenty places where services were not previously held. There are now about eighty-five places where services are held,—more than double the number ten years ago. In 1866, six of the Clergy were Missionaries; in 1876, there were twenty-two. These new churches, and the rebuilt churches, and those that have been enlarged and improved, have cost the Diocese of Pittsburgh, in ten years, over \$600,000. Before 1866, the Missionary receipts averaged \$650 a year. Since that time they have averaged \$4,800. In 1866, there were three parsonages. Ten years later there were eleven.

With reference to the cost of buildings, I desire to state farther, that there is not more than \$10,000 indebtedness on all the Church buildings of the Diocese. The total offerings of this Diocese for ten years will reach \$1,700,000. In 1866 there were 2,600 Sunday-school scholars; in 1876 there were 5,200. The confirmations for 1865, and for several years preceding, averaged 160; since that time they have averaged over 430. In 1866 there were 2,144 communicants; ten years later there were nearly 5,000.

These, sir, are the comparative facts in the history of this Diocese. As was well said by the very eloquent Deputy from Long Island, the other day, there are other facts, of equal importance, which cannot be here stated—facts which are within the knowledge of the Bishop and the Clergy, rather than displayed in statistical statements. If these facts are to have any weight, they certainly should have it in favor of such additional facilities as are afforded by the erection of new Dioceses in suitable places.

The Rev. Dr. HARWOOD, of Connecticut. I am much obliged to the Deputy from Pittsburgh for giving me an opportunity, to make an additional statement in respect to this subject. It is all very well, sir, but, at the same time, very fallacious, for gentlemen to come here and tell us what the increase in the number of communicants in a given Diocese may be, if, at the same time, we have no information in respect to the population of the Diocese.

A DEPUTY. I rise to a point of order. We were discussing the question whether we shall have a new Diocese in Illinois; and now we have got into a wrangle as to the comparative value of other Dioceses.

A DEPUTY. That point of order ought to have been taken earlier.

The PRESIDENT. The Deputy from Pittsburgh stated distinctly that his statistics were to be brought forward in order to establish the importance of creating new and similar Dioceses, and which the House considers to be germane to the question whether there shall be such new and similar Dioceses in Illinois. If the Rev. Dr. Harwood will confine himself to the same point, it will be all well. If it is mere answer, it is personal. The House will please remember the words of the Constitution, "Freedom of debate shall be allowed." The Chair cannot be very strict in curtailing remarks.

The Rev. Dr. HARWOOD, of Connecticut. I wish to call attention to this fact: that in the year 1876 the Diocese of Pittsburgh had 4,871 communicants, but the population of the Diocese was 1,104,085; thus making one out of every 227 of the population a communicant of this Church. That is a very small proportion.

Now, sir, I do not, of course, propose to discuss particular Dioceses. I have employed myself during the summer in making some inquiries, for my own satisfaction, into the strength of this Church and its growth. And I propose to speak to the point, with your permission, in making these remarks.

In this large population, with one communicant to every 227 persons, I beg to inform the Deputy from Pittsburgh and this House, that in the year 1868 the Diocese of Pittsburgh had fifty Clergy, and in the year 1876 it had fifty-three Clergy. Fifty-three in 1876 and fifty in 1868. So much as to the number of the Clergy. I wish also to say, in respect to these statistics, that they have been gathered from the official publications of the Church.

Mr. HAY, of Pittsburgh. Mr. President, I desire to ask the learned Deputy to make the addition to the statement that the Diocese was not formed in the year 1868, but prior to that.

The Rev. Dr. HARWOOD, of Connecticut. That may be. I am speaking of the period since the first General Convention after the Diocese was created. I say no more about that, however, but I address myself to the subject of the Diocese of Illinois.

Illinois, as you all know, is a large, flourishing, populous State. Very well, sir, This Diocese had, in 1868, 100 Clergy. The Diocese of Illinois, in the year 1876, had 89 Clergy; eleven fewer than it had in the year 1868, though the population

was upwards of 2,500,000 by the census of 1870, and has been since growing. So that we may fairly say that there are at least 2,800,000 persons in the State of Illinois. The communicants in that State, in the year 1876, amounted to 7,448. That is a very small number for so large a State; and the question arises—for I will not trouble this House any further with figures, though the accuracy of my figures cannot be set aside unless you set aside your official statements—the question arises, Why should the Diocese of Illinois come to this Convention and ask us to erect two new Dioceses? Can it be said that the Church population there is so large that the Bishop of Illinois needs relief? Can it be urged that in attending to his duties he is overwhelmed with care? Why, sir, after all, the great bulk, the strength of the Diocese, lies in Chicago.

And then, allow me to say, that but the other day, in looking over old pamphlets bearing upon the subject, I happened to find Dr. Locke's sermon, preached in memory of the late Bishop of Illinois; and as an appendix to that sermon, we find the journal of Bishop Whitehouse for almost a year, referring to his own labors, by which it appears, that, although a man over seventy years of age, he found time not only to administer Illinois, but to make visitations in the Diocese of Wisconsin, during the vacancy in the episcopate of that Diocese. It cannot be maintained sir, at all, that the Bishop of Illinois is overtasked.

Then, why in this Diocese where you have but 8,000 communicants, are you going to erect two new Dioceses? Where is the reason for it, and what is the object to be attained? In the old days of this Church, in the days of Bishop White, and of Bishop Hobart, the difficulties which the latter had to encounter in reaching Buffalo, were immeasurably greater than the difficulties which any Diocesan Bishop now meets with in reaching the most distant portion of his Diocese.

Then, sir, here we are, come to make new Dioceses. We multiply Dioceses. We shall have two in Illinois, We shall have some in Iowa, and perhaps more in Kentucky, perhaps more in Tennessee, and then what is to become of this old General Convention? Your Church becomes changed. You must of necessity, resort to what is called the provincial system. You must have your Church cut up into councils, held in different parts of the country, and the vast benefit which is derived from having one legislative body in the Church, meeting once in three years must be lost. Now, I do not say that in that event anybody will go off in bad blood; I do not say there will be a schism, I hold that there is no chance of a schism in this Church. But, nevertheless, there will be just the loss of interest, just the want of care, and of sympathy, which, of course, must come when this General Convention ceases to be the great council or gathering place of members of the Church from all parts of the country.

You may look forward to what, in that event, will come. I do not choose to draw the future, nor do I purpose to perform the role of a prophet excepting in one particular. But I do undertake that role in respect to the character of your Clergy. If you multiply Dioceses indefinitely, of course you as indefinitely multiply Bishops. Sir, I have always been taught to regard with great reverence the office, the duty and the person of the Bishop, and something is due to the dignity and honor of that office and of the Office of the Presbyter of the Church. And if I wanted to destroy such dignity and honor, I would say, multiply indefinitely the Bishoprics. As long as you have few Bishops, the Bishops, if honorable men, and the Presbyters, being the men of scholarship, learning, thought and accomplishment, must be held in honor.

But, sir, suppose you have a Bishop for every ten or twelve Clergymen. what kind of Clergy are you going to have? Will they be the old, robust Protestant Episcopal Clergymen? No, sir; you will have a body of Priestlets, poor little creatures, who will depend upon the smile of their Bishop for their daily bread. Learning and self-respect will go from the Church; all those things which make the Ministry an honorable profession will disappear. And then every Bishop will have his candidates around him, as it is already becoming the new fashion to have them; for I have discovered, by the pamphlet which I have received lately from the General Theological Seminary, that we have some fifteen Theological Schools now in operation in addition to the General Theological Seminary. There is no telling how many Theological Schools you will have, and your candidates for orders will be gathered, to tread in this poor, little narrow sphere.

Sir, it seems to me that the dignity and power of this Church in the community will be gone and gone forever. I beg this body seriously to pause before it passes this measure. I can see that it is fraught with most momentous consequences to the future of this Church. It is not a question as to which may have the best of an argument in debate, but it is a question as to whether this Church shall continue to be a great powerful body, respected upon all hands, or whether it shall be cut up into numberless Dioceses, with parochial organizations all gone, and the Church dependent upon the exercise of the irresponsible power of the high officials.



As the report is made, there is nothing in the facts which would at all come within the purview of the Constitution in respect to a suitable provision for the support of the Bishop. Can the Church convey to a Bishop a support? Is that an endowment? Is a promise to pay and a promise to support a man an endowment? I think, sir, every Clergyman in this Church will tell us that it is not an endowment. It means nothing. It seems to me that, if we look at it in the light of constitutional requirement and in the light of constitutional provision, the General Convention cannot do this without suitable provision for the support of the Bishop. I say that endowment means money on hand, or such securities as the Church shall be able to regard as a solid source of revenue. I appeal to the business men of this Church whether there is anything in the report upon which they would like to make a venture. It does not at all meet the requirements of the case.

The Rev. Dr. LEFFINGWELL, of Illinois. Mr. President, and gentlemen of the Convention: It is not my purpose, nor have I been requested by our deputation, to argue this question, and I am sure, if I should do so, that I should not have the better of the debate with the gentleman who has preceded me. I am glad, however, to have the floor thus early in the discussion, if there is to be one, in order that what I lay before the House may be used as a basis for the discussion.

It seems to me that it ought to come first. It seems to me that, before gentlemen rise to oppose the admission of these proposed Dioceses in Illinois they ought to be in possession of the facts.

Now this question will not be decided upon the opinion of some, more or less, about the general expediency of making more Dioceses. That is not the question. The question before the House is upon the admission or upon the erection of the two new Dioceses in Illinois, and it is for your gentlemen Deputies of the Convention, to decide whether these proposed Dioceses deserve to be admitted, and whether you can, in confidence, sanction their erection. I am of the opinion you cannot answer that question until you know what these proposed Dioceses are.

Now let me put you in possession of the facts of the case, not in all the details, for that would weary and worry the House, but in the general outline. By permission of the President, we have placed here a map of Illinois, showing all the alterations or divisions proposed. One fact for our consideration is this: that the proposition now made before the House from Illinois is not a new proposition. It is not something that this present Bishop of Illinois, in the enthusiasm of his work and spirit, proposed and succeeded in getting the Clergy and Laity reluctantly to consent to. It is not a thing which is brought here for the first time. It is nearly ten years since the venerable, faithful, learned, cautious and judicious Bishop Whitehouse concluded that a division must be made, and a division into two Dioceses of the original Diocese. Many or most of the gentlemen in this House were acquainted with the late Bishop. They know that the late Bishop of Illinois was a most cautious man. They know that he was a most energetic man, and that he was made of nerves of steel and sinews of iron, with a power of endurance that could not be flagged with ordinary exercise. The late Diocesan of Illinois did go into the Diocese of Wisconsin for Episcopal work when that Diocese was without a Bishop. What was the result? Every one of his friends know that he died—that he fell at his post from overwork, and that, too, without his having labored very much in the Diocese of Wisconsin. Now, Mr. President, this is no new proposition. Six or seven years ago, the Diocese of Illinois under the suggestion and direction of its Bishop, agreed to a division of the original Diocese into three Dioceses, and agreed upon the lines of that division and then sent up a request to the General Convention that it should be permitted to make that division. It was not permitted. The proposition made by the Diocese of Illinois at that time was not formal. It was not definite enough. It was not satisfactory to the Committee in one or the other Houses, I forget which. It was not passed. Perhaps it was just as well. The act of the Convention in this respect was not questioned. It was accepted, of course, with cheerfulness. Since the Bishop of Illinois first decided that it was prudent and expedient, nay, necessary, to make this threefold division, the Diocese has doubled in the number of communicants. I do not know, gentlemen, that it makes any difference to us, in forming our conclusions, how many hundred Clergymen might have been residing in Illinois in 1868. I suppose it to be, and doubtless it was about one hundred as the gentleman has stated, having, no doubt, the statistics from which to make that statement; but we who have lived in Illinois for fifteen or twenty years know that in 1868 there was not more than one-half the Church work being done in Illinois that is being done now. What is the test and evidence of that work? Is it in the number of Clergy residing there? We have one Clergyman residing in Ireland, and one in Sweden, and several others who are superannu-

ated, and others that are residing there temporarily. That is not the point.

Now in order to form a judgment in regard to the present Diocese of Illinois let me state a few facts.

It extends from the latitude of Boston north, to Richmond, Va., south. It contains 6,200 square miles, and is nearly equal in extent to the New England States. Illinois ranks as the fourth State in the Union. Its population is 3,500,000 to-day. New York, with less than twice that population, if I remember correctly, has five Bishops; and New England, with about the same population, has six Bishops. Pennsylvania, with but about one-half a million of inhabitants more than Illinois, has three Bishops, and Wisconsin, with about one-third of the population of Illinois, has two Bishops.

In the entire territory west of the range of States bordering on the Mississippi river, there is only about the population of the State of Illinois; and in that territory the Church is represented by thirteen Bishops! The Diocese of Missouri most nearly approximates that of Illinois in population. By the census of 1870 there were twenty-four Dioceses, whose population did not equal simply the excess of the population of Illinois over that of Missouri. Twenty-four Dioceses, not so large as the piece of Illinois that would be left after taking out Missouri! This is one kind of statistics for us to consider. I quote now from the Bishop's Address:

The growth of the Church in the Dioceses points toward the question of division with emphasis. The following comparative statement will serve to illustrate the increase during the decade ending 1870.

Now, gentlemen, here are figures that really indicate what has been going on in Illinois for ten years.

Baptisms have increased from 615 to 1,277. Confirmations have increased from 484 to 906. Communicants have increased from 3,452 to 7,448, and 1,000 have been confirmed since this report was made. The number of Sunday School scholars has increased from about 4,000 to nearly 10,000. Contributions have increased from \$81,199, to over \$211,000. Does that show that Illinois is doing anything? The Bishop goes on to say:—

The growth indicated by these figures becomes more striking, when we consider that this period was characterized by events which would materially tend to impair or impede increase. A slight defection from our ranks occurred. The Sea city was visited by the most disastrous conflagrations recorded in history. And during this period, the Diocese was called to mourn the loss of a Bishop, to whose labors the increase was so largely due, and it remained in an acephalous condition for many months.

The present number of communicants, as stated by the Bishop, is about nine thousand. By the Journal of 1874, I find but thirteen Dioceses, with an equal number of communicants, while there were thirteen with less than one-third of that number. During the last eighteen months, the Bishop states his confirmations to have averaged one hundred per month, scattered over a territory greater in extent than the combined area of New York, New Jersey and Delaware. It should also be added, that, had it been possible for the Bishop to visit every point, the number of confirmations would have been greatly increased. It is simply a physical impossibility for one Bishop to supervise so large a territory.

Now, sir, let me call the attention of the Convention to the statistics in regard to these proposed Dioceses.

1. *The Northern Diocese.*—The Northern Diocese, of which Chicago is the centre, contains—

Counties, . . . . .	25
Clergy resident, . . . . .	48
Self-supporting Parishes, . . . . .	34
Missions, . . . . .	16
Average annual assessment for the last four years, . . . . .	\$4,500 00
Contributions to Diocesan Missions for the last year, . . . . .	3,500 00

Support of Bishop guaranteed. Episcopal residence provided.

This provision was made by a Layman of Chicago, upon condition of this division being made. The property is in the best part of the city. The house is marble front, and is valued at more than \$10,000. In this Diocese also a Cathedral is already established.

2. *The Southern Diocese.*—The Southern Diocese contains sixty counties, an enormous territory.

Population to-day, . . . . .	1,300,000
Communicants, . . . . .	2,400
Clergy resident, . . . . .	22
Self-supporting Parishes, . . . . .	12
Missions, . . . . .	18
Average annual assessment last year, . . . . .	\$1,360
Contributions to Diocesan Missions last year, . . . . .	\$1,110
Support of Bishop pledged, . . . . .	\$2,500

I would say in regard to this proposed Diocese that the territory of which it is composed has been for years a mission ground. It is a broad field for missionary work in the Church. You will observe that the number of missions is larger than that of parishes; but from personal knowledge of these missions, I can say that many of them are upon the point of becoming self-supporting parishes.

The fifteen minutes having expired, by consent the time was extended.

3. *The Western Diocese.*—The Western Diocese, of which Quincy is the centre, embraces eighteen counties.

Population, . . . . .	700,000
Communicants, . . . . .	1,500 or 1,600
Clergy resident, . . . . .	20
Self-supporting parishes, . . . . .	15
Missions, . . . . .	8
Average annual assessment for 4 years, . . . . .	1,131
Contribution for Diocesan Missions last year, . . . . .	680

Support of Bishop pledged and Cathedral Church conveyed. The total value of the Diocesan property, including the Cathedral Church, St. Mary's school, Jubilee College, and the Lindley Home in Quincy is \$200,000. Support of the Bishop is pledged \$3,500 with \$1,000 for the support of his Cathedral work besides.

By these statements it will be seen that the old Diocese of which Chicago is the centre, after division, will have a population equal to that of the State of Wisconsin (the old Diocese, or what remains,) with a territory about twice the extent of Massachusetts, exceeding twenty of our old Dioceses in the number of communicants, as reported by the Journal of 1874, with a Cathedral property and episcopal residence.

The Southern Diocese, of which Springfield is the centre, will be four times the size of Massachusetts, with a population nearly equal to that of Massachusetts in 1870, exceeding, in number of communicants, several Dioceses now in union with this Convention, and with twenty-five hundred dollars per annum guaranteed for the support of the Bishop—a sum that will soon be increased by the development of Mission Stations into self-supporting parishes.

The Western Diocese, the smallest of the three, of which Quincy is the centre, is, in length, the distance from Boston to New York, with an average width of the State of Massachusetts, equal in area to Massachusetts, Rhode Island and Connecticut, together with a population about twice that of Rhode Island, three times that of Florida, four times that of Delaware or Nebraska, and equal to the population of Arkansas or Kansas, Minnesota or Vermont, and with Clergy and communicants exceeding in number those of several Dioceses now in union with the Convention, and with Church property valued at \$200,000.

Now, Mr. President and gentlemen, I will not consume the time of the Convention with argument or debate on these figures. If it is necessary that that should be done my colleagues, I am sure, will do it with greater ability than I can command. But I have one or two remarks to make in regard to this proposed plan. I have already said that it is not new. I have already remarked that it is not a new feature that there should be two new Dioceses, instead of one. The late Bishop of Illinois proposed the plan of two new Dioceses, but with different lines running crosswise, which was found to be impracticable, owing to the development of the railroad system of the State, the lines of which nearly all pass up and down. The late Diocesan of Illinois proposed two new Dioceses nearly ten years ago, when the Diocese was only half of its present extent and strength in communicants, and one-fourth its strength in financial ability; and from that proposition Bishop Whitehouse never swerved.

Every possible representation that could be made in favor of one Diocese instead of two was made, and every argument and reason that could be urged in favor of one instead of two was urged, yet, to the very day of his death he never varied from his opinion that two Dioceses must be made, whenever the division came; that one would not relieve the Bishop of the overburden of his work; that one would not divide the territory into a size available for episcopal supervision. The present Bishop of Illinois began this movement by a proposition for one new Diocese, feeling that the Convention would prefer to make but one, I suppose. He suggested a line for a new Diocese, and it was considered and discussed for weeks and months among the Clergy and Laity, and after the fullest examination of the condition of the old Diocese, and of the resources of the two proposed new ones, it was unanimously concluded—so unanimously that there was but one dissenting voice in the Convention—that two new Dioceses must be made; that to make one would necessitate the going over of all this work again very soon, and that only by the establishment of two could the condition of things be met, and the necessity for such a division as is indicated by the natural conformation and character of the State, be provided for. Therefore two were decided upon, and were decided upon after the fullest examination that was possible, made by those in whose interest the division is asked. For if the people of Illinois are not interested in this division, what people are? And when this conclusion was arrived at, let me add, that it was a most remarkable conclusion in its unanimity, in its heartiness, in the fervor and earnestness with which it was proposed, and with which it is now regarded by the Clergy and Laity. I should begin with the Bishop, and say, Bishop, Clergy and Laity, it is of the Diocese, for the Bishop's whole heart, as I believe, is in the project. He is a man whom you know to be a man of judgment. He is a practical man—a business man. He is



not a theorist or an enthusiast. He is presenting this proposed division to the other House, and his sympathies are with us, and the sympathies of the Clergy and Laity of Illinois are all this way. They ask for two, and they can take care of two. Gentlemen who reside in this part of the country can have no idea of the resources and energy and spirit of that Western country. Gentlemen, this is a critical time in the history of that country. This is a time when communities are crystallizing. It is a time when the old frontier population is moving out, and cultivated, educated business men, with capital, from the East are moving in. It is a time when the foundations are to be laid, or perhaps they never will be. People are coming there in thousands unattached. The old ties are broken up, and they are ready to form new associations. Possessing the culture and intelligence that enables them to appreciate the fitness of this Church of ours, and we want to offer it to them. We are trying to do it but our hands are tied. The Bishop cannot begin to do the work for half of Illinois. He is obliged, as one Deputy remarked, to take the train and go off and turn his back upon the pressing call of duty. Right there in the city of Chicago, permit me to say, there is a most tremendous work to be done. It is the great city of the Northwest. It is a city from which shall radiate, not only influences for commerce, not only influences for education, but influences for religion. This being so, ought not the Bishop to have the time and the means to accomplish this work in this city. But look at the rest of this great Diocese that is asking for episcopal supervision.

We are not taken and delighted with some pet theory for making little Bishops, and a lot of little Clergy. This movement, this proposition, this appeal to the General Convention, comes not from any such people; it comes from hard-headed, hard-headed western men.

The PRESIDENT. Before we proceed further with the discussion of this question, I desire to call the attention of the House to the fact of the presence of the Lord Bishop of Fredericton, who needs no introduction, as most of the members of this House have known him or have heard of him as one who, in former years, served us in various respects with great kindness.

The LORD BISHOP, of Fredericton. Mr. President and brethren: It would be improper in me to interrupt your interesting discussion with a speech, but you will allow me one moment in which to say that, with no lagging heart, although with somewhat lagging steps, I beg to join in all the fraternal feelings expressed not only by my brother Bishops, but by my brother Clergymen and Laity. I feel peculiarly honored by being allowed to be presented to you, and at the same time I feel the fire of love burning within my heart just as truly and as fervently as it did when, a quarter of a century ago, I was allowed to lay my hands, together with those of other Bishops, on the head of one of your number who now survives and is an active, earnest and energetic Bishop. I desire also to express my sense of how much I have been from time to time indebted to the assistance, the sympathy, and sometimes to the personal exertion of members of your House. I can only trust that God's blessing will be with you in your deliberations on this occasion, as it always has been with you on former occasions, and that, if you are not perfectly united in judgment, you will be in heart and in the one great desire and purpose of extending the cause of Christ and promoting the interests of His Church. I desire also that we maintain that fraternal feeling which has ever existed between the two branches of the Church in this country, and, according to your own Prayer Book, live and die "in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope," waiting for the resurrection and the life of the world to come.

The Rev. Dr. McKNIGHT, of Central New York. Mr. President and gentlemen of the Convention: It is very evident that, in regard to this question, there are two forces in this body, one conservative, and sometimes intensely so, and the other aggressive. It is right that it should be so, for they will act as a check upon each other. If we had only the strong conservative force the Church would stagnate, and we should die of dignity with a vengeance. If, on the other hand, we had only the aggressive force, very likely things might be done rashly and foolishly. Because we have these two forces, sir, we find that every Diocese must make out its case before this Convention will give its consent either to the establishment of a Missionary Jurisdiction or to the erection of a Diocese. And because it is necessary, I am not afraid that we shall go too far in the aggressive work of the Church.

Now, sir, an eminent statesman has said that he knew no better way to judge of the future than by the past, and I think that saying is very pertinent to this whole question. Let us look and see what have been the results where Dioceses have been divided. The Diocese of Long Island has been divided, and also the Diocese of Pittsburgh, and I am glad of having an opportunity to state some facts in connection with the Diocese of Central New York, because great injustice has been done on

this floor to that Diocese. Let us look, for a moment, at some facts in regard to that Diocese. Previous to the division of the Diocese, the largest confirmation that Bishop Coxie ever had was 1,200. Our own Bishop confirmed last year 1,099, and that was only a little beyond the average of every year since he has been the administrator of that Diocese. Previous to the foundation of the Diocese, the whole amount raised for Diocesan Missions was only about \$9,000. The second year after the division of the Diocese, the Diocese of Central New York raised \$12,000 for Diocesan Missions. Since the division the number of parishes has increased from about 90 to 130, and 33 Clergymen have been added. The number of communicants now, compared with the statement of 1869, when the Diocese was divided, shows an actual increase of between 3,000 and 4,000. When we consider deaths and removals, in connection with the number of communicants, I think we may set it down as about 4,000 or 5,000. Then, sir, in addition to this, we have two very important institutions which have been inaugurated, and are carried on with success. Since the division, St. John's School has been established, with an endowment of \$60,000. Also the House of the Good Shepherd, in Syracuse, which has cost between \$20,000 and \$30,000. Now, Mr. President, this is not mere fancy. These are facts, and these are figures that do not lie. In my judgment, this makes one of the strongest points that can be urged in favor of a division of a Diocese. I say, however, we are sufficiently guarded in reference to this question by the fact that no Diocese can be divided, or no Missionary Jurisdiction erected or established without its first making out its case before this General Convention. It must show that it is wise and expedient to do it, or else it will not have the consent of this Convention. Therefore, sir, in my judgment, this Convention should favor the division asked for by the Diocese of Illinois, because, as I think, a case has been made out by that Diocese.

The PRESIDENT. Your time has expired, and the Rev. Dr. Locke, of Chicago, has the floor.

The Rev. Dr. LOCKE, of Illinois. The Reverend Deputy from Connecticut referred to my sermon on the death of the late Bishop of Illinois. I had the pleasure of dining with that Deputy in Chicago some years ago, and his speech in regard to matters in that State puts me in mind of a story about a certain officer in the English Navy, to whom the Government entrusted the duty of making a report on one of the Sandwich Islands, inhabited by a tribe of Indians. The officer arrived there after a long voyage, rowed off to the island, stayed there ten minutes, returned to his vessel and sailed for home.

His report to the English Government was as follows: "Manners, none; customs, beastly." This gentleman seems to have come back with about as correct an impression in regard to the state of affairs in Illinois, about which he has just spoken. He has been talking about Illinois being too sparsely populated. He says that nobody should hold that the Diocese of Illinois ought to be divided, because it is so sparsely populated. Yet we have just been informed, Mr. President, that the Diocese of Illinois contains three and a half millions of people. I will say first, in regard to the division of the Diocese of Illinois, that it is nothing connected in Chicago. The proposed Northern Diocese had nothing to do with it. It is the general opinion of the people of the State. It expresses their will and their desire, and comes directly from the bosoms of the people of those Dioceses for whom the division is to be made. Nobody who was present in that Convention in Chicago and saw the zeal, the earnestness of feeling and the unanimity of that Convention, and how, after a long and animated debate, the measure was passed by a unanimous vote, can doubt that an influence greater than any influence connected with this world brooded over that Convention and influenced its action in that matter.

The learned Deputy from Connecticut speaks of the dignity of the Bishops as being likely to be lessened by this multiplication of Dioceses. Perhaps it would be better to lessen the dignity of a Bishop rather than to lessen the multiplication of Dioceses. Perhaps it would be better for us to form a different idea of what a Bishop is expected to be, whether he is to be elevated on so high a pedestal or whether he is to be only Chief Presbyter among his Presbyters, occupying, of course, a different Apostolic ground, but not occupying the position that very many of us, from old time association, have been accustomed to regard him as occupying. The multiplication of Dioceses must, to a certain extent, change that idea. Perhaps it would not be a bad change.

The Deputy also fears that the General Convention might be in danger from this multiplication of Dioceses; of having the Provincial system instituted. I cannot see, sir, that we are in any immediate danger from that. This is not a new proposition. We have divided Dioceses before, and we are not yet subject to the danger of the institution of the Provincial system. It may be that in the progress of time, on account of its growth and progress the General Convention of the Church will have to be enlarged and changed, and a new system of representation adopted. But this is a somewhat remote contingency, and if it occurs it

will be an outcome of the blessings which God showers upon us.

Chicago itself needs a Bishop. It is a city open to the reception of the teachings of the Church, provided they are presented in the proper way, and provided the requisite means are supplied. They never have been, for the reason that, the time of the Bishop of Illinois being so occupied away from Chicago, he does not have an opportunity to perform the Cathedral work of the Church in that city. I do not think he has been able to minister in the Cathedral on a Sunday, more than five or six times in the course of a year. He is a peripatetic Bishop, and is obliged to be constantly moving from one place to another. We want a Bishop there who can attend to the work of the Church in the city, because that is the great centre of commerce and of thought in the State as well as in the Northwest.

This proposition is no new thing. It is the same which was acted upon in the new divisions which have been made of other Dioceses. It is the same as was made in the division creating the Diocese of Fond du Lac, the Diocese of Western Michigan and the Diocese of Western Virginia, which was set apart the other day. They have all been presented to this Convention on precisely the same ground. It seems to me that if these measures were right, and that if it were proper to permit the establishment of these Dioceses, we are right in the proposition which we make here. The same justice ought to be meted out to us as was meted out to them. If the Convention should make the division asked for, and if the Bishops of the Dioceses of Quincy and Springfield are chosen, they will be sustained in the same way as the Bishop of Illinois has been sustained, by the honor and integrity of the Christian people under their respective charges. The people of Illinois have had early and severe training in the way of paying their assessments. I have no doubt, sir, that if these new Dioceses are established, they will meet with the sure recognition of obligation that the people of the Diocese of Illinois have accorded in times past. I have not the figures, and shall say nothing at present about the number of Clergy residing there, but I have passed my whole ministerial life in Illinois, *per various casus et tot discrimina rerum*, and I know all about it. I know that a new era of zeal and good works has dawned upon that Diocese. I know it is the earnest wish of all the Churchmen in that state to have these divisions accomplished, and I know they will result in great good, and will open a career of rapid progress in the Church in the noble state of Illinois.

Mr. WELSH, of Pennsylvania. I merely rise at this point, because an appeal was made by the Reverend Deputy from Connecticut to the business men of this body. I am one of that class, and have had a large experience, and I am very glad to be able to say that the report of the Committee is entirely satisfactory to this business man.

Very few gentlemen in this Convention, unless they be active business men, know much about Illinois. They do not know that there is direct communication between that State now and nearly all parts of Europe. Formerly business with foreign countries was done through Philadelphia and New York, and other large Eastern cities. Now the wires flash from all parts of the world to Illinois, and contracts are made in Europe, and merchandise shipped and received directly from there. The growth and development of that State is immense. So much upon that point.

Another objection made by the Reverend Deputy from Connecticut, was in regard to the lowering of the dignity of the office of Bishop and to the complexion and organization of this House, and the character of the Clergy. We are now in the midst of congregationalism it seems. I know that the Reverend Deputy has manifested considerable interest in that question, and he may have become tintured with it. The impression left on my mind by the discussion of the questions brought before us, was that we meant to make this a Protestant Episcopal Church in reality and not a Congregational Church. We have had too much of that, but when they come to us and beg for Episcopal supervision, we will give it, if, in our judgment, it is right. I think we have a perfect right to determine whether we believe it to be good for the whole Church, and are not, in my judgment, bound down by Canon, but are allowed to exercise our own judgment.

Again, a difficulty has been suggested about the introduction of the Provincial system. Where is the difficulty there? It seems to me that this Convention, which is one of the most orderly I have ever had the pleasure of attending, is a proof that disorder and difficulty of management are not always consequent upon a large assembly. If that is going to be a difficulty, let us reduce the number of Deputies to three, and if necessary, to two. I do not see that any serious difficulty can grow out of this proposition.

The importance of Episcopal supervision is known, I think, to every practical working man. I think we have seen, at this very Convention, that we mean to have spiritual growth in the Church so far as our efforts can bring it about. We mean to have Church institutions other than the congregation merely, we mean to have every appliance that will, before an ignorant



people, hold up the word of life. We mean, I think, to exhibit to the world that which no man on earth, be he black or red, or yellow, or white, has ever withstood, a living Christianity. That is something which finds a response in every breast.

I come from a divided Diocese where there was a dreadful fear lest exactly the same kind of Churchmen would not be in the new Diocese that there was in the old. He had to fight it inch by inch, and never did we yield until we killed two Bishops. The death of two Bishops made us feel somewhat differently.

Now what has been the result of that division? Why, the power and influence of the Church has been multiplied almost beyond estimate. The saying that "There is that that scattereth yet increaseth. There is that that withholdeth more than is meet, and it tendeth to poverty," has been literally fulfilled in the Diocese of Pennsylvania. The blessing of God has been vouchsafed to us, and yet the Diocese of Pennsylvania, at the time of the division, had a population less than the population of the Diocese of Illinois.

The Rev. JOSEPH F. GARRISON, of New Jersey. There are two questions involved in this matter, the one relating to the division of this especial Diocese, and the other the general principles underlying all these questions of division of Dioceses which are to come before us. We have the case presented by the Deputies from Illinois, and along with that the great underlying principle which impels them, as it has impelled other Dioceses, to ask for the same action. So far as they are concerned, there is no question but that they have substantially complied with all the requisitions of the Canon, but underlying that is the other question, viz., having complied with the requirements, is there such a need in that Diocese, or in many of the others, as will justify the multiplication of Bishops, for we are urging against the proposition now under discussion, the objection that it is a multiplication of Bishops. What are the requirements from which and upon which we should desire a multiplication of Bishops? It is a fundamental principle, and hence the inquiry should be made what is that is desired in the multiplication of Bishops? If the sole office and work of a Bishop be as has been asserted upon this floor, to take care of the Church and family in the Diocese, we have no need of more Bishops, but we can very wisely and economically reduce the number we already have. This idea is utterly foreign to my conception of the character and calling of a Bishop, as any one idea can be from another. We have derived, as our inheritance, I apprehend, from the Church of which we are a branch, this idea concerning a Bishop. There however, where almost, if not every citizen of the country was a baptized member of the Church, the province and calling of a Bishop, are very different from those of a Bishop in this country, or at least the circumstances by which he is surrounded are very different. There, of course, the office and work of a Bishop is among the membership of the Church exclusively, or almost entirely so. In this country, quite a different problem is presented. The consequence is that, in the good providence of God (and I thank God for it), we are being compelled to change our entire conception of the episcopate, down to the very root. The very least of all the work in this Church that the Bishop is called upon to do is perfunctory. He is not only to minister to the congregations that are established, but he has to do the great Apostolic work of spreading the Gospel in his Diocese, and finding places for Presbyters. He must, in some instances, carry on his work in the dark places of the land. He is the engineer who is to go ahead and find the spot where the great army that is to follow may be located. He must be active and tireless in the prosecution of his work. Our Church needs just such Bishops. I have heard no man upon this floor who came from a divided Diocese, fail to recognize an increase of Apostolic work, and an increase of Christian labor and Christian zeal in such divided Diocese. I am in favor of the proposition before this House for the division of this Diocese, because I see that it is the appeal of men who recognize the necessity for Apostolic Bishops,—men to go before and lay the foundation for the future growth and prosperity of the Church.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

Two messages from the House of Bishops were announced and were read as follows:—

##### Message No. 14.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That this Convention hereby consent to, and ratifies, the formation of a new Diocese within the limits of the Diocese of Illinois, to be composed of that part of said Diocese lying west of the Illinois River in La Salle County, and south of the counties of Whiteside and Lee.

*Resolved*, the House of Deputies concurring, That this Convention hereby consents to and ratifies the formation of a new Diocese within the limits of the Diocese of Illinois, to be composed of all that part of the State of Illinois lying south of the counties of Woodford, Livingston, Ford, and Iriquois, and east of the Illinois River.

Attest: HENRY C. POTTER, Secretary.

##### Message No. 15.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That the Standing Committee of the two Houses on Foreign and Domestic Missions, have leave to sit as a Joint Committee.

Attest: HENRY C. POTTER, Secretary.

A DEPUTY, from Pittsburgh. I notice, Mr. President, that the House of Bishops have just sent in a message on this subject, and I move you, sir, that when this House acts upon the question, it be in the way of concurring in the action of the House of Bishops.

Motion agreed to.

The Rev. Dr. THOMPSON, of Louisiana. I do not wish to occupy the attention of the House if it does not wish to hear me. I have a difficulty in regard to my vote upon this question, and I think I have a right to state that difficulty.

I listened, with a great deal of pleasure, to the speech of my friend from the Diocese of Illinois, who went over the map of Illinois, and I must say that I felt somewhat invigorated in this narrow Eastern atmosphere, by the fresh Western breezes that reached us. We have been told of the progress that the Church will make, and of the immense future which lies before her. We have been told this by Western men with Western ideas. The men who speak come from the great West. I have been a Western man, and am so now. I am quite clear that the Diocese of Illinois needs dividing. I am quite clear that it should have been divided a long time ago. I am quite clear that a good many other Dioceses also need division. I have spent a great deal of time with voice and pen encouraging, pressing, and forwarding this idea. I have been an advocate of the theory that episcopal supervision means that the Bishop shall know, face to face, every one of his flock. I entirely repudiate the idea that a Bishop's duty is done by merely looking after the Church people who are in the Diocese for jurisdiction over which he is sent. He is sent there to make Church people; yet, because I am in favor of small Dioceses, I am, therefore in favor of another thing, and that is, the creation of endowments by those Dioceses. I can very easily understand how it could be possible, in the event of a number of small Dioceses being established, for that to take place which has been so much deprecated, namely, the degradation of the episcopate in the mind of the general community. While we, in the Church council, talking as Churchmen, are apt to talk largely about the dignity of the office of Bishop, and the dignity which attaches to the person who holds the office, yet, when we go out among men in a country, the temper of which is so mercantile and practical, we find that there is always more respect given to a man in a whole coat than there is to a man in a ragged coat. In these times there should be a proper provision made by each Diocese for the support of the office of Bishop. Now, I have been trying to see, in the remarks which have been made by the Deputies from Illinois in regard to the division of that Diocese, what provision there has been made for the support of the Bishops. I do not suppose there is any question but that the Diocese should be divided and the proposed new Dioceses established, but I think that before that is done, it should be inquired into, and this Convention should be satisfied as to whether or not the constitutional provision for the support of the Bishop has been observed; in other words, that there is a sufficient endowment for that purpose. We have been told by these Deputies in a large, trustful way, that they will be taken care of. That is no endowment. It is no endowment to make general promises. It is no endowment to say what can be done. When a Diocese wants to be divided, and when it comes and tells us of its enormous resources and of the rapid increase of its population, and its tremendous advance in all material means of prosperity, I think we have the right to ask such a Diocese, "How much do you want a Bishop? Do you want him \$20,000 worth? Do you want him \$30,000 worth?" It is not enough for us to be told in that broad, generous, large-hearted way so characteristic of the Western temper, that the Bishops will be well taken care of, and that such and such things will be done. When I hear such assertions, then I doubt it. I think this Convention should have some more substantial evidence that the support of the Bishop is securely provided for: We have been told that, in one of the Dioceses a Cathedral Church is established, and, also, that there is certain Episcopal Church property. A Cathedral Church is not an endowment for the support of the Bishop. A Cathedral Church proper should be free, and the Bishop, therefore, must be supported out of the income of that Church. The Bishop's salary is to be largely contributed by voluntary subscription, as I apprehend, and there must also be a sufficient amount contributed for Clerical assistance to keep up the services of the Cathedral.

Mr. JUDD, of Illinois. There are pledges of \$3,500, and the Church property is to be conveyed to the Bishop as a pledge of security for his support.

The hour for recess having arrived, the Convention adjourned until 3 P.M.

#### AFTERNOON SESSION.

Mr. FOSTER, of New Hampshire. I ask the consent of the House to present, at this time, a memorial of the Hon. William P. Wheeler, a late Lay Deputy from the Diocese of New Hampshire; and move its reference to the Committee on Memorials of Deceased Members.

It was so referred.

#### AMENDMENT TO CANON II.

The Rev. Dr. HARRIS, of Albany. I ask to be allowed to make a motion of reference:—

That the Committee on Canons be instructed to inquire and report upon the expediency of amending (p. 39) Canon 2, Title IV., so as to provide for the correction of the references by number from one Canon to another.

Referred to the Committee on Canons.

#### CHOIR FESTIVAL.

The Rev. Dr. VANDEUSEN, of Albany. To make acknowledgment, during this session of the House, for the entertainment of last evening, I ask the passage of the following resolution:—

*Resolved*, That as a feeble expression of the pleasure of the members of this House, and an evidence of their high appreciation of a great favor and privilege, the thanks of this House be returned to the Rev. Rector and the Wardens and Vestry of Trinity Church, for the use of that Church, and to the Rev. Mr. Hutchins and all associated with him, for the gratifying and refreshing musical entertainment of last evening, as furnished at the Choir Festival.

The resolution was unanimously adopted.

A DEPUTY from Indiana. I wish to make an inquiry: Whether the report of the Committee on Shortened Services, stands as a special order, or takes its place upon the Calendar.

The PRESIDENT. The matter of Shortened Services stands upon the Calendar, and will come up whenever there is opportunity. It is next in order after concluding the matter connected with the proposed new Dioceses in Illinois.

#### AMENDMENTS TO CANONS.

The Rev. Dr. WATSON, of North Carolina. I wish to present a report at this time:—

The Committee on Canons, to whom was referred a proposed amendment to clause [4] of section 7, of Canon XIV. Title I., relating to Professors in Colleges, &c. (p. 57) respectfully report that they recommend the adoption of the following resolution:—

*Resolved*, the House of Bishops concurring, That clause [4] of section 7 of Canon XIV. of Title I. is hereby amended so as to read as follows:—

4. It shall be the duty of all Ministers to obtain and present letters dimissory as above described, whenever they remove from one Diocese or Missionary Jurisdiction to another and remain there for six months. But this provision shall not apply to any Minister who is a Professor in the General Theological Seminary, an officer of the Board of Missions or a Professor or other officer in any University College or other institution of learning maintained or governed in part by the Diocese to which such Minister belongs; or to Chaplains in the Army or Navy of the United States. And when a new Diocese shall be erected, within the limits of the Diocese to which any such Minister belongs, he shall be entitled to elect in which of such Dioceses he will be canonically resident. By order of the Committee,

ALFRED A. WATSON, Chairman.

The Rev. Dr. WATSON, of North Carolina. The object of the proposed change is to enable those who are connected with Colleges and with Theological Seminaries to select their place of residence, in cases where the College is supported by one or more Dioceses. I ask that the resolution submitted be put upon its passage.

Objection being made it was placed upon the Calendar.

The Rev. Dr. WATSON, of North Carolina. I have another report which I will read:—

The Committee on Canons, to whom was referred Message No. 12, from the House of Bishops, proposing the repeal of (p. 135) clause [12], section 3, Canon V., Title III., respectfully report that they recommend the adoption of the following resolution:—

*Resolved*, That this House concurs with the House of Bishops in the action proposed by them in Message No. 12, repealing clause [12] of section 3 of Canon V. of Title III.

By order of the Committee.

[Signed] ALFRED A. WATSON, Chairman.

The Rev. Dr. WATSON, of North Carolina. This has reference to a termination of pastoral connections in our churches abroad, and proposes to repeal the power by which, at present, the Bishop in charge of these foreign churches has the ability to terminate that pastoral connection. It is proposed by the Bishops to repeal this provision, and to leave the matter to the ordinary legislation of the Church.

Objection being made to the passage of the resolution, it was placed upon the Calendar.

A DEPUTY, from Alabama. With a view of bringing to a determination the question which was before the House at the time of the adjournment, I move that this House proceed to take a vote thereon, not later than four o'clock this afternoon.

The PRESIDENT. There is a gentleman now upon the floor. If he yields the floor for the purpose, that motion will be put.

The Rev. Dr. GOODWIN, of Pennsylvania. I do not rise to make a speech, but only to suggest that we have not heard with regard to the provision made for the episcopate in the Diocese of Springfield. Before I vote upon the matter, I desire to have information with respect to the provision made



in that Diocese, as well as that made in the Diocese of Quincy.

The PRESIDENT. Very likely all the facts will be stated before the vote is taken.

The Rev. Dr. GOODWIN, of Western New York. I am afraid that there will not be time for it if this motion prevails.

The motion was agreed to.

The Rev. Dr. THOMPSON, of Louisiana. I feel that a word of explanation is due from me. When the matter of the division of the Diocese of Virginia was before us, this House accepted the report of the Committee—without asking for the facts—and acted thereon. When the question of the erection of new Dioceses in Illinois came up, the House asked for the facts. They went behind the report of the Committee. I should not have asked for the facts in either case, nor sought to go behind the action and representation of the committee. I suppose that the committee have in both cases examined into the facts. But as those facts were asked for, and were presented, it seemed to me, from my understanding of the matter, that a sufficient provision had not been made, and I therefore asked for further information.

I believe in small Dioceses. I believe in extending the episcopate. It is because I believe in the extension of the episcopate, and in the increase of small Dioceses, that the question of the proper provision for the support of the episcopate seems to me so important. As a practical man, as a man of business, I deeply feel the importance of this question. I feel that this matter ought not, and cannot be settled by any large generalities. Bread and butter are not bought, purses are not filled by resolutions, or by good intentions. When men, whether Bishops, Clergy or Laymen settle their bills, they need the cash. When we are dealing with questions of this kind, we are dealing strictly with matters of business, on cash principles, and not with hopes, aspirations, or dreams. In our Church we have no provisions for endowments of any kind. Our institutions of learning, as well as our churches, are largely founded on hopes. It appeared to me that this provision in the proposed Diocese of Quincy was intended to secure an endowment for the Episcopate; but I have been told by those who know, that no such thing was intended; in short, that it is a provision which may be taken away, removed or changed; which can hardly be deemed a sufficient provision towards an episcopate. I am exceedingly sorry to learn this, because I thought that I saw the principle of endowment hinted at, at last, in our Church. I think that there is a necessity for something of this kind, to enable us to meet the disasters which threaten us in the future. We know that but for such endowments in the city of New York, for instance, large portions of that immense city would be without the services of the Church and the preaching of the Gospel, according to the Prayer Book and the faith of the Catholic Church. In earlier days, when there were neither millionaires nor paupers in the United States, we might trust to each generation, as it came, to supply its own demand. But now we have millionaires, and, as a necessary result from that, we have the poor in large numbers. I see no way to provide for the poor in our midst except through some such means as endowments. Because of this lack, I see disaster before us in large measure. In a city which I could name, I believe that there has not been a church consecrated for fifteen years, and nearly all the churches are deeply in debt. I believe that in the city of Chicago there has been no church consecration for a number of years, and the great body of the churches are in debt; and one has been lately sold, as has also been the case in New York. We are doing as best we may in the present, and are leaving the future to take care of itself. I had trusted and believed that there was now, at last, an intention to recognize this necessity for an endowment, in order to secure the episcopate from the mere whims, fancies and desires of the people of the time, and from the changes, which, in our communities, are continually made. Whether I am mistaken in the view I take of this necessity is for this House to say. If the House is satisfied that there is, in this instance, suitable provision made for the needs of the episcopate, I have no objection to offer. I am thoroughly satisfied that Illinois needs large episcopal supervision. I trust that she will feel the need of it so strongly that she will provide for it on a substantial basis. If she has provided for it on such a basis as the Churchmen of Illinois are satisfied with; if they think that the provision made is sufficient to support the dignity of the episcopate, secure its safety and permanence, I am content to leave the matter with them. If there is any assessment paid more slowly than the assessment for the support of the episcopates I do not know where it is to be found. We all know that it is felt to be a burden. As people change, it becomes more and more a burden. If, however, this proposed Diocese has provided \$3,500 per year for the support of an episcopate (which is a very modest sum indeed), and have provided it safely and surely, if they are sure that it will come (and I will take their word, as christian men, as to the fact),

I am satisfied, and will vote for the admission of these Dioceses when they ask it, or for any other Diocese that comes prepared in the same way.

The Rev. Dr. BEERS, of California. There are two classes of Deputies on this floor, who, it seems to me, are logically bound to vote *aye* upon the proposition before the House. The first class (it ought, perhaps, to be numbered second) is made up of those who yesterday voted *no* on the Constitutional amendment. The other class is made up of those who voted *aye* on that amendment. I will give you my reasons for the statement. Those who (with the person who is now speaking) thought the amendment impolitic were largely moved to take that view because they deemed the erection of new Dioceses, out of those already existing, was a more proper and regular manner of providing for the wants sought to be provided for by that amendment. Thus the new Dioceses would be erected in an organic, Constitutional and proper manner. It would be a complete jurisdiction, pre-eminent in its character, not liable to be dis-limbed, and its head, "in wandering mazes lost," after having been deprived of its jurisdiction. It seems to me that those who favored that amendment, are bound to favor this measure, because it affords that kind of relief which they so pathetically urged as an imperious necessity for the amendment of the Constitution, in order that the bread of life might be fully broken to the multitudes that are scattered and dispersed abroad over these vast expanses of territory, who cannot receive due episcopal supervision under the existing arrangement of things. This is a regular Constitutional measure. I will not follow the discussion outside of the proper limits of the issue before us, to raise the question whether Dioceses ought to be endowed. That is a new issue. It is not a part of the question before the House. I would be willing to listen to debate for the entire term of our session without participating in it, if I thought that debate would bring any possibility of endowment to Dioceses already existing, unendowed, and to those it is proposed to erect out of the jurisdictions already existing. But that is not possible. All that the Constitution requires, to admit of a new Diocese to be made out of one already existing, is that there shall be a proper provision made for the support of the episcopate. I will express my regret, in passing, that the discussion upon the main question has narrowed itself down to these limits. It seems to me that the true question is, is the proposed jurisdiction in a situation to offer the probability of being able to discharge the functions of a jurisdiction, with a Bishop at its head, not merely to support its Bishop but to support those institutions of the Diocese, without which the Diocese is a mere mockery—a shadow and not a reality, a fiction and not a substance? Permit me to say that my conviction is profound upon the question of the capability of these proposed jurisdictions, in every proper way, to meet the responsibilities that will face such an organization the moment this House and the House of Bishops have given their consent to the erection of this new Diocese. I do not remember so clear a case having come before this House, as those which are before us now. We have already set the example of recognizing the right of the new jurisdictions—raising no question whatever over the subject, with vastly less information placed within our view than has been brought forward so overwhelmingly in this case. It is true that there is no money invested, whose interest may be equal to the requirements of the jurisdiction; but there is reasonable assurance that the Bishop will not wear a ragged coat in either of the jurisdictions, or suffer for want of a dinner, while his episcopate lasts.

I wish to revert to one point that has been alluded to. I do not know what is meant by that new ecclesiastical term, "priestly," except it may refer to a Deacon about to be raised to the order of the Priesthood. I wish to say, that if there is danger from a multiplication of this class, the danger is not found in the Great West. Within the territory of the Church, I do not think a place can be found where the statement is less applicable than it is in the West that the priests live on the smiles of their Bishops and shrink from their frowns. You must not search for such a class under the bright skies and on the broad expanse of the West, where a spirit of freedom, subject to law—of manliness subject to the principles of Christianity—probably exert a more powerful influence upon the ministry than in any other part of this Church. The men who have put their shoulders to the boundaries of our great Church and pressed them from Lake Michigan to the Pacific Coast, are not the men in danger of falling into this condition of feebleness and dependence upon the smiles or fearfulness of the powers of the Bishops. While I do not regret that the debate has taken the range it has—because I believe it may be useful to us in other respects, and because I believe it to be a bad plan to pass any measure as a matter of course; at the same time, I must say that I do not believe a clearer case ever came before this House and asked our suffrages. I do not believe that there has ever before been an instance in the history of the Church when three millions and a half of human souls, enjoying only the episcopal juris-

diction of one man, could for a moment, even in the West, ask for greater care and find a second's hesitation. The smaller of these jurisdictions has 500,000 souls, the larger is vastly greater than some of the time-honored and mightiest Dioceses connected with the Church. I hope that, when the discussion is concluded, not only shall we show that we are in accord with the spirit of the age in which we live, are not disposed to throw ourselves across the track of the progress of the Church, but are disposed, under prudent constitutional limitations and according to arrangements solemnly adopted by the Church, to bid every such effort as this God speed until so far as the limitations of divisions shall permit us, Dioceses are multiplied all over the land.

A DEPUTY. Information has been asked with respect to the provision made for the support of the episcopate in the proposed Diocese of Springfield. I think that opportunities should be given to those who commenced this debate to close it, in order that they may give us the desired information. I therefore move that, at four o'clock Illinois have an opportunity to be heard for fifteen minutes, and that the vote on the question be then taken.

The motion was agreed to.

Mr. COPPEE, of Central Pennsylvania. It is not my purpose to prolong this debate. I have very little to say about it. I am not in possession of the statistics that have been asked for. I wish to say only two things. The first is, that it seems to me that there is comparatively little faith in this House. I remember a story, which, I think, not inapplicable. A venerable Presbyterian once read the lesson from an old Bible, in which the old English s was made upright, and looked like the letter f without the little cross, and was so unfortunate as to make the mistake of saying, "We walk by faith and not by fight."

Now it seems to me that we want to walk a little more by the faith which has guided us elsewhere, and if the people and the Bishops who are undertaking this great service at the West, have to fight a little, I am sure they will have no reason to complain. In short, it seems to me that the provision which has been made is very like that which has been made in almost every similar case, and that when gentlemen who constitute the vestry of certain large and prominent churches, being themselves the most respectable representatives of society, come forward and pledge a certain amount in so great and distinguished a cause, throwing the matter under the eyes of the whole Church, throughout all the world, there can be no doubt that this pledge will be fulfilled and redeemed.

There is one other point which I wish to make. Efforts have been made, eloquent speeches have been uttered, and statistics have been produced in immense numbers, logically arrayed, to prove to us that there has not been any very great progress in certain of the Dioceses which have been set off, within the last ten or fifteen years. What this House wants is, not that but just the opposite. We desire that gentlemen shall show what Diocese has gone backwards, what has been the retrocession in this matter, what Diocese has, to use the slang phrase of the day, gone back upon its pledges? It seems to me that that is what we want to get at; and as there is no such proof that can be brought, I take it that in this case we shall not hinder the progress of the Church, but rather send it forward by this division. I say then, in God's name, let the division be made.

Mr. ATWATER, of Minnesota. Mr. President, it seems to me that there is but a single question left on this whole subject to be settled in the minds of this Convention, and I rise, partly, to obtain light upon that question. The gentleman who has just spoken has confused me, perhaps, more than any other speaker that has discussed the point. When that report of the committee came in this morning, I was prepared to vote upon it, without a single word of dissent. Some gentleman—I know not who he was—called for the reading of papers. I admit that a doubt was raised in my mind when these papers were read, as to the matters discussed—the population and the means of support of the Dioceses proposed to be set off. I do not suppose that there is a single question in the mind of any Deputy here, in respect to this subject, although a great deal has been said upon it. The only question in my mind is in regard to the support of this episcopate when set off, for, as it has been admitted, our Constitution requires a reasonable support for the episcopate, or, as one gentleman stated it, a proper support. I wish I had the exact words.—["Suitable provision," from several Deputies.]—Suitable provision; that is the only point in my mind, and I admit, it troubles me a great deal, and for this reason: When those papers were read, I understood that the support which was to be provided was this—that the wardens and vestrymen of certain parishes had guaranteed \$3,500 for the support of this episcopate. I do not understand whether that vote was intended to bind the corporation of the parishes, or whether it was an individual pledge of support. The gentleman who last spoke says that it is an individual pledge of support. I had supposed that the intention was to bind the corporation of those



parishes. If so, then, in my judgment, unless those parishes are situated differently from any other parishes of which I have cognizance, it was an act—if they undertook to bind those corporations by that vote—entirely *ultra vires*. I think that they had no power whatever to do it; and, consequently, I take it that that amounted to nothing, so far as binding the corporations is concerned.

But, suppose it were bound—and it might have been. It might bind individuals who voted for it, as we all know. If it did bind individuals—and that depends on circumstances—then it would be worth more or less, according as the individuals represented more or less property. But suppose it bound the corporation; how did it bind them? It only bound them, certainly, during the lifetime of that vestry. The next vestry could change it at any moment. Consequently, the very next year you might be left entirely without that support. Now, sir, I do not say but that I am prepared to vote for the admission of these Dioceses; but I say that if I do so vote, I do not want it to be quoted against me as a precedent. My own private opinion is that this part of the Constitution ought to be changed. I am not in favor, personally, of these large salaries. I think, as has often been said on this floor during years past, that our Bishops ought to go forth and trust to the people for their support. That is my private opinion. But we are acting under the Constitution of this Church.

I represent part of the Diocese of Minnesota. My constituents know what are the Constitution and the Canons of this Church. They have the right to demand that when I come here to represent them I shall not violate the Constitution and Canons, according to my interpretation of them. That interpretation is, that any such provision does not come within the meaning and spirit of that clause of the Constitution which requires them to provide a proper support. And while I would change this at once, so far as I am personally concerned, I have no right to act as an individual on this floor, and to carry out my private opinion. Let me ask any lawyer here if, in case \$3,500 were sent to him to invest, and he should loan it to the vestry of a church, upon their promise to pay that annually, he would consider that safe investment. Annually? How long, one year? This support means a permanent support, if it means anything. I say that there is not a lawyer here who would call it a proper security. We have got to look at this in a business manner. We have got to lay aside our feelings. I believe that those Dioceses ought to be separated. I have no doubt of it. They have got the men, and the means, I think, and the territory. All that is clear to me. The only point is, are we willing to put ourselves on record here as saying, that, whenever a vestry votes, in reference to the support of a Bishop, that they will pay so much money, as our interpretation of the Constitution? Those who vote for it are bound by precedent which they will establish. I cannot conscientiously say that that is my understanding of the Constitution. Therefore, unless I am in error as to the effect of this provision, I shall, at present, be compelled to vote against it.

The Rev. Dr. LEWIN, of Maryland. Mr. President, I will occupy the attention of the House but for a few moments. We are acting, as the speaker preceding me has stated, under the Constitution. The Constitutional provision to which reference is made was passed, as will be remembered, in order to relax the requirements of the original Constitution. The Constitution had previously provided that there should be a certain number of self-supporting parishes. Nothing was said about endowment, but the parishes, to be self-supporting, were required to support the Bishop whom they might elect. These self-supporting parishes were not required to come before us and say how they were self-supporting, but simply to satisfy us that they were self-supporting by not calling for any aid outside of themselves for their support. Here comes a Diocese before us without any opposition whatever from within the Diocese, either from those portions that are set off, or from those that are to be left as the Diocese proper, and asks us, on grounds satisfactory to themselves, or grounds which they have laid before a committee of this House who have considered it, and who report unanimously that such grounds are satisfactory to them, and that they favor the proposition.

Are we not to be satisfied with assurances given not only by one parish, but by all parishes within that jurisdiction; one parish having a substantial property, the others promising to contribute support from time to time to the Bishop? It seems to me that now we have a greater guarantee than that required under the old Constitution, which this provision was meant to relax.

What is the language of the Constitution? That we are to have "satisfactory assurance." When we allow any Diocese under the Constitution as it stands to divide and form new Dioceses, its people have a right to expect our consent, to expect us to put a reasonable interpretation upon their assurance to us that they will support the Bishop. In this case they have given that assurance. There is no opposition; no single person has stated on this floor in my hearing, that these as-

surances were not well, honestly and fairly made. They are made by parishes which are not only self-supporting, but which are able to do a great deal more than any self-supporting parishes formerly considered sufficient to afford a basis for new Dioceses. It seems to me that the Diocese of Illinois has this right, and that we have no right—although we may have the power—to ask any further assurance than that which this Diocese has given us.

I am therefore in favor of granting the division of the Diocese asked for.

Mr. MEIGS, of Northern New Jersey. As a member of the Committee on New Dioceses, I desire to make a brief explanation of the reason why I assented to the unanimous report in relation to these proposed New Dioceses. The question we first asked of the Clerical Deputy from Illinois was, "How are these pledges secured?"—pledges to the extent of \$2,000 or \$2,100. A form of pledge was presented which, in my judgment, knowing something of the law, was binding upon the parishes as corporations.

A DEPUTY. Will the gentleman allow me to correct him? The minimum amount pledged in the smallest Diocese was \$2,500, instead of \$2,100.

Mr. MEIGS, of Northern New Jersey. I believe the gentleman is correct. We have agreed in this Church that the support of a Missionary Bishop requires the expenditure of \$3,000. We send Missionary Bishops into the field without any provision whatever for their support. We appropriate that sum for their support to be sure, but the source from which it shall come is left entirely unprovided; we depend entirely upon faith in providing for those Missionary Bishops. Now, sir, in the case of a Diocesan Bishop it is required that a suitable provision shall be made. Putting to myself that question—"What is a suitable provision in this case?" I said, if a Missionary Bishop can live upon \$3,000, a Diocesan Bishop would probably be able to live on \$2,500, or that perhaps the \$2,500 might be raised by contributions from other sources to the sum of \$3,000. But at any rate, I drew between the Missionary and the Diocesan Bishops this parallel, that in the one case there was a sum pledged for his support, and in the other case there was none. I said that I should be satisfied if it could be shown that there was a reasonable prospect, by such pledges as vestries and others could give, and which were binding upon corporations, to make the amount of the salary equal to that which we pay to a Missionary Bishop.

I am in favor of this Constitutional provision in regard to the support of Bishops. My view has been sustained by what I have done in regard to the Missionary Bishops. I have advocated some permanent provision supplementing these uncertain and spasmodic provisions which we make. For these reasons I was reconciled to making the report unanimous. I believe that the committee have complied with the requisition of the Constitution, and that there is no reasonable doubt that this Bishop, in his Diocese of Quincy, will be suitably supported.

The Rev. Dr. SCHENCK, of Long Island. Mr. President, I would like to offer one or two observations upon this subject. The great question before us, it seems to me, is the question of the Constitution. I do not think that we are disposed to enter into the general subject of small Dioceses, or to discuss the question whether there is sufficient merit in the case of each of these Dioceses to entitle them to a separate organization. The point that I want to discuss is this: can we take this action in accordance with the provisions of the Constitution? I claim that we clearly cannot; that if we permit these Dioceses to enter, we might just as well burn up that Constitution insofar as it relates to the division of Dioceses and to the organization of new Dioceses out of old ones. And why? This very change in the Constitution, by the insertion of these words, thus amending it, was made for the purpose of avoiding that very condition of things that has been presented to us here in this application of the Diocese of Illinois for division into two new Dioceses. And what was the object? It was that the Bishop should be spared the necessity of going around with his hat in his hand to collect his salary every year from the Rectors and congregations of his Diocese. I am not arguing this subject intrinsically. I do not know that I should have been in favor of putting this in the Constitution; but now that it is in, I say that we must abide by it. When it says, "a suitable provision," it does not mean suitable so far as the amount of money is concerned, but it means suitable with reference to the dignity of the office, and to its proper support. The idea was, to take this matter entirely out of the vague realm of pledges and promises, and to put it upon the sure foundation of an endowment. I believe that this has not one single element of endowment about it. Here is a vestry that makes a pledge. That vestry will be out of existence after a little while, and an entirely different set of men will be in the office. You say that the parish corporation is bound. I would like the distinguished gentleman who has just taken his seat to tell me how he would undertake to collect it if they did not pay it. Here is a proposition to make the support of the episcopate to depend upon funds which are not collectable. It is all very well

to look at the moral aspect of the question; but, as has been well said, this is not the business aspect of the question. The distinguished gentleman from Pennsylvania said he represented the business men and that it was all right. But I am afraid he would himself be unwilling to derive his income from such very doubtful sources as those. There is not one element of permanency about it. Here are some individual pledges of men to give fifty dollars a year, in one or the other of these Dioceses. These men will die some day. Who will then continue those subscriptions? Why, sir, it is the most ephemeral thing—this matter of making promises and pledges, and it does not accomplish the object of this provision in the Constitution, which was to take the whole question of the support of the episcopate out of this matter of parishes and personal pledges, and to put it upon the broad foundation of an endowment, so that the episcopate of a Diocese would be sustained without making appeals every year for the raising of the sum necessary for the Bishop's bread and butter.

I know a Bishop, whose family, sitting, quite recently in their pew in the parish church, had the plate passed to them for their contributions for the support of the Bishop of the Diocese. I had this from the lips of the wife. She said that she felt very much inclined to make a liberal contribution, [Laughter]. It was an object that came directly home to her. That is the condition of things that we want to avoid, and that is what this article in the Constitution is for. And yet, forsooth, here come two Dioceses knocking at our doors, presenting the very condition of things which we tried to avoid when we put that article in the Constitution. If we are going to live and to legislate under the Constitution, let us face the thing squarely: I have no moral objection to the introduction of those Dioceses. If they come with a proper equipment of population and of Clerical force, let them in; but when they do come, don't bring them in stealthily, by the back door, by some circuitous route. You remember what the Bible says about that. But let them come in by the front door, and then they will receive the right hand of welcome.

I, for one, am deeply impressed with the importance of this question. It is all very well for the gentleman to say that he will vote for the admission of these Dioceses, but that it was not to be argued back at him as a precedent. Why, it is a precedent, whether people choose to set it up as such or not. It is putting a construction upon the Constitution, at once, which will be appealed to hereafter. I say, change your Constitution, or else do not admit the Dioceses until they can come here with a suitable provision for the support of the episcopate. Respecting all these gentlemen as much as I do, I would not, in a business point of view, give a snap of my finger for everything they have brought here and offered to us, for it does not contain a single business provision; it does not propose to us a salary for the Bishop that is collectable according to any principles of law. If these persons decline to give, of course you are not going to sue them for it, and nothing is done; the whole thing is taken away from a business basis and put on entirely moral grounds. That is very well until you come to the matter of business. There should be a suitable provision made for the Bishop.

A DEPUTY. The question is not understood. Is it that of concurrence with the House of Bishops?

The PRESIDENT. That matter will come up afterwards. There will be time enough for that.

Mr. MAYNARD, of Central Pennsylvania. Mr. President, I desire to say but a few words on this interesting question. I am in favor of the erection of the proposed Dioceses from the old Diocese of Illinois. I do not see the force of the objection which has been urged against their erection. It is very true that the Constitution requires the assent of the General Convention, and that such assent shall not be given until the Convention has assurances of a suitable provision for the support of the episcopate by the contemplated new Diocese. Now, shall this Convention receive that assurance? Is anything due beyond the assurance that has been given by those most interested, who come here presenting this petition to this House with the solemn declaration that they, in their judgment, have made the provision required by the Constitution? I have great confidence in that declaration and in the ability of those residing in the territory of the two new Dioceses, proposed to be erected, to fulfil all their promises. The truth is, Mr. President, that we can place but very little reliance, at this day, upon any financial prospects or conditions that we contemplate. It has been said by a Deputy that if the assurance had been given by the corporations of the parishes it would not be binding, because a resolution could withdraw it; and an appeal was made to the legal talent upon the floor to say whether it was right, or something to that effect.

Mr. ATWATER, of Minnesota. I beg pardon. It was not for that reason.

Mr. MAYNARD, of Central Pennsylvania. This is not the gentleman to whom I referred.

The PRESIDENT. The hour of four o'clock has arrived.

Mr. MAYNARD, of Central Pennsylvania. I



can conclude in five minutes what I have to say, and I will be thankful if you would give me that permission.

The Rev. Dr. STRINGFELLOW, of Alabama. I would move that the matter be postponed. It will be impossible for us to prosecute any further business, in view of the nearness of the hour for adjournment, and I move that the vote be adjourned until fifteen minutes past four o'clock.

The Rev. Dr. SCHENCK, of Long Island. I do not think that when we have once fixed the hour for taking a vote it is within the power of this House to change it.

The PRESIDENT. The hour for speaking on the part of the Deputies from the Diocese of Illinois has now arrived.

Mr. MAYNARD, of Pennsylvania. If objection is not made, and I can be allowed five minutes, I will finish what I have to say.

A DEPUTY. I object.

The PRESIDENT. Objection is made. The time now belongs to the Diocese of Illinois.

The Rev. Mr. HILL, of California. Will the Chair permit the Deputies from Illinois to give us information with reference to Springfield? We want to hear about that.

The PRESIDENT. The Chair proposes to allow the Deputies from Illinois to say whatever they please that the House does not object to.

The Rev. Mr. HILL, of California. About either Diocese?

The PRESIDENT. Either Diocese. They have fifteen minutes, and will close within that time.

Mr. SHEFFEY, of Virginia. I desire to know whether there is any other resolution before the House concurring with the resolution with regard to the Diocese of Quincy?

The PRESIDENT. That is not the question, but it is supposed that it may be made the question.

Mr. SHEFFEY, of Virginia. I object to any statement in regard to any other proposed Diocese than that of Quincy.

The PRESIDENT. Then the Deputies from the Diocese of Illinois will please not touch the subject of the proposed new Diocese of Springfield. [Laughter.]

Mr. JUDD, of Illinois. I should be happy to answer all the questions that have been propounded here, and I may answer some of them; but were I to attempt to answer all my fifteen minutes, I fear, would be too soon exhausted. In occupying that time I shall try and present such leading facts as may suggest themselves to my mind as being the most important ones.

The objection has been made on the floor of this House that, so far as the proposed Diocese of Quincy is concerned, the Bishop is to become Rector of the parish. I want to answer that in the outset. I hold in my hand the original of the deed made by the parish of St. John's of Quincy, containing the condition that that shall ever be and remain a Cathedral of Bishops. The Bishop of the Diocese of Quincy, when he shall be elected, will be the Rector of no parish whatever, but will be emphatically a Bishop, and have his Cathedral and his Cathedral church as well and as fully as any other Bishop in this land of ours. He has the pledge of \$3,500, and, in addition to that, \$1,000 for an assistant in Quincy. This is guaranteed by pledges of the congregation. In addition, I might say, there are assessments upon the parishes. The pledge, however, goes to the extent of \$3,500; this is the minimum. As to the proposed new Diocese of Springfield, the pledges are already \$2,500, from various parishes. A little while ago I received a letter from one of the leading gentlemen of Springfield—I may say the Rector—endorsed by others, stating that the vestry of that parish, one of the richest in the Diocese in Illinois, has guaranteed that those pledges shall be redeemed. This is the minimum which is pronounced; and I desire to say to you, Mr. President, and to this Convention, that Western people, when they make pledges, intend to redeem them. Their honor being involved they will abide by the pledges and redeem every dollar. Not only this, but my word for it, if you knew the people of Illinois as well as I do—for I have resided there for nearly a quarter of a century—I believe that you will agree with me that it will not be long before they will probably double the amount of these pledges. What they want is, that you should give them your God-speed, that you should grant them a Bishop in each of those Dioceses upon the pledges which has been thus publicly made, and which pledges they will redeem.

I desire, before my time is too far gone, to notice some few other considerations. First, Southern Ohio was admitted at the last General Convention upon the assessment principle alone, and without pledges. Illinois has a Canon, and a very rigid one, in respect to assessments, and it is enforced; the parishes almost uniformly pay the assessments. They could not get into Convention unless they did; and you, gentlemen, know how anxious people in parishes usually are to get into the Diocesan Convention. Besides the usual obligation resting upon them, this Canon hangs over them, and, by the law of this Church, and the local law of the Diocese of Illinois, this Canon will rest upon these new Dioceses until it is changed. It is said that there will be no endow-

ment here. I would like to know how many Rectors in this Convention, of parishes throughout this country, have their salaries provided by endowment. And are you going to insist upon a principle, as applied to the Bishops, which you do not urge and expect for yourselves?

When this matter was before this Convention, in the Committee on Canons, I am informed that a proposition was made that a specific sum should be named in the way of endowment, and that it was voted down and the present Canon adopted. Now what is that Constitutional provision? It is, that consent of the General Convention shall not be given until it has satisfactory assurance of a suitable provision for the support of the episcopate in the contemplated new Diocese. Now when the Convention of the Diocese of Illinois—one of the largest ever held in that Diocese—is satisfied, and the Bishop of that Diocese is satisfied, ought not that to afford to this body a reasonable assurance of the support of the episcopate, this being the minimum? And, in respect to the Diocese of Springfield, the pledges come from only a portion, not all, of the parishes, some of them not yet having pledged themselves to be liable to assessments.

It was proposed in this House at the last session of this Convention to strike out entirely this Constitutional provision with reference to the support of the episcopate, and to insert in lieu thereof these words: "No such Diocese shall be formed which shall contain less than ten parishes or less than ten Presbyters," etc. That was considered the equivalent for this satisfactory assurance, and it was passed by this House by an enormous majority; the Clergy voting in the affirmative, being 41 in the affirmative; nays, 5; divided 3; the Laity, 34 Dioceses represented; ayes, 31; nays, 3. The House of Bishop considered this matter and referred it to their Committee on Amendments to the Constitution, and that committee, consisting of Bishop Whittingham, Bishop Clark and Bishop Quintard, voted in favor of concurrence with this House. Then, it being at the close of the session, the following resolution was adopted on motion of the Bishop of Maine:—

*Resolved*, That this House does not concur in the page No. 65 proposing the amendment of Article V. of the Constitution in relation to the restrictions on the admission of new Dioceses, for the reason that at this late period of the session it has not sufficient time to consider the subject.

Therefore, Mr. President, and the General Convention, it would seem, that an equivalent for this reasonable assurance of suitable support to be ten Clergymen and ten parishes. In the smallest and feeblest of the Dioceses, we have more than double the number which you have solemnly voted would be the equivalent for that reasonable support.

I, myself, am opposed to a rigid construction of this provision, and I hope this Convention will also be. While upon this subject I am very forcibly reminded of an illustration that was given in the Convention of the Diocese of Illinois last named, by the distinguished President, and which I hope this House will indulge me in presenting, because it gives my whole view of this matter. He supposed an interview between the Christians of Macedonia and St. Paul. They asked St. Paul to come over and help them. St. Paul asked what was the condition of the exchequer. They responded that it was very low, but then there were souls to be saved. Paul answered, "No, I cannot come for that purpose until you present me with a certificate of deposit of \$50,000 in the Bank of Macedonia." [Laughter.]

But lest I may forget a comparison, I will present one to this body now. The Diocese of Western Virginia has been admitted by unanimous vote, I believe, so far as this House is concerned. Now let us compare these proposed new Dioceses with that, and if I had the time, I would be glad to draw a comparison between them with various other Dioceses that are existing to-day, and have been in union with this Convention for years past. Such comparison would show that the feeblest of these proposed Dioceses is stronger than many of them. But let us see as to Western Virginia, which is already by vote of this House, admitted. I hope there will be no discrimination against Illinois in this matter. Western Virginia has 23 parishes and missions. The proposed Diocese of Quincy has 23 parishes and 8 missions. The proposed Diocese of Springfield

The PRESIDENT [interrupting]. Nothing is to be said about the Springfield Diocese. [Laughter.]

Mr. JUDD, of Illinois. I beg pardon. I thought the whole question was open. Well, Springfield is a great deal better off than the balance, gentlemen; and I leave that. [Laughter.] Then we come to the Clergy. Western Virginia has 15 Clergy; the proposed Diocese of Quincy has 20. Western Virginia has 1,350 communicants; Quincy has 1,252; and I am told by the Bishop of Illinois that this does not embrace some confirmations since. At all events, this is not the full number.

A DEPUTY from Illinois. It is 1,600 now.

Mr. JUDD, of Illinois. Sixteen hundred, now, my colleague tells me. Western Virginia raises, I believe, from \$2,200 to \$2,400, Quincy, \$3,500 for the support of the Bishop and \$1,000 additional for an assistant at the Cathedral. Now, Mr. Presi-

dent and gentlemen, if you could vote unanimously to admit the Diocese of Western Virginia, upon that basis, I hope your vote will be more than unanimous in favor of these Dioceses in Illinois. [Laughter.] In conclusion permit me to say that this field, in my judgment, is the garden spot, almost, of this continent. There is no portion of the United States richer than the very territory in which these Dioceses are proposed to be erected. The lower part of one of the Dioceses is called Egypt, because the great mass of the people go down there for their corn. [Laughter.]

The PRESIDENT. The time has arrived for taking the vote upon the preamble and resolution offered in the report of the Committee on the Admission of New Dioceses.

The report of the Committee was read and the resolution agreed to.

The PRESIDENT. The next question is on the report of the Committee on Amendments to the Constitution upon the proposed Diocese of Springfield.

The report of the Committee was read and the resolution agreed to.

Mr. BURGWIN, of Pittsburgh. I move now, in order to end this matter, that we concur with the House of Bishops in the message that they have sent down to us upon this subject.

The motion was adopted.

Mr. WELSH, of Pennsylvania. The Rev. Dr. Craik being ill, I ask leave to offer the following resolution in his behalf:—

*Resolved*, That the committee appointed by this House to consider certain resolutions that recommend increased personal services by the Laity, be authorized to confer with a committee of the House of Bishops, appointed to consider the same resolution.

The resolution was agreed to.

Mr. WINTHROP, of Massachusetts. Mr. President, as there is a moment before the adjournment of the House, I ask leave to say, that at a meeting of the old Massachusetts Historical Society this morning, I was requested to communicate a message of invitation to Deputies to the General Convention to visit their rooms at any time convenient to themselves, not in a body, and formally, but individually, and at their leisure. I was also requested by the Trustees of the General Theological Library at No. 12 West Street, to communicate a similar invitation to visit their rooms.

A resolution of thanks to both societies for the invitation was then agreed to.

The House then adjourned until to-morrow morning at half-past nine o'clock.

## CALENDAR OF THE HOUSE OF DEPUTIES.

FRIDAY, OCTOBER 12.

2. Reports of Committee on Amendments to the Constitution on Shortened Forms of Morning and Evening Prayer.
3. Report of Committee on Amendments to Constitution Relating to a Revised Lectionary.
4. Report No. 1, from Committee on Prayer Books, on binding Hymnal with the Prayer Book.
5. Resolution of the Rev. Dr. Ayrault on a Form of Service for the 4th day of July.
6. Report No. 5, from Committee on Canons, with reference to ordination of candidates for the Priesthood.
7. Report No. 4, of the Committee on Amendments to the Constitution, relating to a Constitutional Committee.
8. Report No. 7, of the Committee on Canons, recommending an amendment to Canon relating to Professors in Colleges, &c.
9. Report No. 8, of the Committee on Canons, recommending concurrence with the House of Bishops in the repeal of Clause 12 of Sect. 3, of Canon 5 of Title III., relating to the dissolution of connection between Clergyman and congregation.

CHAS. L. HUTCHINS, *Secretary*.

## THE BOARD OF MISSIONS.

MISSIONARY MEETING IN THE TABERNACLE.

A great missionary meeting was held in the Tabernacle, Thursday evening, Oct. 11. About four thousand persons were present. The music was finely rendered by a choir of about three hundred voices, accompanied with an organ set up for the occasion by Hook & Hastings, and with an orchestra of about thirty instruments.

The Bishop of Pittsburgh presided, the brief service being said by the Rev. Drs. Twing and Rogers and the Rev. Mr. Kimber, Secretaries of the various Committees.

We have the pleasure of laying before our readers the speeches of the occasion.

ADDRESS BY THE RIGHT REV. THOMAS ATKINSON, D.D., LL.D., OF NORTH CAROLINA.

*Mission Work Among the Freedmen.*

Right Rev. Sir, Ladies and Gentlemen: I regard it as a very happy omen of the increased interest in the cause of missions and of the progress of true religion, that so large an assemblage should have gathered together in this house this evening for the purpose, in such inclement weather, of taking part in a missionary meeting. Certainly every one who has any regard to the interests of religion, and



especially to the interests of our own Church, must rejoice at such a manifestation. For where there is an active missionary spirit, there is undoubtedly some evidence of one of the most characteristic marks of the Church of Christ. I do therefore take great delight in seeing this large assembly, especially, as I have said, convoked as they are under circumstances so inauspicious.

I have been called upon to say something to this body of Christian people with regard to the work of the Christianization of the colored people of the South. I suppose I was so called upon because I am one of the oldest pastors among the Southern people, and likewise because I have always taken a very lively interest in that particular work. And it does seem to me, if it be fairly considered, that this work is one of the most urgent and highest obligations which this Church is engaged in or can engage in. Recollect in how many ways that cause touches upon our interests, as well as our duties. In an economical aspect, that great body of the people, the colored population of the South, constitute the main element in the cultivation of some of the greatest staples which this country produces—its cotton, its tobacco, its sugar and its rice. If there should be a deficiency in the supply of these things how the whole country would suffer. Not only are our own wants provided for in this manner, but these great staples form one of the most important elements in our foreign commerce. We cannot import from other countries what we need, if, through a deficiency of these staples, we are unable to supply them with what they need. I say then the interest of this whole country depends chiefly upon the labor of that population, and the efficiency of their labor depends upon the condition of that population, and upon its industry, intelligence, morality and trustworthiness. Therefore it is the manifest interest of this great country and this people should attain the highest excellencies in these respects which it is possible for them to do.

But that is, I know, a very low and sordid view of the duties resting upon us with regard to this matter. Here are upwards of four millions of people in our own country, and who, we must recollect, have been placed there by our own forefathers immediately in our view. They are appealing to us by their wants, by their ignorance, by their deficiencies in morals and religion—appealing to us to give them the help which it is in our power to give, and which no other hand can be expected to supply. That help must come from us or from none; no other people will send missionaries among them. This American people, the white population of this country must see to the evangelization, the Christianization of this immense body of people, or it will not be done.

If, then, when Dives said Lazarus at his gate, covered with sores and desiring to be fed with the crumbs which came from his table, and passed by him, careless of his wants—our Lord tells us that though he didn't lift up his hand against him, he was very deeply guilty in this matter. But how much more guilty he would be if he had himself brought Lazarus there, placed him at his gate, and then passed by indifferent to his wretchedness and his wants. I say, then, it is a duty especially for this people—and one which is never likely to be discharged by any other people—to minister to and Christianize this immense body of people. And there is a great deal in their character and qualities to give us a deep interest in them. They are a people, I maintain—and I was born in the midst of such a population and have lived all my life among them—who have many attaching qualities. They are remarkable for affectionateness—for gaiety. You cannot pass along the streets of any Southern city without hearing the joyous laughter of these persons. They are distinguished for affectionateness; they can be made to love those who treat them kindly. They do love them, and I believe the affection is thoroughly reciprocated. It is my testimony before this assembly that it is a great mistake to imagine that generally there is an unkind feeling between the white and the colored people of the South. On the contrary, I believe there is an exceedingly kind feeling. How can it be otherwise, when the first object which meets our eyes, when we open those eyes to the light of day, are their dusky faces? It is they who rock us in our cradles; it is they who nurse us in our sickness; it is they who carry us on their shoulders to our graves. All our life long we are among them. And we have furthermore the duty which generally, at least, is attempted to be performed, of protecting them, taking care of them, and they again have to look to the white race mainly for the supply of those things which constitute the means of living, and the means of repayment for labor by which they do themselves good.

Now, I am thoroughly persuaded that there can be no reasonable doubt that it is that relation of protection on the one hand, and dependence on the other, which tends to bind men more closely to each other than any other relation whatsoever. The wisdom of Lord Bacon, several centuries ago, taught mankind that there is not much friendship among equals. They are apt to be rivals; they are apt to be jealous of each other. He said in one of his immortal essays that the friendship which is found in the world is mainly between parties the

fortunes of one of whom include those of the other, as, for example, between husband and wife, between parent and child, and so between master and servant.

I say that they have an affectionate feeling very generally towards those with whom they are in the habit of associating. They are an affectionate race. They have many of the qualities of children, many of those qualities which attract grown people to children.

Furthermore, they are very courteous, and that has its influence also. They usually behave with great politeness. They study it. They indicate their kind feelings by these outward signs, and that of itself is to draw kinder feelings toward them. Then they are a very generous race. Whatever they have, they are willing to part with it to one another to the very last crust of bread, to those to whom kindness is due; and I do believe, although I know there is a difference on that subject, that they are a grateful race. I have known some of the most touching instances of gratitude shown by them towards masters and mistresses who have become impoverished in these last few years, such as I think any one would feel drawn towards them by when they witness such facts, or when they hear them upon credible testimony.

They have all these touching qualities, and they have another which I must refer to. I mean to speak candidly this evening to this assembly. They are a most placable race. Recollect, that while I believe there was general kindness shown to them while they were in a state of bondage, of course there were exceptions; there were some striking exceptions, no doubt, in every direction, but it is a most memorable fact, and one which redounds in a high degree to the good opinion of mankind who know these facts concerning this people, that since their emancipation I have not heard of one single instance of revenge towards even hard masters, not one, throughout the whole extent of that country. Absence of malice, and freedom from the spirit of revenge are most marked characteristics of that people. Now, when you compare them with our own race; when you compare them with the European people; when you remember the wars of the peasantry during the middle ages and the horrible cruelties of those wars; when you remember the conduct of the French Communality at the time of the Revolution, how they dragged their former superiors, their landlords and their nobility and their gentry to the lamp-post and to the guillotine, and sacked their houses and burned them; when you recollect the conduct of the Irish, noble as many of their qualities are, towards those that they consider their oppressors among the English, their landlords again, and in instances in which they rose up in revolt against the government, then you recollect what occurred during that late Hindoo insurrection, the Sepoy war, the cruelties practiced by those Sepoys upon the officers, and the families of the officers, and of those Englishmen who were among them. When you recollect all these things, when you remember what is going on in this very country at this very time, when you remember the enormities practiced by those called the Molly McGuires in Pennsylvania, the readiness they have shown to commit murder, and recollect that as far as I am acquainted with the facts, there is not one single instance of murder or assassination to be charged to that people, I say there is something in it which is remarkable, which is well calculated to draw forth the kind feelings of all who know them, and the kind feelings of those, I may say who do not personally know them, when they learn the course they have pursued, and the qualities they have exhibited.

These things tend to give us a profound interest in them; but they have their faults, and some very great faults, but those faults are such as true religion especially can remedy. Those faults in the first place are idleness. Well, they derive that to some extent from their tropical ancestors. It came down to them from their forefathers. For centuries, for decades of centuries, idleness had been a characteristic of the race, and it could not be expected that they should become free from it immediately. It is one of their faults.

Another of their faults is that they do not value social purity, that there is considerable dissoluteness of morals among them. It is a great fault undoubtedly; but, ah, it is for us to look upon them as the Pharisee upon the publican and say: "Stand off, I am holier than thou?" Is it for us, where marriage begins to be so little regarded, for this country where divorces are so readily obtained, and so frequently obtained upon the slightest and most insufficient grounds, where almost every newspaper gives an account of some shameful fact of that nature,—is it for us to say to these poor creatures, who have only been civilized in the last century or two to the extent they are now civilized, "you are utterly worthless and wicked; we will have nothing to do with you?" It is not for us.

Then they have some other faults. I do not believe that, as a race, they are untruthful. They have kindly impulses, but not strong principles, and they have not strong principles of truth; and, again, they are lamentably deficient in integrity, in honesty; but, ah, I must say again (you know more of it than I do) we are not to reproach them

bitterly on that account. I am afraid that it is a reproach against this whole nation that integrity is not valued and not practiced as it ought to be. And we have the advantages of ten centuries of civilization and Christianity, and yet fraud and dishonesty, in every shape, are brought to light, day by day, and under circumstances in which they ought at least to have been perpetrated or known. I say it is not for us, then, to say, with regard to this people, that they are beyond the pale of our sympathies and our respect, because integrity and honesty are not their characteristics; but they are grossly deficient in these respects. Yet this is a reason why we should do our best to improve their condition in these respects, I do not think they are guilty of the grossest crimes. They are not apt to commit murder, but they have a disposition to commit the smaller offences. Larcenies, burglaries, are shamefully and dreadfully frequent where they are found in great number. I verily believe that in the State in which I live, where not more than one-third of the population is of that race, that five-sixths of those who are sent to jail and the penitentiary for larceny and burglary are of that race.

I pass once or twice every year, that part of the country in which they are set to labor because they have been condemned as convicts. Convict labor is employed in making railroads. Whites, as well as colored persons, are liable to be set to perform this involuntary labor, but it is true that those who are thus employed, as far as I can judge by seeing them (and I have not provided myself with statistics from the records of the State), but I am quite persuaded that five-sixths of the convicts of that country are of the colored race who have been guilty of these larcenies, and sometimes very petty larcenies; but that particular class of faults they have in an eminent degree. They are not industrial. They are not provident. They are not truthful, and they are deficient in honesty. These are their great faults.

Well, how are they to be cured? How are they to be made industrious and intelligent, and honest, and truthful? By nothing but the pure religion. No man, no body of men can be found in the possession, and can continue in the possession of these moral qualities unless they be based upon religion. Any man who thinks of it will see that with the powerful passions that all human beings have, they will not be coerced from the gratification of those merely by temporal consequences which they may hope to evade. In order for them to be diverted from evil principles and practices, and especially from cherishing in their hearts evil passions, they must fear God. Then they will learn to keep his commandments. They must believe in a judgment to come, and in eternity. They must learn to love their master, and to know something of the love of Jesus Christ their Saviour.

I believe that it is the result of the observation of mankind in all ages and in all countries, that when the sense of religion becomes faint and feeble, morality begins to droop and wither. I say, then, the only remedy for these people is to give them something of true religion; to give them such knowledge as we possibly can, and to give them an intelligent knowledge of the great truth of the gospel. Well, you may say they may have it without any action on your part. I may say they cannot have it. They are an ignorant people necessarily. Recollect that in the last two centuries their ancestors have been brought from Africa to this country; and they are an ignorant people in consequence of the former relation between them and the whites. They have withdrawn themselves from their white teachers. Those white teachers were the ministers of two or three large, extensive denominations at the South, especially the Methodist and Baptist; but just as soon as emancipation occurred the colored race threw off and dissolved their connection with their white ministers, and chose to themselves ministers of their own color. I can give one instance which will strikingly evidence this.

In the State in which I live there was a particular congregation of a certain denomination which had a very large number of white members, but, in addition to that, upwards of a thousand colored members; and, when emancipation occurred, a thousand of those people went off and formed a distinct congregation, obtained colored ministers, and left some twenty in the original congregation. That shows you how entire the severance is between their former white teachers and the great body of those that they then taught. They have substituted for them colored ministers. Well, those colored ministers (of course there are exceptions, there are some of them who have more knowledge than others) as a general rule have exceedingly little knowledge. Very many of them are not able to read and write. They have no notion of the great truths of religion. Their religion is entirely sensual, wholly an emotion. The evidences of religion with them consist in certain nervous paroxysms. They are so affected frequently that they they fall into a condition very nearly resembling if not the same with what is called catalepsy. They become insensible, and that is a proof that they have become truly converted. To undergo these exciting feelings and go through a certain process is the basis



of their regarding themselves as being religious, but, of course it does not assure any one else that they are so. On the contrary that original heresy, that which is the root of all heresy perhaps, that religion does not necessarily produce, and is not evidenced by morality. The disassociation of religion from morality does especially belong to that people. With all their kindly feeling, a man or woman may be exceedingly religious in the estimation of their associates, and yet be notoriously immoral.

Now, I do not mean to say that is confined to them again. Undoubtedly something of that feeling exists in the human heart. We give indulgence to evil passions and habits, and suppose we shall not receive any penalties on account of them because we trust we are truly religious, but this we know to be an erroneous principle. It is only a sort of involuntary feeling with us, but with them it is a settled conviction that they may be exceedingly religious and not moral. Their sermons, all their religious exercises are of very little value in giving them a sense of their duty in enabling them to know what are their relations to God. They have very little religious knowledge. How could they have? A great many, not only of the people, but of the teachers are not able to read and write. They select some portion of Scripture, and then without teaching anything of Christian doctrine, without laying any foundation of Christian principle, they dwell upon the blessing which they anticipate from the favor of God, and point out what they suppose to be the errors of those who differ from them, and that is the substance of what they undertake to teach, and what they generally receive. Their religion converts in paroxysms. It is shown by shouts and screams. Any one who lives not in immediate contiguity, but at some distance from one of their places of worship hears the most dreadful, ear-piercing screams during the night, almost every night during the year. I can speak from experience on that subject. A stranger would imagine that murder was about being committed. It is only an evidence that they are under a state of high religious excitement. Well, it does not make them at all better Christians or better citizens, but perhaps sometimes the reverse. It sometimes operates as an opiate to conscience instead of directing and guiding.

I say, therefore, they want religion. I verily believe it is the most pressing want of their temporal welfare, and of course, when you recollect the words of Jesus Christ, that no adulterer, nor liar, nor drunkard nor thief can inherit the Kingdom of Heaven, it gives very painful anticipations of the condition of this people with regard to the future and eternal world, and it becomes necessary for us, if we have interest in the welfare of our fellow-creatures, if we are not disposed to say, with Cain, "Am I my brother's keeper?" If we have any love for souls it is a strong motive for us to do what we can for their spiritual welfare. It is one of the dearest claims they have upon us.

Well, what can we do? I maintain, I may be prejudiced, that this Church is the very body to inculcate the principles of true religion upon that people; that it supplies their wants in a way which no other body of Christians can. It gives them, in the first place, the Gospel which they have not, very generally they cannot read. They do not know the principles of the New Testament or the Old. But when this Church is established among them they will hear two chapters of Holy Scripture whenever they come to the House of God, and will hear the epistle for that day, whatever it may be. That of itself is a training for them; the word of God will go like a sword to the piercing asunder of soul and spirit. They will hear the word of God in this Church, and they do not hear it in the same degree or power any where else. This Church, in its organization, requires its ministers to read large portions of Holy Scripture to every congregation for whom they minister.

Then, furthermore, they have the ten commandments constantly brought to their notice, forbidding them to kill, to commit adultery, to steal or bear false witness, and the constant inculcation of those truths of which they are apt to know very little.

Again in this Church they have prayers, as you all know, the most ancient and most beautiful, and most simple and intelligent ever addressed by human beings to their Maker; prayers of the primitive church, of martyrs, and holy saints. Men's own prayers, alas, in many instances, are moral profanity. We may hope God does not visit the penalties of such profanity upon them, because they do it ignorantly. In this Church they learn how to pray. It is very observable how a congregation improves after they are accustomed to attend regularly upon the worship and service of this Church. The services of the Church seem to draw the best portion of them.

I have in my eye, in the town in which I live, a colored congregation, the conduct of which is as decorous as the conduct of that of any congregation in Boston. The services of the Church tend to remove all their dissolute tendencies, especially of the females. I say this as the result of my experience, that the power of this Church is most likely to influence for good the colored people.

I think this religious state will become worse and

worse by separating the colored people from those who are qualified to teach them, and that they will subside into the heathenism of their benighted ancestors.

The speaker then alluded to a handsome Church in his own times, the funds for building of which had been largely donated by a Unitarian family in Boston, and the remaining portion contributed by the colored people. He then urged them to do their utmost to Christianize the colored population of the South, asking how they would meet their Lord in the day of account, if they neglected the duty they owed these poor people in imparting to them the blessings of that salvation, to procure which the blessed Lord suffered and died.

ADDRESS BY THE REV. A. U. LITTLEJOHN, D.D.,  
OF LONG ISLAND.

Subject: "Foreign Missions."

Brethren and Friends:—Would that I could feel to-night that my duty were done, by saying to you only what would be pleasant to hear. I should be glad to feel that the chief task of the hour, the chief requirement of this occasion were to show, for example, how a missionary zeal already awakened should be tempered by knowledge, or how a holy enthusiasm for the conversion of the heathen should be tempered and regulated further, or how our methods of dealing with heathen races might be improved by the law of experience, or how the dark places of prophecy are being lighted up by the providential march of events, and when I say there are places of prophecy, I refer especially to those that relate to the future triumph and glory of the Church of Christ. But as I stand before you here to-night, I feel that these and similar themes are forbidden me. I cannot consent to occupy your time here with remarks that shall not be affected, toned, colored by facts with which our recent experience, alas, has made us too familiar. Somehow it has come to pass that we, as a Church, had begun to fall away from a work, the decline or the abandonment of which, let us understand, will be tantamount to the renunciation of what is chiefly distinctive of the genius and mission of our holy religion.

Were I to sweep the whole horizon of the Church's life to-night, I honestly believe that I could find there nothing so startling to the Christian conscience as, on the one hand, the almost universal assent to the Church's original commission requiring her to go into all the world proclaiming everywhere what our Lord commanded us to proclaim, and on the other side, our neglect of the duty, our failure to do the work which that commission unquestionably imposed. I trust that I shall not speak too strongly if I were to say that in the same breath we seem to confess and to deny—we seem to reach forth one hand to accept the Master's gift, and with the other turn around to bury it in the ground. Ours is, we are fond of saying in elaborate essay and eloquent sermon and theological treatise,—ours without question is the glory of a religion that professes an inborn capacity to become universal.

Ah, I submit the case. May it not prove to be our shame that we are doing so little to make it universal. Now, these are some of the facts, thus briefly put, that I feel ought to color what I have to say this evening, but I do feel, I confess, almost oppressed with the sense of responsibility devolved upon me, standing in the presence of this great assembly, when I feel that, through my poor words, the missions of the Gospel of the Son of God to the heathen world are to have one more hearing, not before the bar of Christianity, indeed, but before the bar of that Church which claims to represent Christianity best. And certainly I do invoke, friends and brethren, your conscience, your reason, your sense of justice and your charity, all of the mind and spirit of Christ that may be in you, to sit in judgment for a few moments to-night upon a plea that I mean to endeavor to make, and God grant that it may not be made in vain.

Christianity, for the fourth time in its history, is holding a position of exceptional power and promise. It held such a position when it confronted and vanquished the old Paganism. It held that position again when, after the decomposition of the old Roman civilization, it presided, as we know it did, over the reconstruction and development of our modern life. It occupied such a position in the struggles of the sixteenth century to restore the faith and order of the Church to their primitive purity. At these several periods it drew to itself, as we know nothing else could, the attention of mankind. There was no contemporaneous movement, whether for the founding of new schools of thought or of dynasties of kingly power, or for the extension of any material interest that could be compared with it.

Now, at the beginning of this century of our Lord, Christianity entered upon another exceptional period of revived activity and energetic development. Do you ask me for the evidences of this fact? I point you, in the first place, to what the Church has done in this generation to lighten all thought and life through her institutions of learning. Were I called upon to give still further evidence, I would derive it from her organized charities for the relief of every form of human suffering.

Deem me not extravagant when I say that the

strongest of all evidences I could draw from what has been done by our Christianity in this country in her missions to the heathen,—not by what she has done altogether, but by what has been attempted. This I believe to be after all the salient and characteristic feature of our religion in this country, one that dominates all others, and rightly should do so, for it is in these missions, let us remember, that the Church declares her solemn conviction,—and declares it as she can do in no other way,—that her charter is divine and that she has been sent of God to gather together all men in Christ.

Beyond all controversy, it seems to me, taking this matter on the broadest ground of theological principle, beyond all controversy these missions to the heathen world are the Church's most evident and commanding point of contact with all those wants which Christ came to supply; and if they are so, then it follows by necessary consequence that they are also that point where the moral grandeur of the Kingdom of Christ really terminates, really draws to its bright focus, and this whether we consider the constitution or the faith, the ministry or the practical work of the church. Now this, though it be demonstrably sure, and though the voice of Scripture and of Providence and of history, age, and the sad, pitiable, weary cry of those untold millions for a spiritual light and liberty and salvation though all these declare this to be really the foremost work of the Church of Christ, yet, brethren, I submit to you all whether there be any work undertaken by her, in whose track and on whose flanks there gather such a mass of doubters and objectors. Why is this? Why should it be so? What can be the cause of so startling an anomaly? In giving the answer, I might pass by very properly those who deny the Lord, that bought them and take no part in this matter; but it passes all comprehension that they should be indifferent on this subject who acknowledge the Saviour as their head, and His word as their law.

There is a feeling more or less prevalent among us in our communion, brethren and friends, I regret to say it,—there is a feeling more or less prevalent among us, which it seems to me ought to bring us to our knees in contrition for the sin which it involves, and in fear of the chastisement of God. Now, this feeling to which I refer, is in itself too undutiful, too irrational, too contrary to every well-wisher of religion, to live long unless it had some excuse to plead, some ground to rest upon, some acknowledgement to offer. Let us see, briefly, what some of these are.

I pass over those whose habit it is, I don't know for what reason, to regard Foreign Missions as an amiable enthusiasm to be let alone, so long as they do not become positively fanatical, or as a profitless expenditure of time and of means quite pardonable on the part of its crazy devotees, or conceding to them, as some are willing to do, a somewhat higher character as an ambitious but impotent attempt on the part of the Church to conceal her feebleness and decay by attempting to establish her supremacy among barbarous and effete races of the globe. And yet, in passing these by, I might well pause to express my wonder that even modern unbelief should lend itself to the task of discrediting these missions, especially when, in the same breath, it glorifies itself for its special sympathy with all great ventures of faith, with all heroic efforts to advance noble ideas, with all forms, indeed, of the moral sublime evolved from the struggles of races or of individuals to lift the spiritual and the ideal above the grosser elements of life.

It is possible that Foreign Missions may fail of their purpose, and it is possible that they may prove, as some have prophesied that they would prove, delusions so far as they claim to carry with them supernatural gifts and supernatural treasures. I say this is a possibility; but, brethren, one thing cannot be denied—not even at the door of living unbelief,—and that is, that these missions have proved the school not only of grand impulses regarded as mere sentimental effusion, but as the school of great and intelligent epochs to lift benighted races of the globe to a higher plane of light and life and liberty. I say, then, to modern unbelief, that these Missions have a claim upon these elevated and complacent apostles of free thought in our times,—a claim upon their respect,—a claim upon their sympathy, if not a claim upon their faith and actual help.

But the question to which I am speaking returns. There is that in our age which certainly tends to lower the moral tone of the non-Christian as well as the Christian world on this and all kindred interests. Somehow it is a characteristic of the temper of these times, to see in a railroad, in a steamship, in a factory, something of more interest, more consequence, than in a Christian mission. So it is the noisier forces of the time that are over-riding the less pretentious energies of religious achievement. You know perfectly well that the man who leads a colony into our Western wilds, rates in modern estimation above the man who crosses the ocean to tell a benighted people the story of the Cross. You know, my friends, that the man who discovers a coal mine, or in some quarters that which is next to it—an oil well—or who invents some labor-saving machine, is a far more commanding figure in the popular estimation



than the man who turns a heathen tribe from its idols to serve the living God, or the man who flashes full and direct upon the face of fashionable and disguised sin the withering fire of Gospel truth. I say we know these things to be so. The drift of the time is towards a grosser type of greatness than can be applied out of strictly spiritual elements. Now, this is one point that I desire to make in your hearing. It is only in part the answer to the question I have proposed. Let us move a step farther on. Grand as is the missionary work, when viewed as a whole, yet it appears very differently when studied as it commonly is in its scattered details. This and that particular mission, as we see it away off at the outposts, is weak and obscure, a taper flickering in its socket; a solitary pulsation of life, apparently sundered from the great arteries of circulation—a few teachers here and there on the hem of heathenism, a Bible, a Prayer Book, a tract, a mission house—pitted against those mighty and gigantic fabrics of false religion,—why, it is not to be wondered at all that appliances so feeble as they appear to us, so utterly inadequate, should seem almost contemptible in the eyes of a generation that has put into the field a million of men to settle a question of constitutional law, a generation which it is scarcely a figure of speech to say has made the very earth itself tremble with the march of its enterprise. Why, it does seem the way we are conducting the work of Foreign Missions, the appliances we have put into the field up to this time, it is not to be wondered at that they should appear to a generation like this as like the small dust in the balance. And yet can we forget, with all Christian history behind us and with the Word of God open before us to study, and the great lessons of His providences crowding upon us,—can we forget, brethren, that in each poor struggling mission among the heathen, in the heart and on the tongue of each of those messengers of Christ crying to God and each other across the dreary spaces of heathenism, in every one of them there is a throb of that same almighty power that once spake to the dusty idols of classic paganism, and gathered at the foot of the cross the barbarous hordes of Northern Europe. Why, He who made the worlds by the breath of His power; He who has declared the weak things shall confound the things which are mighty, He lives and acts in each impulse and instrument consecrated to His service. But yet there is another reason which enters into the general answer to the question of which I am speaking, and that question is to account for the fact that that which seems to be, and ought to be, regarded as the foremost work of the Church, should be so little and so poorly helped. The ability—and this is another point that I would make; the ability to impress suitably God's people with the moral greatness of Foreign Missions is most sadly broken by the extent to which they are divided and subdivided, not among the recognized branches of the historic Church, but among societies, zealous, Godly, earnest, intelligent in their work, and yet each fenced in by its own traditions and each intent upon its own work. I shall not dwell on this; the damage which it has already inflicted is perfectly well known to every intelligent Christian man and woman. But I come now to speak of a third point as entering into this matter, and that is one which always appeals with most emphasis to our American mind, and that is the matter of results. The question, "Does it pay?" is not confined to the marts of trade or to the schools of politics; it enters more or less into our religion. Results,—the question is what kind of results? It is a question of standard and of definition; but this question properly put, there need not be the slightest fear as to the answer to be given. There are two kinds of results. A physical result may be stated with some degree of precision; it may be summed up in figures; it may be tangible. Not so with a moral and spiritual result. Who shall gather up into statistics the forces that enter into or the effects that are produced by the moral training of an individual or of a nation? Who shall condense into set phrases the influences arising from reverence for authority, love of country, patience under trial, faith in the presence of great mystery, intellectual and moral humility,—I say who shall gather all these things and tell us precisely their force and their value? But vastly more true is this of strictly spiritual results. We cannot lay the line and the plummet to the new spiritual impulses in the soul of man. We have no way in which we can measure the gifts of the Holy Ghost operating on the heart and conscience of a human being. Our stand in this work, brethren, is on the infallible promises of God. Potentially, all results that we have a right to look for are contained in that promise. Some of these are manifest, others are hid from the eye of sense. Why, you know how it is in the world around us. We all know there are processes going on which are unseen and unknown by us which will ultimately change the beds of the oceans and even the face of continents; and yet because these forces operate secretly and in silence, and exhibit themselves only at vast intervals of time, there are minds shallow enough to regard them as practically of very little moment. Still more true is this of those

spiritual results of which I am just now speaking. That is, because they do not assert themselves in some startling form and periodically in great upheavals and revolutions in the heathen world, there are those who are disposed to consign all the forms of foreign missionary work to the category of amicable and harmless Christian fictions.

Results,—there are those, indeed, which are hid from our senses, which belong to the mysterious agencies of God's Holy Spirit, and which we cannot sum up in figures, which we cannot measure; but there are others that are patent unto all men. There are, brethren, results in this work that prove the unwasting vitality of the faith of the Son of God, and that establish, beyond all cavil, the success of this missionary work. Let me name a few of these as matters of fact. The aggregate force to-day in the foreign field, put there by all Christian bodies, is about 5,000 missionaries, nearly 12,000 native pastors, catechists and teachers. Under these are 300,000 actual communicants, and not less than 1,200,000 souls who have renounced Paganism and who have accepted at least nominal Christianity. Why it has been affirmed on what I believe to be good authority, that Foreign Missions within the last twenty years have yielded more converts in proportion to the means employed and the work done than missions in the home field. Fifty islands of the Pacific a vast company rescued from idolatry and superstition! We know that the largest Christian congregation of the world, comprising some 4,500 members is in the Island of Hawaii, recovered within the memory of living men from a savage type of false religion. We know that over 60,000 Fijians worshipped the God of our fathers, assembled on every Lord's day for Christian services. In Madagascar, where 20 years ago there were only a few scattered and persecuted converts, to-day there are over 200,000 who acknowledge the Lord Jesus Christ as their Savior. Fifty years ago, in all the Friendly Islands, there was not a single Christian convert. To-day there are over 30,000, giving more than \$15,000 a year to religious objects. Turn to the western coast of Africa, from which that race came whose claims have been pleaded here to-night. On the western coast of Africa there are one hundred organized congregations. In Sierra Leone there are 50,000 Christians. More than 2,000 miles of the coast of Western Africa have been absolutely rescued from the horrors of the slave trade, the school and the Church substituted for the slave pen. In Asia, the citadel of cultivated and intellectual Paganism, in Persia, Hindoostan, Japan, China, have their own remarkable story to tell. In the latter alone in China, missions have been established in forty walled cities and three hundred and sixty villages. I speak of these only as representative of a great many others which time forbids me to allude to. I know there are those who will undertake to belittle even these achievements, but while they are doing so, I call upon them to bear in mind that the first century of our Lord and that the first century of miraculous gifts closed with less than 500,000 converts to the Christian faith—less than the half of one per cent. of the population of the Roman Empire. I call upon them to bear in mind another fact, that at the opening of the 11th century, after one thousand years of the work of evangelization, there could not be mustered in all Christendom more than 50,000,000 who professed to call themselves Christians.

But I say to you, my friends, results or no results, the whole of this comes upon us. Why suppose for a moment that these missions had failed up to this hour to turn a single soul from the error of its ways, make such a supposition, if you please, and yet I would maintain in the hearing of this, or of any other assembly, that these missions have brought back vastly more than they have received from us. I would leave out of the reckoning the benefit conferred upon the heathen themselves, and I would speak of the reflux influence which these missions have exerted upon us at home. Do you ask me how they could have made any substantial return in this way?

I would reply, in many ways—too many to mention here now. Have not these missions given to the Church those treasures which are dearest to us? Heroes and martyrs from the days of Heber down to those of Pattison, their dust as it sleeps in heathen soil speaks to us of the glory and power of one of the noblest forms of self-sacrifice. Again, these missions have enriched, beyond what I could tell you or any other speaker could tell you, the life of the Church by keeping in the forefront of the thought of the Church those two things which are always most likely to drop to the rear and be forgotten; namely, the Church's promised universality of dominion, and alongside of it the Church's divinely ordered universality of work, and if I were called upon to name the two things which ought more than any others to hold in check, on the one hand the narrowness of the Church's thinking and of the selfishness of the Church's acting, it would be first those two things. We are indebted to our missions to the heathen for keeping those two great co-ordinate facts constantly before the eye and the thought of the Church. They have shown that the unity of Christ with its members has

a grander unity than the unaided human mind has ever conceived to be attainable. They have places at the very head of the Christian evidences which are most effective to-day with the unbelieving mind. This great fact, that while all of what are termed the great world religions are religions of race and nationality and geographical boundaries.

But I am aware I am perhaps extending this thought too far. I had to say something to you about encouragements in this work, but I shall not stop to pause on this. I only say, in passing, that encouragements so remarkable, so full of inspiration to the Christian heart, have never been afforded to any of God's people. Why, if we all look around, we cannot help but see that in all the cases of history, the lines of God's grace and of his providence exactly coincide. Very like that fact which has reached us from that most wonderful explorer of modern times, who opened up in the heart of Africa, 600,000 square miles of territory, through which flows a river of unbroken navigation of 2,000 miles in extent. But I may not dwell on that to-night. I have only to say, dear brethren, in conclusion, that my own soul is amazed when I recall the facts of the hour, facts which are indisputable. When I remember what the Church acknowledges to be her commission, and the use she makes of it; what our Lord said and did, and what we all say, and yet most of us do not; when I remember the treasury in the hands of the children of the Church and put alongside of it that helpless and painfully chronic embarrassment of her treasury which would make it, in the eyes of the world, absolutely contemptible, but the fact that the voice of the Lord Jesus is heard pleading through it with his blood. "Be merciful after thy power." When I remember that hundreds of congregations, large and small, in this Church, apparently, so far as we know anything about it, never remember it in any practical way, and what is worse, it is to be feared, are seldom taught to remember that there are 800,000,000 people to-day on this globe that do not know, that have not so much as heard, that there is an Almighty God that took away the sins of the world. When I remember our half-equipped missions in Africa, and China and Japan, when I recall the fact how seldom it is that any recruit goes to the foreign field from our seminaries of learning, or from the ranks of the Clergy, when I remember that our Bishops, and Priests and Laity, a large company of them gather together year after year with solemn formalities, and for a purpose that ought to mean a great deal, and yet disperse and go home year by year leaving no tangible sign behind them save motions, and debates, and resolutions, and committees, which, as we know to our cost, do not very deeply move the hearts of this Church, and certainly do not provide the adequate means to do her work. When I bear in mind these things, I tell you, my friends, that I could not, without being recreant to the sense of duty, stand here and prophesy smooth things in your ears, or declare in the ear of the Church that all is well.

Let me then gather up, if I can, in the presence of this array of thoughtful faces and loving hearts, in the presence of my Right Reverend brethren of the episcopate, and my brethren of the Clergy, and of the Laity here to-night, let me gather up into one sentence the thought and feeling and hope of this hour, and that sentence will be the one, I believe, traced already on the conscience to be approved by the judgment of Christendom, if God has not given this branch of His Holy Catholic Church some part in this great work of the evangelization of the world, then it has no right to exist. If he has given to it a part in that work, and she refuses or neglects to do it, then I say she does not deserve to exist, and if the latter be true, may God have mercy upon us all. [Great applause]

ADDRESS BY THE RIGHT REV. D. S. TUTTLE, D.D., OF UTAH, MONTANA AND IDAHO.

#### "Domestic Missions."

Right Rev. Sir, Ladies and Gentlemen: I beg leave to begin with a statement, and I will not support it by arguments, for you can frame them far better than I can. It is that the missionary work is the paramount duty, and missionary activity the healthful life of the Church. Now it has been indicated to me that I am to speak to-night upon Domestic Missions. It does not mean that I am to shut from my sympathies the work of Foreign Missions, which have been so eloquently defended by the Right Reverend Bishop of Long Island. It doesn't mean that I am refused the privilege to state, as I do, that I think among the Bishops of our Church who to-day is doing in one sense the greatest missionary work in the Church, is that far-off Bishop Williams of Japan who in a modest house—no, a room, not luxurious by any means, far from it, is preaching that best kind of Gospel, that of a living Christian example of self-sacrificing devotion that some of the rest of us hardly know of. [Applause].

That kind of sermon that when people hear it, the response is, "We go with you, for we have heard, aye we see that God is with you." Nor, in speaking of any part of Domestic Missions in any part of the territories of the Far West is it necessary that I should forget that a large part of the



work of Domestic Missions is done not only among the colored people of the South, as was told us in the wise words of our venerable father of North Carolina, or among the Indians of the West as will be told you by the Bishop that follows me, but also the missionary work that is done in your cities and rural districts. I need not consider that; I am shutting out of view what is done in this way, or that is being done in the old Dioceses as in Maine and other large missionary districts such as Kansas and Iowa. Still, to follow the narrow line of some of my own work in my mind, while I indicate the few points to your touching Domestic Missions. I come down to ask your attention briefly to three propositions that I will advance, and the first one is, that the work of Domestic Missions are helping to keep and preserve the unity, and in a saving way, too, the unity of this American nation of ours. That is my principle.

I am not going to support that by argument; I am simply going to say that it is not only your railroads, your telegraphs, your postoffice department, your military departments, and commercial rules and laws of business—it is not only these things that move to and fro, like the shuttle of a weaver's beam, carrying threads now here and now there, each thread of which, singly, you might break by a slight exertion—but the whole threads united, making the strong woof and texture for future use—it is not only the commercial matters and questions about laws of revenue that my points gather, but it is this very work of Domestic Missions which are saving souls and sanctifying homes, helping the far distant people of this nation, and is drawing together Christians with a loving amity from the North to the South, from the East to the West, throughout this wide American nation. [Applause.]

My second proposition is that by the interest lately awakened in Domestic Missions during the last ten or fifteen years, we find this Church of ours coming to the fore front in the work upon the hill-sides of our great nation. I say that the time was when our church came in after the rest had been doing hard pioneer work. That time has gone by. In our old Dioceses is doing the same kind of pioneer work,—she is going on earnestly and vigorously to do this kind of work in the East. But in the the Far west, where I come from, perhaps for the first time in the history of our American Church, she is taking her place in the fore front, doing her work. Now, under this proposition, I wish to indicate one or two things. I wish to confine myself to one point of value in that kind of work which the Church is doing. I state it plainly, it is that she sends a Bishop first [applause]; that she has a Bishop early in the field. It has been maintained, I believe, that it is just as well for Presbyters to go and do the work for a while until they can gather together a Church, and then they can call a Bishop. I do not share in that belief. I do not believe that it would be the best way. I can indicate a good many reasons why. I can fall back upon the divine help that is given in the order which we claim follows the apostolic order of the primitive Church.

I can dwell upon the ecclesiastical question, but beg to confine myself to two or three practical suggestions on this point. When you send a Bishop you charge him with the responsibility over the souls of his whole district, but when you send a Presbyter to Wildernessboro' or Forestville he is charged with the care of souls in those two towns. Now, with such limited responsibility it is not to be supposed that he should feel the same as a Bishop would who would be charged with the responsibility of souls without those limits.

Now, I will call your attention to another little point, and it is a valuable point to me in this matter of sending a Bishop. You have on the frontier companies of the United States army, although Congress has diminished some of them to so small a number, that you have to look carefully to see whether they are companies or not, or only mere corporal's guards. You have these companies, and you have among them many United States officers, gentlemen every one of them, Christians a good many of them, Churchmen not a few of them. Chaplains are very few in that far off region. Shall these men be left, Christians and churchmen though they be without the sacraments of our blessed Lord's body and blood year in and year out? Six weeks ago four officers of the United States Army knelt in an empoverished chancel, not half so good as this for it was only a common bench, to receive the holy sacrament from my hands, not having taken part in Christian service for a year, and within a week or ten days the same four officers went into the Indian fight with the Nez Percés. Now shall the army be forgotten? God forbid. The army helps the church in that way as well as the church helps the army. You have in this convention two gentlemen whom I happen to know. One is a Delegate from Utah, and who read the church service for the first time it was ever read in that territory. The other gentleman was one of those United States officers, and was now a Delegate from Louisiana in the present Convention. He by a courteous and gentlemanly word to a man of money in the East—for regular army officers don't have money any more than Missionary Bishops—readily obtained from

him a check for \$500 to help build St. Mark's Church, in Salt Lake City. Does not the army help the Church and the Church help the army?

But suppose that the people of Wildernessboro' or Forestville did not support their pastor, then who better than the Missionary Bishop could go round and find out whether these churches did their duty by their pastors? Shall each of these pastors go round and get his subscription for himself, and collect it from unwilling givers? But if you have a Bishop he can go round,—don't interpret me literally, I beg you—and take by the throat these men of Wildernessboro' and Forestville, and say, "Pay that you owe to your pastor." [Applause.]

My third point under this head is, who so well as the Bishop, in moving round among his people, can find a young man here and a young man there to send back to the East to be educated for future helpers in this missionary work? And that is the end of my second proposition, that Domestic Missions have in these last few years led the Church to take a first and foremost position, and, as I think, largely through sending Bishops here to guide and control that work.

My third and last proposition is that, in connection with this awakened interest in these Domestic Missions, the Church is waking up to take her proper normal care of Christian education in this land, and that is, I think, a great point that the Church should be the custodian of Christian education. It is a grand work, this having charge of the Christian education. I am in the centre of it.

If a wild man of the West may appropriately say a word in this centre of education and cultivation of the East, and say it frankly and honestly, I want to say it. [Laughter]. There isn't much doubt but that Boston is proud, and there isn't any more doubt but what Boston has a right to be proud. [Applause]. But you and I haven't opened our eyes or our ears all these years without seeing and hearing of the public libraries, the schools, the art museums, the institutions of charity all over the city. Near by is Harvard College, and I must say as an American, that its age, its glorious past history, its present usefulness, make my blood tingle with intensest satisfaction that we have such an institution in our midst. Shall I be forbidden to say just as frankly that being an honest churchman, I wish this Church had charge of the instruction of this town and College. I am thankful for all they are doing to lift us out of animalism, from greedy selfishness up to the higher life, but knowing as I do from the time St. Paul wrote to Timothy at Troas, "Bring me the cloak, but especially the parchment,"—knowing that the Christian Church in all her history has had under her custodianship educational matters, is it denied to me or denied to any churchman to have a longing desire that institutions of education shall be under her kind and helpful and fostering guidance? The schools of the country are scattered all over. I will not delay to mention them to you. Albany is doing work now, Central New York is doing work now as well as Oregon and Nevada in this idea of schools, and God bless all that work that is going on. If you and I, dear brethren,—you that are pastors and we that are Bishops, all of us can deepen in our own people the appreciation of the value first of family religion, and second of Christian education, I think we can lay our hand at the root of the bitterness that is growing up around us under different manifestations,—that of labor against capital, and co-relatively of capital against labor,—for family religion and Christian education will work the remedy for those evils.

Well, now I say that in the interest of domestic missions this Church is now arousing herself to do a great deal of work in these different ways, and I thank God and take courage that she is doing it. I am not here to complain at all. We are carrying burdens and others are doing the same. I am carrying a burden of debt just now for carrying on the work. That is what we are here for, to take responsibility and carry the burdens necessary to the work. All things are not easy and beautiful. A great many things are trying, and a great many burdens are upon us. The Church is not doing fully what she ought to, but she is doing a great deal, and therefore reverting to my original proposition that the paramount duty of the Church and the healthful life of the Church is Missionary activity, I, for one, thank God that she is certainly doing somewhat of this work. She is waking up to hear that sermon uttered by the grand apostle of the early days, who himself had caught its echoes from the elder prophet of days far before, "That whosoever shall call upon the name of the Lord shall be saved." But how shall they call on him in whom they have not believed? How shall they believe in him of whom they hear without a preacher? And how shall they preach except they be sent. God help the Church; aye, God help the nation, too, in sending. God help us to send, and to make true those other words: "How beautiful upon the mountains are the feet of them that preach the Gospel of peace, that bring the glad tidings of good things." [Applause.]

ADDRESS OF RT. REV. W. H. HARE, D.D. OF INDIANARA.

To a brave old Indian, the President of the United States once sent a present of a suit of clothes, a saddle, and some other articles which he thought would be of value to the old man. The agent put them in one of the ante-rooms and summoned the old chief, and displayed the articles of reward. The old chief looked them all over, then summoning courage, said:—"My father, a Frenchman, feels with his head, and his tongue is close at hand to tell his feelings. But an Indian feels with his heart, and how shall he tell his gratitude." Now, my friends, to-night there have assembled here, under a very inclement sky, old men and old women, young men and young women, who witness by their presence here the interest they feel in missionary work. I can simply repeat the words of my old Indian friend: "Some people feel with their heads, and their tongues are close at hand to tell their gratitude." A missionary feels with his heart. How shall he tell it? How shall he tell it after ten o'clock at night except by silence?

The reverend gentleman then retired, but was so heartily applauded that he again ascended the platform and said:—

My dear friends, an Indian never changes his mind (laughter), and a Missionary Bishop never does. Good night. [Great applause.]

#### CHURCHES IN AND NEAR BOSTON.

Place.	Name.	Rector.	Street—how reached.
Boston.	Advent.	C. C. Grafton.	Bowdoin.
Dorchester.	All Saints.	G. S. Bennett.	Dorch. st.*
Jam. Plain.	St. John's.	S. G. Shearman.	J. Plain.*
"	Christ.	H. Burroughs, D.D.	Salem.
"	Emmanuel.	A. H. Vinton, D.D.	Newbury.
"	Evangelists.	B. B. Killikelly.	Charles.
"	Good Shepherd.	G. S. Prescott.	Cortez.
Highlands.	St. James.	P. Browne.	St. James.
"	St. John's.	G. S. Converse.	Tremont.
East.	St. John's.	J. H. Waterbury.	Street cars.
Charlestown.	St. John's.	T. R. Lambert, D.D.	"
"	Messiah.	H. F. Allen.	Florence.
Brighton.	St. Margaret's.	T. Cole.	Street cars.
"	St. Mark's.	C. H. Babcock.	W. Newton.
Dorchester.	St. Mary's.	W. W. Silvester.	Street cars.
"	St. Mary's.	J. R. Peirce.	Farmer.
South.	St. Matthew's.	J. Wright.	Street cars.
Wash. Vill.	Grace.	A. Gray.	"
"	St. Paul's.	W. W. Newton.	Tremont.
"	St. Stephen's.	A. Gray.	Tyler.
"	Trinity.	P. Brooks.	Boylston.
Arlington.	St. John's.	D. G. Haskins.	Street cars.
Brookline.	St. Paul's.	L. K. Storrs.	"
Cambridge.	Christ.	W. Langdon, D.D.	"
"	Ascension.	W. Warland.	"
"	North.	St. James.	T. S. Tyng.
"	St. John's.	G. Z. Gray, D.D.	"
"	St. Peter's.	E. M. Gueshee.	"
Chelsea.	St. Luke's.	J. T. Burrill.	"
Dedham.	St. Paul's.	D. Goodwin.	B. & P.R.R.
East Somerville.	St. Thomas.	G. W. Durrell.	Street cars.
Hyde Park.	Christ.	R. B. VanKleeck, D.D.	B. & P.R.R.
Longwood.	Our Saviour.	R. H. Howe.	B. & A.R.R.
Malden.	St. Paul's.	G. P. Huntington.	Street cars.
Medford.	Grace.	C. L. Hutchins.	B. & L.R.R.
Melrose.	Trinity.	H. A. Metcalf.	B. & M.R.R.
Newton.	Grace.	G. W. Shinn.	B. & A.R.R.
"	L'w'r Falls.	H. Mackay.	"
Quincy.	Christ.	N. Bishop.	O. C. R.R.
Somerville.	Emmanuel.	T. F. Fales.	Street cars.
Waltham.	Christ.	T. F. Fales.	Fitch. R.R.
West Newton.	Messiah.	F. W. Smith.	B. & A.R.R.

\* Street cars.

† For sailors.

‡ And B. & M. R. R.

#### NOTICES.

##### NOTICE.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

THE SEVENTH TRIENNIAL MEETING will be held in Trinity Church, on Sunday Evening, October 14, at 7½ o'clock, when the anniversary sermon will be delivered by the Rt. Rev. JOHN WILLIAMS, D.D., &c., Bishop of Connecticut.

J. D. HARRIMAN, Cor. Sec.

Boston, Oct. 12, 1877.

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## The Proceedings

IN A

## GENERAL CONVENTION

OF THE

## PROTESTANT EPISCOPAL CHURCH,

IN THE YEAR OF OUR LORD 1877,

AS REPORTED FOR

MESSRS. M. H. MALLORY & CO.

## HOUSE OF BISHOPS.

NOTE.—The House of Bishops sits in private, and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

### NINTH DAY'S SESSION.

After the usual devotional exercises it was—  
*Resolved*, That the Committee of this House on the subject of Church work among the laboring classes be empowered to sit with a corresponding Committee of the House of Deputies as a Joint Committee.

It was, on the recommendation of the Standing Committee on Memorials—

*Resolved*, That in view of the action of the General Convention of 1874, and to prevent any injurious results to publishers of the Hymnal, the consideration of the request of the Bishop White Prayer Book Society (that permission be granted for the binding of the Hymnal with the Prayer Book) be postponed until the next Triennial Convention.

It was further—

*Resolved*, That in the judgment of this House it is not expedient to change the name of the Church.

The report of the Trustees of the Aged and Infirm Clergy Fund was ordered to be communicated to the House of Deputies. The erection of the State of West Virginia as a separate Diocese, was agreed to in concurrence with the action of the House of Deputies.

## HOUSE OF DEPUTIES.

NINTH DAY.

FRIDAY, October 12.

The House of Deputies assembled at 9.30 A.M. Morning Prayer was said by the Rev. George Morgan Hills, D.D., of New Jersey, assisted by the Rev. Theodore P. Barber, D.D., of Easton. The Benediction was pronounced by the Rt. Rev. William Ingraham Kip, D.D., LL.D., Bishop of California.

The minutes of yesterday's proceedings were read and approved.

The PRESIDENT. The President desires to state that it has been customary, in parliamentary bodies (and the custom prevailed somewhat in this body at the last Convention, and, I think, also at the previous Convention) for Deputies who desired to speak, at a certain time, upon important subjects, to send their names to the Chair, and for the President, if convenient, to give the floor, in regular order, to such members. I pursued that course to a certain extent yesterday, so far as it could be done without injustice to the residue of the House—many cards and requests having been sent to the Chair. The President is fully persuaded that it will be impossible for him to carry out such a course in future, without an appearance, at least, of a lack of that impartiality which he is resolved shall determine all his actions so long as he shall occupy the Chair. He therefore requests that the ordinary parliamentary usage be followed. The floor be given to the first person, the sound of whose voice comes to his ear, and he will endeavor to provide that those who are more distant shall not suffer neglect because of their distance, but that the largest and the smallest in this body shall be equally apparent to his eye.

A DEPUTY, from Georgia. I understand how difficult must be the President's position, when individual members send up their names with a request for an allotment of time, to carry out such a rule. It has occurred to me that a very great service might be rendered if, instead of sending up the names of individual members, the several Dioceses would agree among themselves on the idea they desire to have presented, and on the individual Deputy whom they desire to be heard.

The PRESIDENT. I shall do anything that the House may direct. Until such direction, I shall pursue the course I have indicated.

### MEMORIAL FROM THE FREE CHURCH ASSOCIATION.

The Rev. Dr. COLE, of Wisconsin. I have a petition from the Free Church Association, which I beg leave to send to the Secretary, and request the permission of a majority that it be read.

The petition was read by the SECRETARY, as follows:

*To the General Convention of the Protestant Episcopal Church of the United States of America:*

The Free Church Association and others beg leave respectfully to urge upon the General Convention of the Church the propriety and importance of enacting a Canon, or amending an existing Canon, to forbid the consecration of churches in which pews or permanent sittings are sold.

It is respectfully submitted, in support of this application, that the best interests of the Church demand a recognition of the principles—1, that our churches should be so free and open that all who wish may worship in them; 2, that in them there should exist no distinctions on the ground of wealth and social position; and, above all, 3, that when they are consecrated to Almighty God, that they should be absolutely and unservedly His, and not the property of a limited number of persons who have bought the pews.

If these propositions are admitted, it would seem proper that the Church in General Convention should take action looking to the result which their general acceptance would bring about.

Whatever difference of opinion may exist as to the practicability of dispensing altogether with the rental of seats as a means of supporting churches, it is not likely that there will be any dispute among Churchmen as to the great impropriety of selling the seats in churches, and then consecrating them to Almighty God, thus offering to Him as a place where all His people may worship Him a piece of property which has already been sold and conveyed by deed to a certain number of persons, who have thereby become, in fact, vested with the absolute ownership of the property, and consequently the right to exercise the privileges of ownership to the exclusion of all others. In many instances, the proceeds of the sale of seats constitutes the fund of money with which the church is built; and, in every instance, the owners of pews constitute, in fact, a joint stock company, whose capital is represented by the Church property.

If the title to the Church property is held by a corporation, all the franchises of that corporation vest really in the few owners, and the whole management and control of the church is practically in their hands. The pews are advertised for sale in the newspapers, and are sold at public auction to the highest bidder, and God's House becomes itself a matter of merchandise.

The evil is developed in its two-fold aspect as it grows: on the one hand we find ourselves taking away the care and direction of our churches from those to whom God has committed them, by placing them under control of men holding vested interests measured by the money they have put into them; and, on the other hand, offering churches to God, by consecrating them to His service, while we keep back from the offerings all that makes it His House, and a House of Prayer for all people.

To those who are advocates for churches wholly free, without either the sale or rental of seats, the practice of selling pews, wherever it exists, presents itself as a radical difficulty in the way of all their efforts.

The movement in favor of Free Churches has made so much progress in this country during the last few years, the practical importance of the subject as affecting the progress of the Church, and its influence upon the masses of the people has been so generally felt, that it seems to your memorialists to be proper and right that the subject should be brought to the attention of your body at this time, so that such legislation may be had as will at least remove a serious difficulty in the way of the Church's advance, and give a fair chance for testing thoroughly a question which, in the opinion of many of our Clergy and people, affects directly the best interests of the Church.

The Free Church Association.

I. VAUGHAN MERRICK, President.

G. WOOLSEY HODGE, Corresponding Secretary.

Pending the reading, Mr. Lamberton of Central Pennsylvania said: I move that the farther reading of this memorial be dispensed with, and that it be referred to the Committee on the State of the Church.

The PRESIDENT. There are only a few lines more. The memorial is read by the consent of the Convention.

The reading having been completed the Rev. Dr. Cole of Wisconsin moved that it be referred to the Committee on Canons.

It was so referred.

### ADDITIONAL LESSONS.

The Rev. Dr. AYRAULT, of Central New York. I desire to offer the following resolution:—

*Resolved*, The House of Bishops concurring, That for the purpose of providing a wider range of readings from Holy Scripture on occasions of Morning and Evening Prayer, the Committee on the *Lectiary for Lent* be instructed to consider and report also on the propriety of setting forth a *threefold and shorter selection* of Calendar Lessons to be used during three consecutive years.

We are to have a report from the Committee on the Lectiary for Lent. I think that this resolution is germane to the subject matter we have in hand, and might appropriately receive consideration at the same time.

The PRESIDENT. Do you propose this as a resolution, or do you wish to refer it?

The Rev. Dr. AYRAULT, of Central New York. I move to refer it to the Committee on the Lectiary for Lent, for their consideration and report.

It was so referred.

### ADDITIONS TO THE PRAYER BOOK.

The Rev. Dr. MCKNIGHT, of Central New York. I desire to offer a resolution, and move its reference to the Committee on the Prayer Book.

*Resolved*, That the Committee on the Prayer Book be instructed to consider the expediency of increasing the number of occasional prayers by the addition of the following: A Prayer for God's ancient people, the Jews; for the youth of the Church; for parents and sponsors, and for the proper observance of the Lord's Day.

Our Saviour said, on one occasion, that salvation was of the Jews; and we owe to them a debt which we can never repay. And yet we have not a single prayer referring to them—either asking for their conversion or restoration except that which classes them with unbelievers, infidels and heretics. We are a Church which claims to magnify the importance of religious training, and the duties resting upon parents and sponsors; and yet if a Clergyman should preach a sermon on the topic, there is no prayer appropriate to the subject. Again it seems to me that one of the ominous signs of the times is the increasing desecration of the Lord's Day; and yet we have no prayer in relation to that. I know that we cannot have prayers for all emergencies; but these are topics which are of importance and interest, and should be considered so by the Church militant.

Mr. WELSH, of Pennsylvania. I wish to amend by adding a Prayer for the Indians. We have either to fight them, and exterminate them, or pray for them.

The Rev. Mr. CLEMENS, of Texas. I would like to ask the gentleman who offered the resolution, to allow one amendment; namely, a special prayer for persons going on a journey. We have a prayer for persons at sea; but I have been frequently asked to offer prayers for people on a journey; and there is none suitable except that for those going to sea.



The proposed amendments were accepted by the mover of the resolution, and the resolution as amended was referred to the Committee on the Prayer Book.

#### THE COMMUNION SERVICE.

The Rev. Dr. HARWOOD, of Connecticut. I wish to offer a resolution, which will, I think, commend itself to the good judgment of this House. The Rubric, before the Communion Service, provides for the suspension of certain persons from the Communion. The Rubric is enforced by Canon XII., Section 2, Paragraph I., Title II.; but, unfortunately, this Church has not interpreted the Rubric. The Canon reads thus:—

"If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the Holy Communion, agreeably to the Rubric."

The Rubric has a special force in England. A man, to be repelled lawfully from the Communion in England, must have been convicted of some immorality before some competent court.

The PRESIDENT. Has the Clerical Deputy any resolution to offer? It would be more in accordance with our Rules of Order if the Deputy would first read his resolution. He will then have five minutes in which to explain it. Please read the resolution first, and make your remarks afterwards.

The Rev. Dr. HARWOOD of Connecticut. The resolution which I offer is this:—

*Resolved*, That Canon XII., Section 2, Paragraph I., on p. 120, be referred to the Committee on Canons, and that they be requested to report to this Convention whether any alteration of its terms be necessary or expedient.

The PRESIDENT. Now take five minutes for your explanation.

The Rev. Dr. HARWOOD, of Connecticut. Under the law as it stands, I do not think that any Clergyman has a right to repel anybody from the Communion. As a general rule, where a man falls into a bad way of living, he retires of his own accord—he suspends himself from the Communion. He feels out of place, and he has no desire to go to the Communion. But at the same time, there are cases where discipline is necessary. It seems to me that, legally, all a Clergyman of this Church could do under such circumstances, would be to tell the man whom he suspects or knows to be an improper person, that he ought not to come to the Communion, to warn him not to come. Legally, inasmuch as this Church has not interpreted the Rubric, we have no right to repel a man. I submit that this resolution ought to be referred to the Committee on Canons. It was so referred.

#### SPECIAL ORDER FOR TUESDAY NEXT.

The Rev. Dr. DEKOVEN, of Wisconsin. I wish to offer a resolution.

*Resolved*, That the report of the Committee on Amendments to the Constitution, in regard to the Constitutional Commission, be made the special order for the day for Tuesday next at twelve o'clock.

The resolution was adopted.

#### THE TIME OF ADJOURNMENT.

The Rev. Mr. HILL, of California. I have a resolution to offer which I ask may go upon the Calendar:—

*Resolved*, The House of Bishops concurring, That this Convention will adjourn *sine die* on Monday, Oct. 22d, at nine o'clock P. M.

The PRESIDENT. This will go upon the Calendar.

#### CERTIFICATES OF MEMBERSHIP.

The Rev. Mr. JOHNSON, of Connecticut. I offer the following:

*Resolved*, That Sect. 1, Canon 12, Title II, (p. 120), of the Digest be amended by striking out the words, "be required to receive," and substituting the word "register."

This is one of the few Canons respecting the Laity. It provides that whenever a communicant moved from one parish to another, he or she shall procure from the Rector a certificate, stating that he or she is a communicant, and that the Rector of the parish to which he or she removes will not receive and regard him or her as a communicant until such letter be produced. The object sought for by the amendment is two-fold. It is designed to render effective a Canon which is now a dead letter; and, in the second place, to make the statistics of this Church of more value than they are now. I doubt not that, under the present provision, communicants are frequently reported as from two, and possibly from three different parishes.

I move the reference of this resolution to the Committee on Canons.

It was so referred.

#### MEMORIAL OF THE REV. SILAS D. DAVENPORT.

The Rev. Mr. BIRD, of Texas. I am requested by the Missionary Bishop of Northern Texas to present certain papers concerning the death of the Rev. Silas D. Davenport, a member of the last General Convention. I move that they be referred to the Committee on Memorials of Deceased Members.

It was so referred.

#### SPECIAL ORDER FOR MONDAY NEXT.

The Rev. Dr. HARE, of Pennsylvania. Has the proposed amendment to the Constitution, with regard to the Lectionary, been made the order of the day for any day? If not, I move that it be made the order of the day for to-morrow at twelve o'clock.

The PRESIDENT. Is that the matter which was made the order of the day for Wednesday next?

The Rev. Dr. HARE, of Pennsylvania. No; that was the consideration of the report of the Joint Committee on the Lectionary for Lent. We cannot come to that until the Constitution is amended.

The Rev. Dr. LEWIN, of Maryland. To-morrow being Saturday, we adjourn at one o'clock.

The PRESIDENT. We can begin the consideration of the subject; and a thing that is begun is half done.

The Rev. Dr. LEWIN, of Maryland. I would suggest, as an amendment, that it be made the special order of the day for Monday next, at twelve o'clock.

The Rev. Dr. HARE, of Pennsylvania. I will accept that amendment.

The resolution, as amended, was adopted.

#### APPOINTMENT ON COMMITTEE.

Mr. WELSH, of Pennsylvania. I offer the following:—

*Resolved*, That owing to the absence of Mr. Cambridge Livingston, the President has authority to supply his place on a Joint Committee on securing increased efficiency in the government of the General Theological Seminary appointed in 1874, to report at this Convention.

The resolution was adopted, and the President subsequently appointed Mr. Alfred Mills, of Northern New Jersey, a member of said committee.

#### THE PROVINCE OF MANITOBA.

The Rev. Mr. WHIPPLE, of Minnesota. I beg leave to offer the following:—

*Whereas*, Our brethren in Canada have organized the Province of Manitoba, composing a large portion of British North America, we send to these faithful brethren engaged in carrying the Gospel throughout this vast region, our fraternal regard, and assure them of our sympathy and love.

I will say a few words with reference to this resolution.

It was my privilege to accompany the Bishop of Minnesota and the Rev. Mr. Livermore, the Rev. Mr. Millsbaugh and the Rev. Mr. Kidney, on a visit to these brethren at the time of the first meeting of their Synod. Three of the Bishops were present. The Bishop of Moosee, whose home is at Moose Factory, on the Hudson Bay; the Bishop of Saskatchewan, whose home is under the shadow of the Rocky Mountains, and the Bishop of Rupert's Land, who resides at Winnipeg. The Bishop of Athabasca, whose home is within the Arctic Circle, could not be present, because his Diocese was so distant that he could not come and return the same year. These brethren, who represent our Mother Church, have solved that question which we are trying to solve, namely: carrying the Gospel to the heathen red men of that vast country. Among the pleasing incidents, I recall two: one of a visit to the venerable Archdeacon Cowley, who has resided among the Indians forty years, and has been permitted to see the fruits of his labors in the Christianization of an entire tribe of Indians. A story of deeds of faith which sounds like a tale of the early Church.

The other of a young missionary, whose field of labor is on the Eukon river, has travelled on snowshoes through that vast missionary field, and has been permitted to translate the Gospel of Jesus Christ for 700 Indians whom he has baptized. If there are any brethren who deserve our love and sympathy it is these faithful servants of Christ who are carrying the precious Gospel through that vast region.

I move that this resolution be referred to the Committee appointed the other day, to prepare reply to the Address of the Canadian Delegation, because I think that these people deserve our hearty sympathy and encouragement.

It was so referred.

#### MEMORIAL OF HON. SILAS D. DAVENPORT.

The Rev. Mr. BIRD, of Texas, presented a memorial respecting the death of the Hon. Silas D. Davenport, a Deputy of the last House from the Diocese of Texas.

Referred to the Committee on Memorials of Deceased Members.

The Rev. Dr. HARE. Has the proposed amendment to the Constitution, with regard to the Lectionary, been made the order for any day? If not, I move that it be made the order of the day for to-morrow, at twelve o'clock.

The PRESIDENT. Is not that the matter which was made the order of the day for Wednesday next?

The Rev. Dr. HARE, of Pennsylvania. No; that was the consideration of the Report of the Joint Committee on the Lectionary for Lent. We cannot come to that until the Constitution is amended.

The Rev. Dr. LEWIN, of Maryland. To-morrow being Saturday we adjourn at one o'clock. I would suggest that it be made the order of the day for Monday next.

The PRESIDENT. We can begin the consideration of the subject, and a thing that is begun is half done.

The Rev. Dr. HARE, of Pennsylvania. I will accept the suggestion of the Deputy from Maryland, and move that it be made the special order of the day for Monday next at twelve o'clock.

The motion was agreed to.

#### PROPOSED CHANGES IN THE RUBRICS.

The PRESIDENT. The special order of the day, assigned for this hour, is the consideration of the resolution offered by the Rev. Dr. Huntington, of Massachusetts, which will be read by the Secretary.

The SECRETARY,—

*Resolved*, The House of Bishops concurring, That a Joint Commission, to consist of seven Bishops, seven Presbyters, and seven Lay Members, be appointed, the Presbyters and Laymen to be chosen by ballot in the House, to consider and report to the next General Convention, what changes, if any, are needed in the Rubrics of the Book of Common Prayer, in order to remove existing difficulties of interpretation, to amend the Lectionary, and to provide by abbreviation, or otherwise, for the better adaptation of the services of the Church to the wants of all sorts and conditions of men.

The Rev. Dr. HUNTINGTON, of Massachusetts. In the fewest possible words, consistent with clearness of statement, I desire to put before this House my reasons for favoring the passage of the resolutions to which you have just listened. They are reasons which seem to my own mind conclusive. I trust that they are such as will, without rhetorical adornment, carry conviction to the minds of those who may give this subject careful consideration.

Let us look at the matter as it now stands before us. We have practically two propositions looking to the same thing—two methods proposed for reaching the same result, namely, the better adaptation of our service to the wants of the community in which we live. The first of these methods (the first in order of action, I am happy to say) is the proposition now before you, which undertakes to bring about this result by a straightforward, direct change in the language of those directions in the Prayer Book which prescribe the manner in which public worship shall be conducted.

The other is the circuitous method of securing an amendment to the Constitution, which shall exempt the Morning and Evening Prayer from the action of the general law governing changes in the Prayer Book,—exempts a portion of the Prayer Book, I say, and proposes to deal with that in an unusual and exceptional manner.

I am engaged this morning in the advocacy of the first of these two methods. I base my advocacy on four arguments, which may be briefly stated: Two of them technical, or legal (which ever you please; and I do not care for the complaint as to the word "technical;" (you may call them technical if you wish), and two of them practical. The first, and technical argument, is this: that it is contrary to the spirit and intent of our whole scheme of ecclesiastical polity to touch the law of worship by Canons. This House does not need to be informed of the fact, but some of the members of it may be glad to be reminded that the law of this Church is threefold, organic, canonical and ritual, the organic law being embodied in the Constitution, the disciplinary law in the Canon, and the law of worship in the Rubrics. This distinction was very clearly set forth in certain resolutions presented to this House by the Reverend Deputy then representing Illinois, and now representing Louisiana—resolutions which were referred to the Committee on Canons, and never came back to us again. If anybody desires to read a clear statement of this point, he can find it there. It needs not to be dwelt upon. It needs only to be stated, to be recognized as the truth. It is necessary to compare these propositions. We must consider them together. Therefore I ask you to consider this question: Which is the right way to bring about a change in the law of worship—to do it by Rubric, or to do it by Canon? Each one of these kind of laws is sacred in its own sphere. The organic law in its place: if you wish to change the foundation or polity of the Church, touch that. The Canonical Law in its place: if you wish to alter the discipline of the Church, touch that. The Ritual Law in its place: if you wish to alter the forms of worship, touch the Rubric.

I will pass to the second—the technical objection, which is this: that it is (I will not say a disingenuous method, because a certain stigma attaches to the word disingenuous—but I will venture to say that it is) a very *unwise* thing to do what is here proposed, namely to segregate any portion of the Book of Common Prayer; and I am asked if it may not be possible in future to apply this same method to other portions of the Prayer Book still more sacred to our eyes, if possible, than the Morning and Evening Prayer; and what is to prevent our applying to the Sacramental ordinances the very same logic?

The first of my two practical arguments in opposition to the objection proposed, is this: That by making the change in the Rubric rather than by Canon, you put the permission, which we all agree ought to be granted, in a place where it can be known and read of all men. Who beside our-



selves knows much, if anything, about the Book of Canons? You find it in the library of the Clergyman, and you find it in the Church bookstores; but do you find it in the families of your people? Is it not the fact that the communicants of the Church are generally very ill-informed as to the Canonical Law of the Church? May I not venture to say that there are even wardens and vestrymen who, if their tenure of office depended upon their being able to pass a competitive examination on the Constitution and Canons of the Church, would be speedily displaced? Therefore, I say that any change which does not go beyond the Book of Canons will be, so far as the people are concerned, a hidden thing. And any Clergyman swailing himself of permission given by Canon, would subject himself to misrepresentation; and, when he begins the Morning Prayer otherwise than as the Rubric prescribes, which says "The Minister shall begin the Morning Prayer by reading," etc., he simply administers a shock to the tender consciences in his congregation, and good ladies go home and say "I cannot understand why our Rector took those liberties with the service this morning. I have never heard anything about any permission which enables him to do so." But put this permission where it ought to be, and everybody will know about it—not the Clergy alone, not merely the communicants alone, but all who take the book into their hands and worship therefrom. I am confident that the more you dwell upon this argument in your mind (for I will not longer dwell upon it in words) the more weight you will attach to it.

I will now pass to my second practical argument. The Constitutional Amendment only contemplates facilitating the use of the Morning and Evening Prayer; but there are other possibilities of change in the Rubric which we would all welcome, and which we all admit would be expedient and wise. There are ambiguous rules, with regard to the interpretation of which we all want light. There are occasions of most awkward scenes in our churches, because the people do not know whether to sit down or to stand up, simply because no directions are given. There are also a large class of what may be called impossible rules. There is in THE CHURCHMAN of this week (and it comes in as opportunely as the Message from the House of Bishops came in yesterday afternoon to aid the Diocese of Illinois) an article on "The Religion of Rubrics," from one of the most learned and conservative Presbyters of this Church, calling attention to the fact that the Rubrics in the burial office are simply impossible of performance, because they presuppose a state of things that passed away almost a century since. All the customs of our social life have so altered that some of those Rubrics are become simply null and void. I say, as a physician might say, that it is the very hypertrophy of conservatism to cling to a state of things the need of which and the rationale of which has ceased to exist.

I will use the few moments left me in meeting one or two objections. The one most likely to be urged is this: that it is a dangerous thing to authorize what will be called, invidiously, a roving commission, to go up and down among the Rubrics of the Prayer Book, seeking what it may destroy. Nothing of the sort! Every Rubric, and every amendment of a Rubric that may occur to, or be proposed by such a commission, will of necessity come before a General Convention three years hence, and will there be acted upon its merits, and upon its merits alone. Any such report would be taken up (as that long Canon on the Admission of Candidates to Holy Orders, was taken up three years ago), and dwelt upon, line by line, word by word, and letter by letter. Suppose that there are twenty Rubrics which we all want to see changed, and the Committee bring in a recommendation to change but forty; there is no obligation whatever, resting upon this Convention, to approve or recommend the superfluous twenty; but, judging each upon its merits, it can decide whether to send it down to the Dioceses or not.

One more objection, which was urged in the last Convention, and will undoubtedly be urged here, is this: that the true way to alter the Rubrics of the Prayer Book is to do it one by one, as occasion may require. That argument, as applied to the Constitution, struck me so forcibly that I signed the report recommending that no Commission be authorized to revise the Constitution wholesale. But, as applied to the Rubrics, the objection rests entirely upon different ground. The Constitution is a document which, of necessity, is reprinted every three years, and nobody's peace of mind is disturbed if here and there a word is altered. But when we touch the Rubrics we want to touch it in such a way that it will stay put for a long time to come. The revisions of the Rubrics that have been made in the Prayer Book, since the Reformation, have averaged only about one to a century. We have nearly completed one century, and, not for the sake of the mere coincidence, which is a trivial thing, but from the very merits of the case I argue that this is an opportune time to take the matter in hand, and see whether our law of worship cannot be better conformed to the needs and conditions of the times in which we live.

Having met, as well as I could in the brief time allowed me, possible objections, and reserving the

right to speak again upon the subject in case other objections than those to which I have referred are brought forward, I will now leave the matter to the discretion of the House.

The Rev. Dr. KEKOVEN, of Wisconsin. I desire to say a few words upon this subject, and I am sorry to be obliged to speak against it, because I may possibly incur the charge of inconsistency, in as much as, at the last General Convention I either voted for it or said something in its favor. But we all live and learn; and I stand before you in this respect as the Reverend gentleman said when he introduced that matter—although he was not speaking of me at that time—"in the attitude of a penitent."

First of all, I wish to say a word with regard to a point in this argument, which, while it bears upon the employment of this Rubrical Commission, also bears against another matter which is before this House, namely: the subject of shortened service. It is objected that we are endeavoring to procure shortened services in a wrong way; that it should be done, not by an amendment to the Constitution, nor yet by Canon, but by means of Rubrical revision. There is a very grave distinction to be made between a change in the Prayer Book and a change in the use of the Prayer Book. A change in the Prayer Book should unquestionably be made in the manner provided for by the Constitution of the Church; a change in the use of the Prayer Book may properly be provided for in some other way. To illustrate: The English Book of Common Prayer is enforced upon the use of the English Church by the Act of Uniformity. It would be quite possible (and indeed that was done, as I understand it, in the case of the new Lectionary of the English Church) by repealing or amending the Act of Uniformity, to make a change in the use of the Prayer Book. We have exactly the same sort of a law on our Statute Book. We have the Constitution, which provides for the use of the Book of Common Prayer, and also provides that it shall not be amended, except the proposed amendment be made to one General Convention, then sent down to the Dioceses, and then acted upon at the next General Convention. We also have in our Canonical law a Canon upon the use of the Prayer Book. This Canon is Canon XXII., Title I., page 86, of Digest, which provides:

Every Minister shall, before all sermons, lectures and on all occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and in performing such service no other prayers shall be used than those prescribed by the said Book.

Now, I suppose that the endeavor to get shortened services is not a change in the Prayer Book, but simply a change in the use of the Prayer Book. Therefore I hold that it may be competent for this Convention to do it by Canon. One of the most eminent Canonists we have had, the Clerical Deputy from New York, introduced, in the Convention of 1871, this very matter of shortened service, and it actually passed this House of Deputies as a Canon. In the Convention of 1874 it was again introduced, and referred to the proper committee. It was then decided that, in some way, it interfered with the Constitution. Then came the Constitutional amendment which we acted upon at the last General Convention, and which I trust will be passed at this General Convention. I suppose the reason for that was this: that while it may be true that this Convention has the right to make laws upon any subject in which the Constitution does not actually limit its powers, nevertheless, so careful is this House of its Constitution, that, where there is in any sense a reasonable doubt, it prefers an amendment to the Constitution rather than the making of legislation by Canon.

My objection to this matter of Rubrical revision, on this technical point, is this: that it is in our power to do it by Constitutional amendments, or by Canon; and that we do not thereby interfere with that great law which the Deputy from Massachusetts laid down, namely: with regard to what makes the law of worship: That it is a part of our discipline, and not a part of our worship.

Now I come to another point of objection, and that is as to the appointment of this Rubrical Commission at all. My objection is this: Everybody knows that we have, during the past six years or more, passed through a crisis, and have come out on the other side. Every one will remember that the way in which that crisis came to an end was by the passing of a Canon on Ritual—which Canon on Ritual, although it dealt with the question of Ritual and very directly interfered with this principle, which the Reverend gentleman laid down—was added at the end of this Canon on the use of the Prayer Book, and it was passed by a very large majority of this House at the last General Convention; thereby settling what was, at that time at least, the opinion upon this subject. I know (inasmuch as that Canon has never been put into use since it was passed, yet, nevertheless, has stopped and put an end to the crisis through which we were then passing), that there must have been some principle which underlied the matter, other than the mere authority of a Canon. I hold it to be this: that, with regard to the worship of our Church, the idea prevails all through this Church that we have sufficient checks at the present; that the power and authority of the Bishop, in that the

tremendous authority of the Laymen, that the common sense of the Presbyter, that the needs of the time—are sufficient guards against all undue innovations. And, more than that, it is that which enables the Church in regulating its law of worship to have regard, not to the temper of to-day, or yesterday, or of to-morrow, but to have regard to the actual needs of this great land. I know, still further, what every man in this Council knows full well, that if we want to work with our hearts and souls, if we want to do the practical duties of life,—to try to do what we can for the salvation of souls,—to meet, as in the presence of Almighty God, the needs which are before us, we ought to know in the course of time what ought to be the worship of the Church in this country.

I object to the formation of this Rubrical Commission because it was necessarily bringing the whole law of worship of this Church before the minds of the Commission at this present day, and must perhaps lead us to make laws upon subjects as to which we are at present unfit to act, because we do not know what are the needs or demands of the Church, and because it may introduce into this Church of ours, which to-day stands more united than it seems to have done for many years, vexatious and troublesome questions which are better left to time, to patience, to faith, and to the common sense of the Church.

The Rev. Mr. HILL, of California. The Committee on Constitutional Amendments reported on the proposition to appoint a Commission to take into consideration the subject of Constitutional Amendments, and that is made the special order for a future day. We have before us a proposed amendment to the Constitution with reference, not only to the usual services, but also to a portion of the Lectionary. The consideration of another portion of the Lectionary is up for Monday next. Now, Mr. President, it seems to me that it is not exactly right that, having these subjects reported on and appointed for consideration for a certain day, another appointment, presented by an individual member, because he thinks the subject is of very great importance—and so it is—should come in here to further consume our time. I think that when the consideration of the proposed Commission on Constitutional Amendments arises, my brother may accomplish his object by showing, if he can—and I trust that he may be able to do so, although I might be opposed to him—that there should be a Commission appointed upon that subject. Leaving that, Mr. President, and with all respect to my brother, I move that the further discussion of this question be postponed until Tuesday next, and then taken up in connection with the subject of the proposed Amendment to the Constitution.

The Rev. Dr. HARE, of Pennsylvania. I move as an amendment, that the resolution be referred to the Committee on the Prayer Book. I think that this custom, which has been general in matters so important as this, ought not now to be departed from. The proposal is that fourteen persons shall be appointed by ballot. That will take, I imagine, a very long time. Is it not a proposal very nearly approaching to the radical, the revolutionary? Has the distinguished gentleman who offered the resolution, met the objection that it will be dangerous to give a wholesale power of review to any commission whatever?

The Rev. Mr. HILL, of California. I will accept that amendment, and if it be voted down I will then ask leave to renew my original motion.

THE PRESIDENT. As the amendment has been accepted, there is no need of making a point of order upon it. The question now is, shall this matter be referred to the Committee on the Prayer Book?

The motion was agreed to.

Mr. SHATTUCK, of Massachusetts. Mr. President, I wish to report, on behalf of the Committee on Expenses, on a proposed Canon which was referred to them in connection with Message, No. 8, which came from the House of Bishops, relating to the duties of the Presiding Bishop, and to the expenses connected with the consecration of a Bishop. I presume it will give rise to no discussion.

The SECRETARY read the following, submitted by the Committee on Expenses, in connection with Message No. 8 from the House of Bishops:

Resolved, That this House concur with the action of the House of Bishops in the modification of Canon 1, Title III., as contained in Message No. 8.

Mr. SHATTUCK, of Massachusetts. The difference is that the expenses of the Presiding Bishop as to his correspondence was provided for by resolution passed at each meeting of the Convention. Now this is proposed as a Canon, and there is also connected with it a provision for the expenses in connection with the consecration of a Bishop. Practically speaking, those expenses are very apt to occur. If one has been elected as a Bishop who was previously a Rector of a Church in a large city, it has been the general custom that his former parishioners, from whom he has been taken away, have manifested their good will toward him by providing for his expenses. These expenses have not ever devolved on this body, but upon the Standing Committee of the Diocese which has invited him to be its presiding Bishop. But this, as I have said, is putting the matter in the shape of a



Canon. In regard to the presiding Bishop, it has been recognized. This subject came before the last Convention, and a report was made by the Committee on Expenses, because the sum provided by the action of the Convention was not thought quite adequate for the purposes. Formerly, the presiding Bishop was obliged to pay all expenses of clerk hire, etc., but as the number of Bishops has increased those expenses, of course, have been greater. There is really a good deal of correspondence to be done, and postage, etc., to be paid upon the consecration of a Bishop. It seemed fair to the Committee on Expenses last year that a provision should be made for clerk hire. At the same time, in the resolution of last year, it was provided that this Convention should not give any salary or provide in any way for the support of the presiding Bishop, but that this must come from the Diocese to which he belongs. The practical modification here is that previously the sum of five hundred dollars for three years was allowed to the presiding Bishop to pay for clerk hire, stationery, etc. At the last Convention, that sum was increased to \$250 a year. By this Canon, which comes from the House of Bishops, the presiding Bishop will be allowed to draw to the amount of three hundred dollars a year,—fifty dollars more than he had before. He need not spend the whole of it, but he will be allowed to draw to that amount upon the Treasurer of this General Convention; and it also provides that his accounts for clerk hire shall be audited by the Committee on Expenses, to whom is referred the Report of the Treasurer. That is the provision, and it was unanimously voted by the Committee on Expenses to make this report and this explanation to the House.

The Rev. Dr. WATSON, of North Carolina. I move that this Report be referred to the Committee on Canons.

The PRESIDENT. It has been before the Committee on Canons already, and has been sent to the Committee on Expenses.

The Rev. Dr. WATSON, of North Carolina. It should now go back, I think, to the Committee on Canons, because it is proposed to offer a Canon, as I understand.

The PRESIDENT. It has already been passed by the House of Bishops. This resolution proposes concurrence.

Mr. SHATTUCK, of Massachusetts. There was a blank in the proposed Canon as it came from the House of Bishops,—that is, of the amount. Your Committee has filled out that blank, and made it three hundred dollars. That is the only change made by the Committee on Expenses. It came from the Committee on Canons.

The Rev. Dr. FARRINGTON, of Northern New Jersey, asked for the reading of the resolution, and it was again read.

The motion to refer to the Committee on Canons was agreed to.

Mr. SHATTUCK, of Massachusetts. The suggestion has been made to me that, instead of five hundred dollars per annum, it would be better to say, "to the amount of three hundred dollars in any one year," in order to make the provision more distinct.

The PRESIDENT. That will probably be inserted by the Committee on Canons, to whom the matter has been referred.

#### PROPOSED AMENDMENT TO FORM OF TESTIMONIAL.

The Rev. Dr. HARRIS, of Michigan, offered the following resolution:—

*Resolved*, That the Form of Testimonial, contained in Art. 2, Sect. 4, Canon 8, Title I., on p. 43 of the Digest of Canons in Journal of 1874, be referred to the Committee on Canons, with instructions to inquire what changes, if any, may be necessary in the language of said Testimonial, in order to indicate clearly what amount of personal knowledge concerning the "Candidate for Priesthood," in whose behalf the Testimonial is given be required on the part of those who may sign such Testimonial.

The Rev. Dr. HARRIS, of Michigan. The language of the testimonial seems to require three years' personal knowledge. It reads as follows:—

We, whose names are hereunder written, do testify that A. B., for the space of three years last past, hath lived piously, soberly and honestly.

The terms are absolute and distinct, more so, perhaps, than in the case of any other testimonial, and in some cases very difficult, and in many cases impossible to be carried out. A case like this no doubt frequently arises. I know of one: A Deacon of two or three years standing, emigrates from one Diocese to another. He spends a year there and applies to the Minister and vestry of the congregation with whom he has been associated for this testimonial. They cannot give it, for this requires three years' personal knowledge. They have known him only one year—no one has known him for the "three years last past."

The similar testimonial required in the case of an applicant for Deacon's orders begins as follows:—

And we, whose names are hereunder written, testify that, from evidence satisfactory to us, A. B., for the space of three years last past, hath lived, etc.

This testimonial referred to in the resolution contains no such provision. I think nearly, if not quite, all the other testimonials, required in the various cases, have contained some such provision

as, that for one year, for instance, personal knowledge is required, and satisfactory evidence. But the terms of this testimonial seem absolutely to cover three years' personal knowledge.

The resolution was adopted.

#### DEPUTIES FROM MISSIONARY JURISDICTIONS.

The Rev. Mr. TUPPER, of Arkansas, offered the following resolution:—

*Whereas*, The Bishop of a Missionary Jurisdiction is entitled to a seat and vote in the House of Bishops of the General Convention of this Church, therefore be it

*Resolved*, the House of Bishops concurring, That the Clerical and Lay Deputies chosen by such Missionary Jurisdiction to attend the House of Deputies, be entitled to a vote as well as a seat in the same, with all the privileges pertaining to Deputies from the regularly organized Dioceses.

A DEPUTY. I would ask if that would not require a Constitutional amendment?

Mr. BUTLER, of North Carolina. I move that it be referred to the Committee on Constitutional Amendments.

The motion was agreed to.

#### CANON ON TESTIMONIALS.

The Rev. Dr. LEEDS, of Maryland. I would offer a resolution germane to the subject of the resolution just referred to the Committee on Canons:—

*Resolved*, That it be referred to the Committee on Canons to inquire and report to this House, whether, in clause 2 of section 4 of Canon VI. of Title I. (p. 38 of the Digest), and in clause 2 of section 4 of Canon VIII. of Title I. (p. 43), the omission of the requirement, in respect to testimonials, that they be signed in meetings of vestries, duly convened, with a certification of this fact on the face of the testimonials, be accidental or intentional; and, if accidental, that the Committee be instructed, if they think needful, to propose to this House such change or addition as will supply the deficiency.

The resolution was adopted.

Mr. BURGIN, of Pittsburgh, offered the following resolution:—

*Resolved*, That it be referred to the Committee on Canons to inquire and report to this House, whether any, and if so, what, legislation may be necessary to make the form of testimonials set forth in the Canons conform to the requirements of the Canons themselves.

Mr. BURGIN, of Pittsburgh. I think the experience of all will bear me out in saying that when we have the question of testimonials before us it is hard to satisfy ourselves as to whether the Canons have been complied with.

The resolution was adopted.

Mr. JUDD, of Illinois, offered the following preamble and resolutions:—

*Whereas*, A majority of the Bishops of the Anglican Communion at the Lambeth Conference, held in the year of our Lord 1867, while solemnly "professing the Faith delivered to us in Holy Scripture, maintained in the Primitive Church and by the Fathers of the English Reformation," did also "express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the Prayer of our Lord, 'That all may be one,'" and did furthermore "solemnly record" and set forth the means by which "that unity will be more effectually promoted."

*And whereas*, The Lambeth declaration was not only signed by all the nineteen American Bishops then and there present, but the whole House of Bishops, at the General Convention of 1868, also formally resolved that they "cordially united in the language and spirit" of the same.

*And whereas*, Our fervent prayer daily offered, "that all who profess and call themselves Christians may hold the Faith in Unity of Spirit," cannot receive fulfilment unless there be a clear and steadfast clinging to "the Faith once for all delivered to the Saints;"

*And whereas*, The restoration of this "Unity of Spirit" in the Apostolic "Bond of Peace" among all the Christian people, for which we thus daily pray, ought also to be the object of our most earnest efforts;

*And whereas*, This unity manifestly cannot be restored by the submission of all other parts to any one part of the divided Body of Christ, but must be reached by the glad reunion of all in that Faith which was held by all before the separation of corrupt times began;

*And whereas*, The venerable documents in which the Undisputed Councils summed up the Catholic Faith, are not easily accessible to many of the Clergy, and have never been fully set forth to our Laity in a language "understood of the people;" therefore,—

*Resolved*, by the House of Deputies of the Protestant Episcopal Church in the United States of America, that a memorial be presented to the Lambeth Conference at its second session, expressing our cordial thanks for the action of its first session in 1867, in which it enjoined upon us all the promotion of unity "by maintaining the Faith in its purity and integrity, as taught by the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the Undisputed General Councils," and in furtherance of the good work thus recommended and enjoined, we humbly request the said Lambeth Conference, by a joint Commission of learned divines, or otherwise, to provide for the setting forth of an accurate and authentic version, in the English language, of the Creeds, and the other acts of the said undisputed General Councils concerning the faith thus proclaimed by them as the standards of orthodox belief for the whole Church.

*Resolved*, also, That the House of Bishops be respectfully requested to take order that this memorial shall be duly laid before the next session of the Lambeth Conference, by the hand of such of its members as may be present thereat.

Mr. JUDD, of Illinois. I move the reference of these resolutions to a committee of five Deputies of the House.

The Rev. Dr. FULTON, of Wisconsin. I ask the gentleman to amend by making the number seven instead of five.

Mr. JUDD, of Illinois. With pleasure.

The Rev. Dr. CRAIK, of Kentucky. I move to amend by referring it to the Committee on Canons.

Mr. JUDD, of Illinois. I hope not, Mr. President.

The amendment was lost, and the resolution to refer to a committee of seven was adopted.

#### SHORTENED SERVICE.

The PRESIDENT. The question now before the House is on the amendment to the Constitution which has gone by the title of "Shortened Services."

The Secretary read the resolution:

*Resolved*, That the proposed amendment to Article 8 of the Constitution, "Provided that the General Convention may, by Canon, arrange and set forth a shortened form of Morning and Evening Prayer, to be compiled only from the Book of Common Prayer," be not ratified.

The minority of the Committee present the following:—

*Resolved*, That the Constitutional Amendment just read be adopted.

The PRESIDENT. The question before the House is on the minority report.

Mr. MONTGOMERY, of Western New York. So long a time has elapsed since this matter was under the consideration of the Committee, that it may be necessary to call attention to the specific power which it is supposed to give the General Convention, and the necessity thereof. It is proposed to amend the 8th Article of the Constitution, and it is important to understand precisely what that article is, and how it restricts the action of the General Convention. The 8th Article of the Constitution prescribes that the Book of Common Prayer, established by the Protestant Episcopal Church, shall be used in the Protestant Episcopal Church, in those Dioceses which have adopted this Constitution.

It will be observed that this mandate is confined to Diocesan action, and has no operation whatever in missionary fields of the Church, nor outside of the Diocese, but it does apply, in full force, to all local, special missionary work within the Diocese. It then goes on to say that—

No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at the subsequent General Convention.

It will be observed that this question is different from that requiring a vote on the amendment of the Constitution, and that it says nothing about having a majority of Dioceses, or anything of that kind, but simply prescribing two successive votes by two successive Conventions. Now, if I understand this provision of the Constitution, it provides that whenever we have Daily, Morning and Evening Prayer in any Diocese in this Church, the Book of Common Prayer shall be used. And when we look at the Book of Common Prayer, we find that the Rubric for Daily Morning Prayer prescribes certain things to be done, and none shall be omitted; and when we look at the Rubric for Daily Evening Prayer, we find that it prescribes what shall be done, and none shall be omitted.

Right here I will call your attention to the universal disregard of this provision of the Constitution, made, I believe, under the sanction either of this House or of the House of Bishops. It is quite common, besides, when a Morning and Evening Service have been held, and a third service is proposed to be held, not to repeat the Evening Service, according to the Book of Common Prayer, as prescribed by the Rubric of that Book, but to repeat the Third Service, which has received the sanction of the Church, or of the Convention, or the House of Bishops, or which, by a universal custom, has come into use, and which, I presume, is familiar to the members of this Convention. The principal part of that is the Prayer for the Church Militant. A demand has arisen for the power to use a separate form of service taken from the Prayer Book, on special or even on regular occasions when the services of the Church are held in places and for people not accustomed to such services—held for classes that are, perhaps, ignorant, unable to read or write, living in large cities and outlying districts, and wholly unacquainted with our Church, but among whom it is desired to hold regular services every Sunday or every day. The mandate of this provision of the Constitution is, that we shall go through with the whole form of prayer for Morning and Evening Services, in the performance of such special services, if they constitute regular public worship.

Now, it became necessary to adapt our system to the new state of things presented. It is now more than three hundred years since this Book of Common Prayer, which we treasure next to the Bible itself—and none more than the speaker—superseeded the Missal and the Breviary of the Roman Church, and was first made binding upon the English Church. And from that time down to the present there has been no substantial alteration of it as it was set forth in the First Book of Edward. I am opposed, for one, to the putting of any profane hand on that book and changing it in any material part, and therefore it is that I regard the restricting clause of this amendment as so important that it should be remembered in all the discussion.



Now, I will take up the amendment and see just what it proposes to do. Before doing so, however, I will say one word more about the Book of Common Prayer. As you all know, it was established by law, in a country where it was an established Church, that this should be the solemn ritual of liturgy of the Church, and this was at a time when the circumstances of society were far different from our own. Why, Mr. President, that was only a few years after this great continent was discovered, when it was yet a wilderness, and it is a remarkable fact that the faith of the Episcopal Church, the faith of the Catholic Church, remained unchanged during all that period. And I hope, sir, that it will, until the last day, remain as it stands in the Book of Common Prayer. For the faith of Christendom never changes. It was fixed at the time of Christ, and it remains unalterable for all time. But I say that new circumstances, the growth of a mighty Empire on this Western Hemisphere, call for the adaptation of our Church to a different state of things from that of the country in which it was the established Church and where there was no such necessity for carrying it aggressively to those who knew nothing about it. I am not speaking of missionary fields, but of carrying it aggressively within Dioceses and cities and populous districts, to people who even know nothing about it.

This amendment does not authorize the use of any shortened service, or of any service whatever; it simply puts it in the power of the General Convention to make some legislation on the subject. And, in making that legislation, it restricts them so that they shall never allow any prayer whatever, except one that is found in the Prayer Book, nor any service, whatever, unless it be taken from the text of that Prayer Book. The amendment, however, as I said before, does nothing of itself. It simply opens the door for this Convention. It does not authorize us to legislate at all about the special rites and services of the Church. It only authorizes us to legislate with reference to the use of Morning and Evening Prayer—no other.

I will read it for it is very brief, and every word had its force: "That the General Convention,"—not this House, not the House of Bishops, but both Houses,—"*may*"—not must; it is not obligatory upon us; we may do it, or we may not do it, but we shall have the power; the word has simply that force—"may, by Canon, arrange and set forth, a shortened form," of what? "of Morning and Evening Prayer, compiled wholly from the Book of Common Prayer."

The demand for this power to be given us, arose from all quarters of the Church, and an attempt has been heretofore made to comply with that demand by the enactment of a Canon which should meet the case. And for that purpose, as has been well said. One of our most learned Deputies introduced a Canon, years ago, which will be found on pages 44 and 45 of the Journal, providing an elaborate form of shortened services; and in looking that over I am sure any one will be satisfied that it requires very careful examination, and may require amendment. It was reported to this House for adoption, referred to a Committee, and went to the House of Bishops; and they made a slight change—no; the form of shortened service was left to the Committee on Canons; and on page 114, I think, of the Journal will be found a very elaborate report, showing that the form of the shortened service could not be adopted by this House without an amendment of the Constitution giving us the power. Then it was, sir, that this Constitutional amendment was simply reported, in order to enable this Convention to act. It does not imply that we would adopt that form of service, but that we should have the right to consider it. There have been various other modes—and my time is so short I cannot dwell upon them except to state the general reasoning of the case—and there will be other modes proposed to reach this same end. I wish, on that subject, to say that those other modes require that the precise form which we are to choose shall be adopted in one Convention and then ratified by the next; and if there be any amendment whatever proposed by the next Convention, if it be desired to change a word or a syllable, to amend it in particular, and it be so amended, it must wait for three years more and be submitted to the next succeeding Convention.

The very nature of this legislation is complex. You must provide for various kinds of services, for services held every Monday, and every week-day, perhaps among people not of our faith. You must provide for services among those who cannot read or write; for services held among the Indians and on the frontier; for services among negroes; and the various other classes dwelling in this vast land, must all be provided for by suitable legislation.

Now, Mr. President, can we put into one stereotyped form at this Convention, or at the next Convention, a ritual of service which shall be past *in hæc verba* at the next Convention, without one syllable of alteration, and, when it is found that we need something else, wait three years more? It seems to me that that kind of legislation on that subject is utterly impracticable.

Then came the suggestion from the late Deputy

from Pittsburgh, I think, to whom we have always listened with attention and pleasure.

The PRESIDENT. The fifteen minutes are expired. I announce as the Committee of seven on Mr. Judd's resolution the following: The Rev. Dr. Vinton of Massachusetts, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Stringfellow of Alabama, Mr. Judd of Illinois, Mr. Fish of New York, Mr. Meads of Alabama.

The Rev. Dr. BEARDSLEY, of Connecticut. I have a few words, Mr. President, and but a few, to say on this subject.

Mr. MONTGOMERY, of Western New York. I want simply to suggest, for the benefit of the gentleman who follows me, that the Chair wait until a Deputy has finished his sentence before he stops him. [Laughter.]

The PRESIDENT. The Chair will try to remember that. The Chair would state that he has known clergymen whose sermons have contained sentences extending over five or six pages. [Laughter.]

The Rev. Dr. BEARDSLEY, of Connecticut. I find, on turning to the Journal of the last General Convention, that I am entered as among those who voted to send this proposition to amend the Constitution down to the several Dioceses. I will not call in question the accuracy of the Journal, but I should have said that my name ought not to have appeared on that side. At any rate, I am opposed to this amendment. I have always been opposed to it, and the Diocese from which I come has not approved of it. Its ratification now would be tantamount to clothing the General Convention with the power to get up a little Prayer Book once in three years, provided it be compiled wholly from the Book of Common Prayer; for there is no certainty—if the resolution were ratified to-day, and this General Convention were to arrange and set forth, by Canon, a shortened form of Morning and Evening Prayer—that such form would remain unchanged for more than three years. The easy way opened for emendation will invite frequent importunities to amend. There will always be those who will discover some defects in the form, however perfect it may be, and they will never rest satisfied until they obtain a substitution of other matter more agreeable to their minds.

A great deal was said the other day, when the matter first came up for discussion, about the necessity for a shortened form of Morning and Evening service. It was the substance incorporated in the report of the minority of the committee. It was the burden, the unvarying burden of all the speeches made in favor of the adoption of the amendment; and it has been the burden of the speech of the gentleman who has just taken his seat. I submit, Mr. President, that the true question before us is not whether we shall have a shortened form of Morning and Evening Prayer. It is not as to the advantages or disadvantages of such a form; but it is whether we shall change an organic law of the Church, to obtain it by a more easy and irregular method than that which we now have. I was a good deal surprised to hear a gentleman on this floor, in advocating the adoption of this amendment, say, the other day, with emphasis, that this subject was fully considered, debated and passed upon three years ago. My recollections differ very widely from that gentleman's, and I am sustained in my views, as against his, by the best—because printed—authority. I find in the debates of the House of Deputies, that the whole discussion upon this subject, which, it has been said, was so full and thorough, occupies less than five pages of the volume; and of these five pages a portion is taken up with—what is not very uncommon in this House—a brief debate upon a rule of order interpolated in the main discussion.

I am not opposed, Mr. President—I would not have this House suppose that I am opposed to the shortened services; but I am opposed to the adoption of this amendment—to changing the organic law of the Church in order to accomplish it. I am not one of those who believe that it is essential to the existence or the advancement of the Church. I am a lover and a careful observer of law and order. I have passed my days in a Diocese where the Rubric of common sense has been permitted to have a little influence.

In 1826, Bishop Hobart introduced into the House of Bishops a proposition to shorten the Morning Service reciting the particulars wherein he would have it abbreviated; and Bishop Brownell of Connecticut, seconded and supported the proposition, and it was adopted and sent to the House of Deputies; where, after a sharp and earnest discussion, as I learn from contemporary authority, it was again approved and ordered to be made known to the several Dioceses. The Diocese of Connecticut, for two successive sessions of its Annual Convention, debated that proposition, and in the third year, Bishop Brownell set forth, in his annual address, his objections to its adoption, as well as his objections generally to changes in the Book of Common Prayer. When the time came for its ratification, Bishop Hobart was allowed to withdraw his proposition, so widespread and so strong had become the feeling against its adoption. Half a century has gone by—half a century of great prosperity to the

Church—and here we are discussing to-day an easy method of obtaining something in the line of that which our fathers did not attempt to obtain except in a proper and Constitutional way.

I repeat, Mr. President, I am not opposed to a shortened form of service. It may be had, some think, by Canon. If it cannot be had in that way—and I will not discuss that point—it is certain that the Constitution has pointed out a regular course of proceeding by which the shortened form may be secured. And while it may take a little longer time to secure it by this course, it is wiser, in my judgment, to adhere to it, and so to keep the happy mean between too much stiffness in refusing and too much facility in admitting changes in things once established. But I am opposed to the adoption of this amendment—opposed to changing a fundamental law of our ecclesiastical organization for the specific purpose named. Begin by clothing this General Convention with the power contemplated in this proposed amendment, and it will not be long before, by virtue of the precedent, other powers will be sought for, with the view of initiating changes in forms which the experience of wellnigh a century has left untouched. I am aware that this may not have much value as an argument, but as a statement of fact it will be found to be correct. I trust, therefore, that this House will act in the true spirit of conservatism, and reject the amendment as unwise and unnecessary—unwise, because, if adopted, it will put us in a position out of which, in my judgment, will flow untold evils; and, unnecessary, because the end may be attained in a better and a more constitutional way.

The Rev. Dr. HALL, of Long Island. I rise, sir, not to speak, but to move that the vote upon this amendment be taken this afternoon at four o'clock.

Mr. STEVENSON, of Kentucky. I hope that that will not be done. This is a very important amendment to the Constitution. Great contrariety of opinion exists. Debate is confined to ten or fifteen minutes each. Certainly no more important question than this can come before the Convention.

The Rev. Dr. HALL, of Long Island. I will with great pleasure assent to any time that may be specified by the gentleman who has spoken.

Mr. STEVENSON, of Kentucky. I move to amend by making the time quarter before twelve o'clock to-morrow.

The Rev. Dr. HALL, of Long Island. I wish to have the time for the vote fixed, in order to avoid the possibility of some gentleman bringing in a Canon; because, if the amendment is rejected, and we have the power, we must use it, or, if it is passed, and the power is granted, we must equally use it; and in order that I may not be cut off by a long debate, reaching beyond the sixteenth day, I would say to-morrow at quarter of twelve o'clock.

Mr. McCRADY, of South Carolina. Is there a worse day than Saturday to take this vote?

The PRESIDENT. Members of this body are bound to attend, unless they are willing to lose their vote.

Mr. McCRADY, of South Carolina. There may be no more important matter before this body during the session; and to say that we will take the vote to-morrow (Saturday) will be to cut off debate on the part of many who wish to be heard on this subject. Every gentleman who states his opinion here does not give the whole opinion. He does not express the sentiments of others—he only expresses his own. If you are not afraid, why not wait until the debate has taken such a course that you find you want to stop it? But if gentlemen will give us a chance to say what we have to say, perhaps we may present this subject in a manner which, though not lengthy, may yet be decisive. I trust we shall not fix the hour for the votes until we proceed farther in the debate. Before we get through this afternoon we may be able to fix it for to-morrow.

The Rev. Dr. HALL, of Long Island. If that is the temper of the House I am perfectly willing to withdraw the motion. I only wanted to ascertain the general mind on the subject.

Mr. NELSON, of Alabama. I take great pleasure in renewing the motion made by the Rev. Dr. Hall. It think that we can vote upon this question at four o'clock this afternoon, just as well as at any other time.

The PRESIDENT. I think you will be obliged to defer the motion until after Mr. Fish has addressed the House, as he now has the floor.

Mr. FISH, of New York. Mr. President, I shall detain the Convention but a few moments. I had desired to bring myself into accord with the pending amendment. I desired the attainment of that which, I think, is its aim. I think, however, that there is a difference between shortened Morning and Evening Prayers, and shorter prayers for services on special occasions. The proposition before the House, is an amendment to the Constitution, and at this stage of its consideration it cannot itself be amended. It must be accepted or rejected in the terms in which it came to us from the last Convention. Could it be changed, I should endeavor to propose an amendment for the consideration of the House. As it is, I am bound to vote against it, not only by my own conviction, but by the fact that the Convention of the Diocese of New York has unanimously expressed an adverse opinion. That Diocese, in considering the resolu-



tion of amendment sent down by the last Convention, decided that in its opinion, it was inexpedient to be adopted. At the same time, the Convention accompanied that resolution with the recognition of the importance or desirability of obtaining shorter service.

Now, Mr. President, the resolution pending does not propose to obtain shorter services. It goes in my judgment, far deeper, and strikes at the very stability and validity and sacredness of our Book of Common Prayer. The Article of the Constitution intended to protect that book for all time, is proposed to be amended in these words:—

Provided, that the General Convention may, by Canon, arrange and set forth a shortened form of Morning and Evening Prayer.

Sir, this volume contains the form of Daily Morning and Evening Prayer. It is this Canon that the proposed Constitutional amendment proposes to place at the disposal of any effective Convention to amend, even in its last days, by a Canon. I doubt whether this Convention—whether the Church in this country—is prepared to uproot the safeguards, to remove the anchor which the wisdom of the past has provided, and leave it to the temporary discretion of any Convention.

Bear in mind, Mr. President, and I speak it with all deference and with all confidence in the wisdom of this and other General Conventions, that these propositions are usually passed in the last days of the sessions. The Convention has then been thinned out in numbers. When the proposition was before the Convention at the last Session on, I think, the 22d day, the body which had assembled with 316 members, I think it was, had dwindled down to less than 150. The vote appears recorded in the earlier part of the proceedings of the 22d day, on page 193, and only 100 Clerical members and 50 Laymen voted. As it would appear from the Journal, the proposed amendment was considered late in the day, very nearly the last of the entries of that day. On the following day, the number of Clerical members present and voting on the provision, had fallen off to 73, and the Lay members to 35. The body, therefore, which at the beginning consisted of over 330 members, had fallen off in numbers to 110.

Now it is such hurries as that, which, in all future time, will probably be called upon to pass any amendment to the Prayer Book. The amendment provides, as I say, not for a shorter form of prayer for occasions, but for a shortened form of Morning and Evening Prayer, on Sundays as well as weekdays, and the great festivals of Christmas and Easter, as well as on every other day. I appeal to the prayerful sense of this Convention not to commit that Book to the possibilities of change for such purposes. This shortened form is not a shorter form of existing prayer, but a shortened form to be compiled wholly from the Book of Common Prayer. The suggestion of the Rev. Deputy from Maryland, the other day, is a very forcible one—that it admits of the collocation of passages from the different parts of the Prayer Book which may very materially affect the doctrine and faith of the Church. I am not disposed to pursue that further; but I wanted to call the suggestion distinctly to the consideration of the members of this Convention before they voted upon this proposition. I am with those who desire a shorter form for occasions, not on Sundays, not on the great festivals, and possibly not on Wednesdays and Fridays; I leave those out; but for the other week days. I have no objections to the existing Morning and Evening Prayer being shortened; but not a new shortened form in which other parts of the Prayer Book may be used in place of that which the Church has long adopted.

I appreciate fully the desirability and importance of a shortened, and possibly a very different form of prayer for services among occasional congregations. The gentleman from Western New York (Mr. Montgomery) has indicated some of those. I am inclined to adopt the opinion of the Reverend Deputy from Wisconsin, that much of that may be reached under the power which the Convention has over the use of the Prayer Book as distinguished from the form. There are congregations to which our Prayer Book would be impossible—in the borders, in the missionary districts of the far West, among the Indians, and in other illiterate and uneducated congregations.

It may be, and I believe is, very desirable that we should have a shorter and different form from that which the Prayer Book provides for daily Morning and Evening Service. I wish to attain this object, however, in conformity with the Constitution, the Canons and the general spirit of this Church, without violating any of those great safeguards which have been thrown around our Book of Common Prayer.

Should the amendment now pending fail to receive the approval of this body, I should then ask permission of the Convention to submit a resolution under which, I think, will be attained the object they now have in view; and to meet the desire for a shorter form, not only of the existing prayer for use, on week days, for instance, and for the Sundays which are festivals, but for use among the special classes to whom reference has been made. With your permission, Mr. President, I will read the resolution which, in that event, I shall propose,

in order that the Deputies may understand its terms.

That it be referred to the Committee on the Prayer Book, to consider the proposed shortened form of Morning and Evening Prayer and the use of the Book of Common Prayer on other days, as set forth in the proposed Canon printed on pages 44 and 45 of the Journal of the Convention of 1874, and also the general subjects of shorter services and of services adapted to special classes of people.

The form referred to by the Reverend Deputy from Wisconsin, I think, was prepared by one of the purest, the wisest and best Presbyters that this Church has ever known; one the loss of whose services at this time we all deplore; one now suffering from sickness and for whom the Prayers for the Sick are being daily offered. I refer to the Rev. Dr. Haight. As I understand it, Mr. President, the form is very similar to that which has been adopted in Great Britain.

The resolution offered proposes "That the Committee be authorized to act as a Joint Committee with a Committee of the House of Bishops," should that House be pleased to appoint or authorize a Committee to act on the question with a Committee of this House; and that the Committee report to this House for action, in conformity with Article 8 of the Constitution, such conclusions as it may reach.

*Resolved*, That a copy of the foregoing resolution be transmitted to the House of Bishops, with the respectful request that that House appoint or authorize a Committee to act with the Committee of this House on the subject of the foregoing resolution.

Mr. President, should the House think fit to adopt this course,—to reject the pending amendment, and to refer it to the Committee on the Prayer Book,—I have some reason to believe that the joint action of the Committee of the House of Bishops would not be refused. It is true that it might and would involve, for a certain portion of the proposition, the necessity of waiting for three years before it should become a constitutional amendment.

There are other matters which the Reverend Deputy from Wisconsin has indicated, in the use of the Prayer Book, which might possibly be presented at this present Convention; but we should preserve the Book of Common Prayer, at least, from the possibility of rude hands being laid upon it. We can obtain, through the action of this joint Committee, authorization for such use of the Book of Common Prayer, as distinguished from a chosen form of prayer, as will probably meet nearly all the requirements of the present day.

I appeal, therefore, to this House not to allow neither itself nor any other or succeeding House, which may be less Churchmanlike, less discrete and less considerate than this body, to lay violent hands upon that Book.

Mr. NELSON, of Alabama. I now move that the vote on the question before the House be taken this afternoon at four o'clock. My reasons, briefly stated, are these: that there are a good many Deputies, particularly among the Laymen, who may possibly leave to-morrow. We have now a fuller Convention than we will have at any other time, and I frankly admit that I am a little bit afraid to leave this matter entirely with the Clergy, for I have discovered, in this and in another Convention where I had the honor of sitting, that the Clergy, as a general rule, are, pretty much all of them, revolutionists. Some want to change our name, some want to change our Prayer Book, and some our Constitution, and I am a little afraid of them. I would like it if this vote could be taken this afternoon at four o'clock, so that the Laymen may be fully represented, and may throw that conservative element into the vote which I think it needs. I am against all change.

Mr. JAMES PARKER, of New Jersey. I move to lay the motion of the gentleman from Alabama on the table.

The motion was not agreed to.

The PRESIDENT. The question is on the original motion that the vote on the proposed amendment be taken at four o'clock this afternoon.

The Rev. Dr. RUDDER, of Pennsylvania. I hope that this motion will not prevail. It is now only one o'clock. We adjourn at half past one, and we come together again at half past two.

The Rev. Mr. HILL, of California. I rise to a point of order; that priority of business does not admit of debate. This is a motion on the priority of business.

The PRESIDENT. I think that we have allowed a short debate on such motions, and it will now be permitted unless the Chair has the instructions of the House to the contrary, provided the remarks are not very lengthy.

The Rev. Dr. RUDDER, of Pennsylvania. As I, sir, have occupied but a very small portion of the attention of this House, I trust that I may be permitted to make one or two remarks. This question is one of the most important that have been brought to the attention of this House, and is one which, at its very opening, as the most careless eye can see, stirs the depths of feeling and the loyalty of this House. I do not think, simply because it is inconvenient for a Layman who is willing to sacrifice his duty to the Church by being here to his personal desire to be absent to-morrow, that this debate should be so sum-

marily cut off. I suppose, sir, that I shall vote on the side of that gentleman, but I wish to have the fullest possible debate. In a matter which touches not simply the Prayer Book, but, as I shall presently endeavor to show, if I can obtain the floor, the very Constitution on which this Church is made to rest, the largest freedom of debate should be allowed. I hope, sir, that that motion will not prevail.

The Rev. Dr. FARRINGTON, of Northern New Jersey. I move to amend the resolution by substituting Tuesday, at twelve o'clock, as the time for taking the vote; and, in behalf of this amendment, I would say that by that time many of the Clergy who were compelled to go away to look after their parishes will have returned, and Laymen, of course, can be here by Tuesday who, for any reason, may have been called away. This amendment of mine meets the difficulty which the Clerical Deputy from Long Island suggested—that, unless this discussion is brought to a speedy close, there will be no opportunity, in case the amendment to the Constitution is adopted, to bring in new business. Now, Mr. President, this is only the ninth day of the session. There will be the whole of next week for the transaction of other business. I submit, therefore, that this discussion might very well go on as opportunity offers, until next Tuesday at twelve o'clock.

A DEPUTY. Mr. President, there is another order for that same hour on that day.

The PRESIDENT. At a quarter before twelve o'clock on Tuesday.

A DEPUTY. I move that the amendment be laid upon the table.

The motion was agreed to.

The PRESIDENT. The question is now upon the original resolution, that the vote be taken at four o'clock this afternoon.

Mr. GRANGER, of Ohio. I move to amend by substituting a quarter before twelve o'clock to-morrow in place of four o'clock to-day.

The Rev. Dr. AYRAULT, of Central New York. I beg to say that there is no debate of greater interest to the Church at large than that which is likely to be had upon this subject, this debate will go abroad throughout the length and breadth of this Church. Our people will not read a protracted argument, or discussion, or essay. I can conceive of no better mode in which our time could be passed than in ventilating all the questions which bear upon this matter now before the House.

The resolution, as amended by substituting a quarter before twelve o'clock to-morrow in place of four o'clock to-day, was then adopted.

A division being called for, the question was determined in the affirmative, by a vote of 159 to 66.

The PRESIDENT. The question now is, shall the resolution, as amended, be passed?

Mr. MAYNARD, of Central Pennsylvania. Mr. President, I desire to submit the impressions of a Layman upon this question. I have been a member of the Protestant Episcopal Church for thirty-five years. In that length of time I have heard many objections made, by those deeply interested in the prosperity of the Church, that our services, on many occasions, are too long. I think that has been the general impression. It has been admitted on this floor by many Clergymen that liberty has been taken by them to shorten the service, according to their own discretion, upon various occasions. This exercise of discretion in shortening the services by the Rectors is, in my judgment, a very great error. If there is a necessity for shortened services, let that necessity be met in a duly authorized way. Let us have it in a form that will be unmistakable. I for one, should be glad to see that form adopted that shall limit that discretion so that the Reverend Clergy shall be bound to use the forms of the Prayer Book as they are prescribed, but not make any change. Let the discretion be limited to the longer or shorter services of the Church, as laid down in the Prayer Book, and as may be deemed most expedient, in their judgment, under the circumstances of the case.

I think that this is one of the strongest arguments in favor of the amendment now under consideration by the House, that the Clergy be not thrown upon their own sense of propriety and discretion in regard to shortening the services under what they are pleased to term the necessities of the case. If they are to be shortened, they ought to be shortened by the consent of the Church, and in the manner that shall be authorized.

Mr. President, no member of the Church, I think, with the same limited capacity, has a higher veneration for our incomparable Prayer Book than I have. The Prayer Book is the voice of the Church. It is the voice of prayer and praise. It is a glorious voice. It is a voice that brings good news of great joy. It is also a solemn voice. It is the voice that will waken the dead and pronounce judgment upon man: "Come thou blessed of my father," or "Depart." Therefore that voice should not be changed. There is no proposition, as I understand it, to mutilate or abbreviate the Prayer Book in any manner that is not authorized; and the unlicensed abbreviation of it, in my judgment, ought to be rebuked, and unless it is so rebuked, to what tendency may not an unlicensed abbreviation lead? We shall soon find our beautiful Liturgical services frittered away until they are on a level



with the denominational services of other religious bodies. Is there not this danger, Mr. President?

While I appreciate all the considerations which have been urged in favor of and against this measure, and while I reverence the Prayer Book, and desire no change to be made, except in an abbreviation of the services which shall be well selected so that all may understand them, yet I think some such authorized abbreviation of the services is imperatively demanded by the necessities of the time. This, I believe to be the voice of the Lay element in the Church, and of a large number of the Clergy.

The Rev. Dr. ABERCROMBIE, of Northern New Jersey. It seems very sad indeed, that a question so vital to the interests of the Church, and so near to the hearts of so many in the Church, and who are yearning for relief, should be envolved by so many mere technical objections. If there is one thing, next to the Bible, that is dear to the heart of a Churchman, it is the Prayer Book, and it is almost a religious instinct upon the part of a Churchman to oppose any amendment or any alteration to that great heritage, whether verbal or otherwise. It is not because he does not believe the framers of that prayer for relief are earnest and sincere, and that the relief asked for should not be granted, but it is because he believes that any attempt to alter the Prayer Book may be followed by other attempts, and may altogether change its essential features and character.

I heartily sympathize with this feeling, but I cannot but recognize a change in the state of society, a change in the spirit and work of the Church, and a change of the demands upon our religion.

To this amendment which has been proposed, there are, to my mind, but three objections offered upon this floor, that have any weight, or that press upon the consciences of those who desire to find, in our blessed Church, and in her blessed services, a flexibility that shall meet the exigencies of the times. One objection was, that it is an amendment or an alteration of the Prayer Book. Let us not blink this fact. Let us meet it squarely and fairly. This Church has affirmed her right to amend and alter her Book of Common Prayer, and this amendment reaffirms that right, and asks for immediate legislation and immediate relief, in order that the circumstances of time and place may be taken into consideration, and that the services of the Church may be applicable to them. I believe, sir, that almost every Churchman, if indeed not all, has come to recognize that the time has arrived when the Church should provide for shortened services. Our Clergy feel that they are trammelled—that they are tied hand and foot—that, no matter what the time or occasion may be, they are bound down by a certain strict and prescribed order of services. To those who are burning to rescue souls for Christ, this abridgement of liberty is deeply felt. Therefore, I think, Mr. President, that the Church should take immediate action in this regard.

The other objection was, that, after a time, this shortened service would become the custom and rule, and would supersede the longer and older services. Then, sir, we should be doubly provided for, and should realize the idea that we claim for our Church, of due uniformity in worship. It seems to me it would prove that the Church was flexible, and that her services are applicable to all the needs of her people. It seems, sir, that we might, with equal propriety and reason, argue that we would never provide ourselves with a new and better garment because it might supersede the old.

The third objection was, that the license already taken in the use of shortened services is an error, and that therefore we should relieve it in this way, and for that reason this legislation is urged. I believe it to be demoralizing to the consciences of our Clergy, when this change must be borne in the throes of dire necessity, and when they do that which they regret to do, but which they feel obliged to do, in order that they may provide a suitable worship which will meet the demand of time and place. They do not want to be compelled to do that unlawfully which they might do lawfully by the exercise of wise and immediate legislation on the part of the Church. They ask: "Do not trammel us any longer with a service which was framed in a time when these longer services were suited to the habits of the people; when the Bible was not heard outside of the Church; when it was the custom to read long services, and, after they were concluded, preach a sermon of three hours in length, and then give notice of its continuance. We ask for the Church to relieve us from this difficulty by giving us a form of shortened services."

The whole creation of churches in our land is groaning and travailing in pain together until now, waiting for a manifestation of wisdom on the part of this Convention in providing food convenient for the sheep as well as for the lambs of the fold of Jesus Christ.

Mr. SHATTUCK, of Massachusetts. I do not rise so much to make a speech, as to ask information. I am going to begin with a confession, and my confession is this: I was on board a steamboat on Lake Erie on a Sunday morning. We could not get to service on shore, and it was proposed to have service on board. There was a London Clergyman with me who had been in this country only two or three months, and he obtained leave of

the captain to have the service. Then he consulted me as to what service he should have. Said I, "These are not Church people at all. This is not a church or a place of worship, and have any service you please." I will tell you what he did. He began with a hymn. I should state that we had a number of Methodists on board, and we were the only Churchmen. There were no Prayer Books on board, except those which each of us had. We arranged it with the Methodists, beginning with a hymn. Then there was a prayer, such as congregations have in their services, then another hymn. Then we had a lesson from the Old Testament, and then we had a hymn. Then we had a lesson from the New Testament, and then we had a hymn, and then he preached on the unity of the Church, and on the great mission of the Church, and I thought, very effectually. We used a portion of the service of our Church, but we sang "Hold the Fort," and that pleased our Methodist brethren very much. Now I have made a confession. The question was once asked of one of our Bishops by a Methodist Clergyman, as to whether he had ever said that the Methodists confessed as well as Roman Catholics. He said he did. "Why," said he, "do you say so?" "Well, I said there was a difference." "What was the difference?" "Roman Catholics confess their sins, and Methodists their virtues." [Laughter.] I leave this body to determine whether I have made a Roman Catholic confession or a Methodist confession. [Laughter.] Our good Bishop, Bishop Eastman, of blessed memory, and whom I had the honor to call my friend, was in the habit, when invited by any evangelical body, of going and preaching for them. He did not go through the regular service of the Church on such occasions, although he was very strict in regard to its observance in his own Church. He never had anything in his own Church but the service of the Church. Every Monday he had a prayer meeting in Boston, and ministers and pious men of all denominations came there, and I remember on one occasion a good brother said, "Brethren, let us pray for our Bishop, for he needs it very much." I want information about this matter before the House, and so I have ventured to ask for it. Are not our present Rubrics intended for Church people and Church congregations in a church? I know there is a good deal of difference of opinion among us as to whether, when one of our Clergy is invited to preach for another denomination, he shall use the Prayer Book. In the Church with which I am connected, we have Morning Prayer and Evening Prayer, as we have had it for thirty years, and I will tell you how we managed on Good Friday. On that day we had Morning Prayer and we had Evening Prayer, and we had the Ante-Communion Service and a sermon. In that we certainly followed the Rubrics, but we wished to get hold of another class of people, and we had two hours service in the middle of the day, and the greater part of the congregation remained for the whole three hours. What did that service consist of? It consisted of hymns and extemporaneous remarks and prayers. We think, after we have been through the service for Morning and Evening Prayer that we have the right to have other services. In the regular worship of the Church, I believe we should adhere strictly to the order of services prescribed; but outside of our Churches, and on occasions where we cannot, in the nature of things, be expected to go through the service from beginning to end, I think we have liberty to depart from it. There was a question before this Convention in regard to the case of a Clergyman who invited a Baptist Clergyman to preach for him, and he was condemned. That, however, was the regular service of the Church and he was bound to observe the form prescribed. The order of the services was imposed upon him by the law of the Church, and he could not depart from it. But, sir, when we go to people in the wilderness, or to those who never heard of the Prayer Book, and know nothing of the service of the Church, I do not think we are bound to go through the whole service of Morning and Evening Prayer before we can preach the Gospel to them.

When we go to such people, or when we are with those who are not Churchmen, I think we are at perfect liberty to use any form of service which may be applicable and appropriate to the time and occasion, and which is sanctioned by the Church. I mean that I think we are at liberty to adapt our service to such times and occasions.

I do not believe that we can make any cast-iron rule. I believe that we can go on very well as we are. I think you have got to trust your own Clergy in regard to preaching the Gospel to people who are not Church people, and that they should have, if they do not already have, perfect liberty to use their discretion as to the employment of such services as they shall find to be the most edifying and the most useful in the furtherance of their good work.

The Rev. Dr. HUBBARD, of New Hampshire. A resolution was offered by the reverend Deputy from Louisiana, who moved its reference to the Committee on Lectionary for Lent. I think the gentleman did not remember that this is a Joint Committee. I think, Mr. President, that that reference should be amended in this way:—"That the Committee on Lectionary for Lent, with the con-

currence of the House of Bishops, be instructed," etc.

The PRESIDENT. With the unanimous consent of the House, the alteration will be made in the minutes, as proposed by the Rev. Dr. Hubbard.

The unanimous consent of the House was given.

The Rev. Dr. NORTON, of Virginia. Mr. President and gentlemen of the Convention: I shall not repeat the arguments which have been so well and strongly made against the adoption of this amendment, upon the ground that, in placing the power in the hands of any General Convention, is exercising a prerogative which was never contemplated by the founders of the Church, and which, I am sure, would not be safe for the Church. There is one point, however, which has been impressed upon my mind by the current of debate, and that is, that the adoption of this amendment, and the arrangement and setting forth of a shortened form of Morning and Evening Prayer, would not meet the wants of the Church.

What have we heard in this Convention upon the subject? What has been the cry in this Church? It has been a cry for liberty—a cry for elasticity in our form of worship—that we might find an elasticity and an adaptation of the Prayer Book to the fields and to the circumstances in which and under which the Clergy of our Church find themselves laboring.

Now, sir, suppose we pass this amendment, what shall we gain? We gain a short form of service, which might satisfy one Minister and one assembly of people in one place, and which, I am sure, the practical sense of any Clergyman will satisfy him could never be adapted to all the wants of the Church.

It has been assumed, Mr. President, in this debate, that the Canon which was introduced in the General Convention in 1871, and which was adopted by the Lower House unanimously, but which failed in the House of Bishops, provided for such adaptation. Not at all. If gentlemen will refer to that proposed Canon, they will see that the purport of it is that, except on Sundays and on the great feasts and fasts of the Church, the Clergy might use any service as long as it was compiled from the Prayer Book. Reflection upon that Canon and its practical bearings, and upon the suggestions which have been made in this debate, I am sure must raise grave doubts as to whether such liberty would be safe. I, for one, can not say that it would be safe, even if we had the power. What has been the expressed want of the Church? The want of the Church has been, that the Prayer Book might, while maintaining the spirit and doctrines of the Church, be adapted to the various circumstances of the people of this country. But I am satisfied from observation upon the subject, that in whatever form this remedy shall be found, it ought to be in such a form as will leave the integrity of the Prayer Book safe. I am sure sir, that we should approach this subject with caution, and with the greatest consideration, and that nothing could be more dangerous than to place in the hands of the General Convention this power. Therefore, my own judgment inclines me to provide for this relief in the form of some Rubrical change; at all events, it seems worthy of serious inquiry whether it cannot be done in that form, and whether without any great changes in the Rubrics, there might not be one single spring inserted, which would give elasticity to the whole service. At the same time there should be inserted safeguards which should prevent radical misplacements of different portions of our Prayer Book. I believe sir, that it is worth our while, at least to make the inquiry. But, so far as this amendment is concerned, upon the two grounds that it will be unsafe to pass it, and that it would not meet the wants of the Church, even if we do pass it, I am compelled to vote against it.

The Rev. Dr. VINTON, of Massachusetts. I hope this proposed amendment will not pass. I do not think it meets the difficulty under which the Church labors, and the relief from which the Church is clamorous to-day. Shortened services for Morning and Evening Prayer we do not need. We have a Canon—at least we have the interpretation of a Canon, which is the Canon, for the interpretation makes the law, which allows such a modification of the service already subsisting, that the form of Morning and Evening Prayer may be altered. The Communion Service, for example, may be held early in the morning. The Litany service may be held at any time, without the Morning Prayer going before it. That is short enough. That is all we want. We don't want it shortened. We may prescribe a service, and that service may be just as obligatory, and just as strict as the present substituted service. This objection has already been made, and it seems to me a cogent one. It is not what we want, then. We want first the fetters of iron burst that bind our Clergy. We want to inaugurate an era, and a glorious one it will be if this second centennial shall only be witness to it, when the Church shall have so much confidence in the consciences of her Clergy as to give them liberty. It will be a new declaration of independence worthy of the time. All that we do need is liberty of choice. Our Church is wedded and bound to Liturgical worship. She holds her Clergy to a prescript form of prayer, and binds them to it beyond the



power of breaking it. We all agree to that. Now, then, we want what? We want the liberty of using the form of prayer prescribed. We hold the Prayer Book in our hands, and we hold it to our hearts. We live by it, and we should be thankful that we can die by it. Now let the Clergy take that Prayer Book, and, on occasions so innumerable and variable that we cannot describe or recount them, let the Clergy, in the exercise of their common sense and their presumed consciences apply the services of the Prayer Book to the occasion. There is the Prayer Book. I am on board of a steamer, is the argument, going down the Mississippi river; I am out in the country in some out-of-the-way place, with perhaps a stump for a pulpit; I am in a little country school-house, and people waiting to hear the Gospel, and I cannot open my lips to preach the Gospel of Jesus Christ to hungering and thirsting souls unless I proceed according to the order of worship prescribed in the Prayer Book. Now, I hold, with my colleague from Massachusetts, that we have enough of that already. Even the Canon, as it stands, may, by a certain construction—I am not sure that it is the soundest—be made to mean that on all occasions the prayers prescribed in the Book of Common Prayer shall be used:—

Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is, or may be, established by the authority of the General Convention of this Church; and, in performing such service, no other prayers shall be used than those prescribed by the said book.

That certainly means that the Prayer Book is to be used as set forth by the authority of this General Convention. That book is set forth for our use. How shall we use it? I am thrown in a half social way, we will say, with a sort of people who never heard of the Prayer Book, and who would not understand anything like a responsive service, therefore it is impossible to make it continuous. They want a familiar service. They don't want to listen to a service that they cannot comprehend. They want a service that is homelike, familiar and practical—something they can understand and that will sink into their hearts. That is the kind of service that will be the most effective. You give them a shortly made up service and then preach to them the Gospel of Christ. I conceive that I have enough liberty to do it, and rather than forego the privilege of that liberty, I shall certainly vote against this amendment. I object to it first because it is not necessary. With that specific and prescript form of prayer it would be impossible to adapt it to the various wants and exigencies of our Clergy all over this land. This Church is not in the position that the Church of England was when she presented these strict formalities. In the Atlantic States where the Church has been long established and has become conservative, and where it is a part of one great social life, and where the missionary spirit if mentioned at all is called fanaticism, they can know but little about the needs of the Church and of the Clergy in connection with the service in far away parishes. We want liberty given to our Clergy to exercise their discretion in those parishes and elsewhere. We want the Church to trust her Clergy, we want to bring the Church home to the people; but we cannot do it while we are bound down with a cast-iron rule. The Clergy must have larger liberty. I do not know that I can say anything further except to emphasize what I have already said, and to remind the House that what our Church needs is not long, formal, cast-iron rules giving specification of detail and practice, for the Minister who is burning to rescue souls for Christ. Let him select prayers that will suit the occasion and that will be felt and understood. The Church, I repeat again, needs to have more confidence in the common sense and conscience of her Clergy. She must not take it for granted that every Minister of this Church is always seeking an opportunity for violating some prescribed order of service, but to have greater and more abiding faith in the spirit of loyalty and devotion which animates their hearts. If she does that then she will become a power in the land, and the Clergy will be effectual in bringing souls into the fold of Christ.

The hour for recess having arrived the Convention adjourned until 2.30 p. m.

AFTERNOON SESSION.

The Convention assembled at 2.30. Leave was given to the Rev. Dr. Harrison, of Northern New Jersey, to be absent for the remainder of the session.

The PRESIDENT. I shall be glad to have any items of business brought in at this moment.

The Rev. Dr. HUNTINGTON, of Massachusetts. Mr. President, I have an item which I am not willing to call small, but I will present it now, with the permission of the House. It is the report of the Joint Committee on Canon "Of Deaconesses."

The report was read, as follows:—

REPORT OF THE COMMITTEE ON CANON "OF DEACON-ESSES."

The Joint Committee on the Canon "Of Deaconesses" appointed to report to the present General Convention respectfully submit as follows: They do not deem it

necessary to present any extended argument in favor of recognizing, by Canon, the work of the Deaconess. That office is in actual exercise in many of our Dioceses, and is gradually being extended throughout the Church.

The only question now, in the opinion of your committee, is as to whether the whole subject shall be left to the judgment of individual Bishops, and of individuals generally, or whether it shall, by legislation on the part of the General Convention, be brought under the guidance and control of the general Church.

Your Committee are of the opinion that, for more reasons than one, it is best and most expedient that the General Convention should legislate in the premises; first, because in their judgment, it is due to the earnest women who are willing to devote themselves to the sacred office of the Deaconess, that they should receive a formal recognition of their office; and also, be taken under the guidance and protection of the laws of the Church. It is within the knowledge of a part of your Committee that there are some, even now, who await the action of the General Convention before consenting to enter formally upon the exercise of the office of a Deaconess.

And, moreover, secondly, your Committee think it due to the Church, that it should be made known, as it can only be adequately made known, by formal legislation what is the nature of that office, and what the character of the communities or sisterhoods growing up under its exercise for which she is willing to hold herself responsible.

Your Committee therefore recommend for adoption the following Canon, to be entitled—

Of Deaconesses or Sisters.

SECT. 1. Women of devout character and proved fitness may be set apart by any Bishop of this Church for the work of a Deaconess or Sister, according to such form as shall be authorized by the House of Bishops.

SECT. 2. The duties proper to a Deaconess or Sister are declared to be the care of our Lord's poor sick, the education of the young, the religious instruction of the neglected, and the work of moral reformation.

SECT. 3. No woman shall be set apart to the work of a Deaconess or Sister until she shall be twenty-five (25) years of age, unless the Bishop, for special reasons, shall determine otherwise, but in no case shall the age be less than twenty-one (21) years; it being further provided, that no woman shall be so set apart until she shall have laid before the Bishop testimonials certifying (a) that she is a communicant of this Church in good standing; (b) that she possesses such characteristics as in the judgment of the persons testifying fit her for, at least, one of the branches of duty above declared. Such testimonials shall be signed by one Presbyter of this Church, and by five Lay communicants of the same, of whom two shall be men and three women.

The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of at least one year.

SECT. 4. No Deaconess or Sister shall work officially in a Diocese without the express authority in writing of the Bishop of that Diocese; nor shall she exercise her office among the people of any parish except with the permission and under the oversight of the Minister thereof.

SECT. 5. A Deaconess or Sister shall not take any vow of perpetual obligation as regards the office, and may at any time resign the same to the Ecclesiastical Authority from which she received it; but, having once resigned her office, she shall not be re-appointed unless in the judgment of the Bishop such resignation was for weighty cause.

SECT. 6. A Deaconess or Sister may be transferred from one Diocese to another, upon the request of the Bishop of the Diocese to which she is transferred.

SECT. 7. The constitution and rules for the home government of any Institution for the training of Deaconesses or Sisters, or of any Community in which said Deaconesses or Sisters are associated, shall have the sanction in writing of the Bishop of the Diocese in which such Institution or Community exists.

All books of devotion and formularies of worship used in such Institution or Community shall have the like sanction, and shall be in harmony with the usages of this Church and principles of the Book of Common Prayer.

Respectfully submitted.  
(Signed) RICHARD H. WILMER,  
A. N. LITTLEJOHN,  
M. A. DEWOLFE HOWE,  
JOSEPH F. GARRISON,  
WILLIAM R. HUNTINGTON,  
WILLIAM WELSH,  
Joint Committee.

The Rev. Dr. HUNTINGTON, of Massachusetts. I move its reference to the Committee on Canons. It was so referred.

LEAVE OF ABSENCE.

The Rev. Dr. VANDEUSEN, of Central New York. Leave of absence has just been granted to a member of the House for the remainder of the session, and, as we progress from day to day, we shall probably have similar applications from other members who are obliged to leave. In order to save the time of the House, I offer the following resolution:

Resolved, That any persons desiring leave of absence may receive the same from the Committee on Elections, by applying to the Chairman, the Rev. Dr. Shipman.

The PRESIDENT. I would suggest that the reference to whom application shall be made, be left out and that the resolution should read:—

Resolved, That persons desiring leave of absence may receive the same from the Committee on Elections.

The Rev. Dr. VANDEUSEN, of Central New York. I have no objections.

The resolution was then adopted.

The PRESIDENT. The question now before the House is on the adoption of the substitute presented by the minority report with reference to shortened services of the Prayer Book.

MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., }  
NINTH DAY OF THE SESSION, OCT. 12, 1877. }

Message No. —.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

Resolved, That the Second Triennial Report of the Trustees of the Fund for the relief of the Widows and Orphans of Deceased Clergymen and of Infirm and Disabled Clergymen, be communicated to the House of Deputies.

Attest: H. C. POTTER, Secretary.

SECOND TRIENNIAL REPORT OF THE TRUSTEES OF THE FUND FOR THE RELIEF OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN, AND OF INFIRM AND DISABLED CLERGYMEN, OCTOBER 3, 1877.

For the history and organization of this Board we beg leave to refer to our first Triennial Report, made to the General Convention of 1874, and printed as Appendix V. to the Journal, page 518. In that Report is shown the manner in which the Board, which had for a number of years a merely nominal existence, became a reality and a living power for good. The action of the General Convention of 1871, providing for a royalty upon publications of the new Hymnal, and placing the proceeds of such royalty at our disposal, enabled us speedily to enter upon the execution of our trust, and to render assistance to the classes of necessitous persons for whose relief it was instituted. In that Report particulars were given of a number of the cases assisted, without names, showing a degree of painful destitution hardly suspected, and rendering such assistance as we could offer most timely and acceptable. Such details we do not think it necessary to repeat, but we commend the facts stated in that Report to the attention of any persons who may not be convinced of the importance of this organization. Clergymen of impaired health there are, and are likely to be, as well as destitute widows and orphans of deceased Clergymen, whose wants are not met by Diocesan assistance, or only to a limited and partial extent. While the older and stronger Dioceses possess invested funds, or make adequate assessed contributions for this object, our new and feebler Dioceses must be dependent for many years, in this as in some other respects, upon external aid. Ought not the family of the missionary, who throws himself into the hardships and toils of frontier work, and who sinks in the struggle, to be the care of the Church, in whose service he labored and died? Or shall the worn-out laborer himself be abandoned to want or to uncertain charity? But, in many cases, this well-deserved relief cannot be promptly and effectively given without the agency of an accessible Central Board. We should not think of arguing so plain a point had not our own experience shown us how little this necessity and obligation are apprehended. Our resources hitherto have been derived almost exclusively from the Hymnal; receipts from other sources being comparatively small, a very few church collections, and two legacies. The channel is now opened through which the donations of the charitable can reach the widow and the fatherless in their affliction, and can refresh the spirit of the infirm and disabled servant of Christ, as the spirit of Paul the aged, was refreshed in his prison at Rome by the gift sent from his brethren at Philippi. The necessities and privations which our Board would alleviate are, to a large extent, endured by those who are sensitive and shrinking from notice, not importunate and obtrusive. Enquiry and investigation are needed to discover the grievous discomforts which often exist unheeded and unknown. How important that there should be a fund adequate to meet such cases, and to which application can be made without any unpleasant exposure of destitution or sacrifice of feeling.

No urgent and deserving case brought to the notice of the Board has been declined, although the amount of aid that we could render, divided among so many, has been often meagre. If parishes would class this among other meritorious objects, and individuals of liberality and wealth, by donation or testament, cast something of their abundance into this treasury, we are confident that it would be a judicious and blessed exercise of benevolence. To what manner of kindly help would the SAVIOUR'S words better apply, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me?" In this connection we gratefully acknowledge the receipt of two legacies, one of one thousand dollars from a venerable Clergyman, now at rest, the Rev. Charles Burroughs, D.D., and one from the late Samuel Elliot, Esq., of Boston, for five hundred dollars.

During the past three years relief has been extended to twenty-one aged or infirm Clergymen, and to widows or children of fifty-nine deceased Clergymen, in all eighty cases. The recipients of this bounty are found in thirty-one Dioceses. The widows and orphans represent each order of the ministry, missionaries, both foreign and domestic, Rectors of city parishes, as well as pioneers. Some of the recent as well as earlier cases are of an affecting character. In 1876 we formed a list of regular annuitants, upon which are now placed the names of sixteen Clergymen and of forty-four widows or families. Three Clergymen and three widows, who were among our beneficiaries, have deceased since our last Report.

The funds at our disposal have been mainly derived from the royalty on the Hymnals, including income from permanent investments.

Of the revised Hymnal there have been printed 303,950 copies, yielding to our Treasury \$9,317.86. Our former Triennial Report stated the number of copies printed 321,851, royalty \$12,650.86.

Total for six years: Copies, 625,801; royalty, \$21,968.72.

The First Triennial Report shows an excess above this report of 17,901 copies and \$3,333 receipts.

Our total income for the last three years was:—

From royalty,	\$9,317 86
Church contributions,	612 00
Two legacies,	1,500 00
Interest on investments,	2,560 00
	\$13,989 86

Payments.

Special appropriations,	\$7,010 10
Annuity,	6,950 00
Investment in Jersey City Bond,	1,029 76
	\$13,989 86



**Total Receipts and Payments since Commencement, April, 1873.**

Special appropriations in 1873 and 1874, . . . . .	\$2,025 00	
Special appropriations and annuities, 1874 to 1877, . . . . .	12,960 10	\$14,985 10
Invested fund, . . . . .	\$12,000 00	
Cash on hand, . . . . .	128 88	
		12,128 88

Total receipts, . . . . . \$27,113 98

The House of Bishops at the recent General Convention held in this city adopted the following resolution:—  
*Resolved*, That this House has heard with great satisfaction the Triennial Report of the Trustees of the Fund for the Relief of the Widows and Orphans of deceased Clergymen, etc., and, the House of Deputies concurring, it is recommended to the Trustees to ascertain, by correspondence or otherwise, how many disabled Clergy of this Church are now destitute, and what provision has been made for destitute widows and orphans, and to adopt such other measures as, in their judgment, are wise, to increase the fund, to accomplish more effectually the beneficent purposes for which they are organized, and to enliven the interest of the Church in the important subject committed to them."

This resolution was acquiesced in by the House of Deputies.

In accordance with this Resolution the Board directed their Secretary to obtain, by correspondence with Bishops, Secretaries of Conventions, and others, such information as might furnish the materials for a Report to the General Convention; but the answers received do not enable us to do this in a full and satisfactory manner. As to measures which may increase the Fund, and accomplish more effectually the object in view, we can suggest no better way than to spread before the Church the facts embraced in our Triennial Reports.

After the adjournment of the last General Convention the revised Hymnal was carefully prepared and its publication watched with much solicitude by the Committee of the Trustees, without incurring any expense, and, so far as we are aware, without a single error or departure from the instructions of the Convention. For this work, requiring much time and pains, and of such manifest importance, as well as for unwearied attention and most efficient services gratuitously rendered, the Board, as well as the Church, are indebted to the Secretary and Financial Agent, Lloyd W. Wells, Esq. For his willing and faithful labors, as for those of our Treasurer, Wm. Alex. Smith, Esq., we acknowledge deep obligations.

ALFRED LEE,  
 HENRY C. LAY,  
 HENRY C. POTTER,  
 MORGAN DIX,  
 S. P. NASH,  
 WM. ALEX. SMITH.

On motion the report attached to the message was concurred in.

The Rev. Dr. WATSON, of North Carolina. I should like to get a motion in now before we proceed with the discussion of this question.

*Resolved*, That it be referred to the Committee on Canons to enquire whether any alteration of Canon 29, Title IV., respecting the mode of citing a Canon is desirable.

My object is to have the Canon cited by beginning with the Title, instead of beginning with the section, and I move its reference to the Committee on Canons.

The resolution was so referred.

The Rev. Dr. RUDDER, of Pennsylvania. Mr. President and gentlemen of the Convention: I should not press myself upon the attention of this Convention were it not that two resolutions on the subject before the House have been passed by the Diocese of Pennsylvania, and the Deputies of that Diocese have been directed to bring the same to the attention of this House. I will, therefore, with the permission of the House, first read those resolutions. The first is:

*Resolved*, That it is the judgment of this Convention, and the Deputies to the General Convention from this Diocese are so informed, that a compilation of a shortened form of Morning and Evening Prayer is not advisable.

This resolution was almost unanimously passed, the vote being taken by order.

Then the second resolution is:—

*Resolved*, That while this Convention refuses to approve the proposed change in the Constitution of the Protestant Episcopal Church in the United States, recommended by the General Convention of 1874, and to be finally acted upon by the General Convention of 1877, to wit:—

As an amendment of Article 8 of the Constitution, to be added at the end of the Article, as it now stands, the words:—"Provided, That the General Convention may, by Canon, arrange and set forth a shortened form of Morning and Evening Prayer, to be compiled wholly from the Book of Common Prayer. This Convention is nevertheless of the opinion that a larger liberty should be given to the Clergy in the use of the 'Order of Daily Morning and Evening Prayer,' on the occasions of Daily Morning and Evening Prayer. *Provided*, That on Sundays and on all the great Feasts and Fasts, except in Missionary Stations and Chapels, the full order of Morning and Evening Prayer shall be used as at present."

These are the two resolutions of the Convention. It was thought best that I should present them because I was the mover of the second resolution which you have just heard.

Now, sir, I am opposed to the proposed amendment to the Constitution upon three grounds: *First*, That it is destructive. *Second*, That it is insufficient. *Third*, That it is unnecessary. I should like to enlarge upon each of these points were it not for the fact that the time allotted to speakers is so short, that I can simply put the points before the attention of the House.

In the first place, then, I am opposed to the adoption of the amendment to the Constitution, or of the resolution providing for it, because it is destructive. I, sir, for one, am entirely unwilling to touch the Constitution of this Church, and by touching it, and repeatedly touching it, reduce the sense of its high authority and sacredness. The Constitution of any government is, or ought to be, a sort of Bible in that system of government. It is the fundamental law, the very foundation upon which the whole superstructure of government is made to rest.

Now, to Anglo-Saxon minds the very defect and peril of non-constitutional governments lie in the fact that they have no such fundamental law, commanding itself to the respect of the people and impressing the people with its supreme sacredness. On the other hand, the very strength and security of every constitutional government rests, first of all, in obedience to the Constitution, and second, in a reverential fear of touching it. Now, sir, let me, while upon this subject, draw an illustration from the Civil State. I have no political opinions to express on the matter; nor is this the place. It may come to pass that there will come a time when it is a vital necessity—observe the word—either by a change of circumstances or by the rise of new contingencies, that the Constitution of any Government or of the Church should be changed. It may be (and I express no opinion on the subject, and have no opinion to express, and if I had this is not the time or place) that it was a vital necessity that the Constitution of the United States should be amended and changed; but I think there is not a gentleman here present, however much he may hold to this necessity, who will not admit that the very fact of change, whatever the necessity, has tended to lower the sacredness of that instrument in the estimation of the people. Take an illustration, sir, from the Government of France. Why is it that the people of that country are constantly thrown, as it were, in the midst of a turbulent sea? It is either because they have had no Constitution, or certainly no Constitution which has conferred broad liberty and rights and which has commended itself to the reverence of the people, or else, owing to the turbulent temper of the nation to which I have referred, constant changes have been made in its Constitution.

On the other hand, sir, need we refer to our mother-country and its constitutional government as a proof of the position that I have taken? I believe, sir, that the very strength of Great Britain to-day, her fixed order and yet her enlarging and advancing spirit, arises from the fact that every statesman feels bound to maintain the integrity of the Constitution (unwritten though it may be, made up of statutes and usages and customs, though it may be, but still perfectly understood, and, above all, *felt*), and yet with such maintenance to allow constant enlargement of the liberty of the subject. Observe, I do not say that a Constitution is never to be touched never to be changed, but I do insist that such change should never be made except under the existence of a vital necessity, when the good to be attained is positive and certain. But it is not so here. We have gone on from the beginning, almost from the adoption of this Constitution, without change until later years. Let me call the attention of the House to certain curious facts in regard to this matter. The Constitution was adopted in 1789. It was amended in 1838, and again in 1841, and an effort was made to alter it in 1856, but was met by a full veto of the House of Bishops. Thus, for forty-nine years, our Constitution remained unchanged. Up to 1856 there were two changes of the Constitution, but, since then, we have had them continually multiplied upon us, until now we have three before this particular Convention; and, although I am not a prophet, nor the son of a prophet, I venture to say that the business of this Convention, in future assemblies, will be occupied more and more with the consideration of amendments to the Constitution. I maintain, sir, that this is a very vital point indeed. It is very easy for gentlemen to propose an amendment to change the Constitution, but I warn them that, with every such change, they are breaking up the very foundation, in a certain sense, upon which this Church of ours rests, and are bringing into discredit this sacred instrument, and that the result of these changes will be a loss of reverence for the Constitution in the minds of both the Clergy and the people. I wish I had time to enlarge upon these points, I would like to impress them deeply upon the minds and the consciences of the members of this assembly, and to demonstrate to them that they should never lay their hands upon that document unless, as I have said, under the pressure of overpowering necessity.

I pass rapidly then to the consideration of my second point, which is that this change is insufficient. Suppose that we alter the Constitution as proposed. What is the result? Let me read the amendment:—

Provided that the General Convention may by Canon, arrange and set forth a shortened form of Morning and Evening Prayer, to be compiled wholly from the Book of Common Prayer.

I maintain, in the first place, that, by this action, if it is consummated, we lodge in the Convention

the permanent power to change and to constitutionally change the forms of Morning and Evening Prayer. I cannot enlarge upon this point, but I maintain that it is a very important and significant one. In the first place, this fixed form, supposing that the amendment is passed, and supposing that the fixed form is adopted in the Church, will not be able to meet the necessities of the case. I shall show that presently. In the next place, I observe, if this fixed form is put forth, we shall have the following result: With the service as it is at present, whatever deviations are practiced in regard to it, still the service of the Prayer Book remains as the standard and the measure of departure. You always have that in your hand. On the other hand, if you adopt this shortened form of service, what consequences follow? First of all, in the popular use and in the popular thought, the shorter service will become the law. As a second consequence, you will encourage the tendency to change by saying that you, the highest tribunal of the Church, are willing to change; you have set an example of change.

Again, I think it is dangerous to give this power to this body. Observe the word "dangerous." It is dangerous, in the first place, because the power given can never be taken back. Look at the large extent of country, as represented. Look at the present representation of the Church. If you give this power to the Convention to make a new service, I tell you, sir, the day will inevitably come when you will find this power abused. We say that this Convention is a conservative body. I believe that this Convention is conservative; but I know it is human. Can any one say it will never be radical? That there will never be any variation in its temper? Is there a man who has read the history of the Church for past ages who does not know that the vast councils called the Councils of the Universal Church, have been swayed by contending passions and the clash of contending interests? Is there any man who can stand up in the presence of this Convention, and in the presence of the Church, and say that there is no danger in this matter for the future?

In the third place, Mr. President, this change is unnecessary. In order to establish this, allow me to call the attention of the Convention to the eighth Article of the Constitution itself, and after that to the Canon which bears upon the point.

A Book of Common Prayer, Administration of the Sacrament, and other rites and ceremonies of the Church, Articles of Religion, and a form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those Dioceses which shall have adopted this Constitution. No alteration or addition shall be made—"observe the words"—in the Book of Common Prayer or other offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at the subsequent General Convention.

In other words, sir, the purpose of this Article touches the Book of Common Prayer, if I may coin a phrase, in its making up. It does not touch it any further, and the proof of this fact is found in Canon XXII. Title I:—

Sec. 1. Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and in performing such service, no other prayers shall be used than those prescribed by the said Book.

Observe, then, sir, that the General Convention establishes the Book. You cannot alter the Book, as adopted by the determination of the General Convention except under certain conditions; but observe, that the use of the Book is assigned to the action of this General Convention by Canon. Therefore, I maintain, sir, that it is entirely within the power of this Convention to put forth such services as may be demanded by the exigencies of the situation. I was extremely glad that there was a minority report in regard to this matter from the Committee, for the reason that I have always observed that when a matter is reported unanimously by the Committee, it is almost certain to pass, whereas, if there be a minority report it will at least open the whole matter for discussion in the Convention. I was glad of this minority report, because no man can be more deeply impressed with the necessity of having some such form of service than I am. Gentlemen have spoken to us about the necessities of the frontier and the necessities of Missionary Stations. Why, the necessity does not begin and end there. It comes to us on every hand. It comes to us in our crowded cities. It comes to us in our congregations, and in the manifold diversities of Church work. Therefore I, for one, would be willing to vote for a Canon framed in the terms of the second resolution of the Diocese of Pennsylvania, to wit: that while the Prayer Book shall remain untouched, and while on Sundays in our parishes the regular order shall be observed, yet, on other occasions and under other circumstances, we should put simple faith in our Clergy, and allow them larger liberty.

Mr. McCRAIDY, of South Carolina. I have heard it said by gentlemen on both sides, that we have the control of the use of this Book. Now, permit me to suggest a doubt. What is the meaning of



the term "use?" The manner in which it is to be used. Take the title page of the Prayer Book and read it, and what does it say? "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the use of the Protestant Episcopal Church in the United States of America." Now you will find in the Prayer Book of the Church of England a very definite meaning of the word "use" as it is applied there. If you read the preface to the English Prayer Book you will find that the word is defined. It means the order of worship. It means the mode of worship; and it recites that whereas, heretofore, there have been various uses, that now there shall be but one use of the Prayer Book in the Church of England. There is to be one law for the mode of worship, and therefore I do not believe that we have the power to arrange these things as we please. Now turn to our Prayer Book, just before the Morning Prayer, and what does it say? It says: "The order for Daily Morning Prayer. The Minister shall begin the Morning Prayer by reading one or more of the following sentences of Scripture." And so it goes on, step by step, all the way through the service; so that you interfere with these Rubrics if you undertake to say how these prayers shall be used. Therefore, if you intend to adhere to the Prayer Book, you must recognize the fact that you have not the power to declare the manner of its use by Canon.

Now I don't oppose the liberty of the Clergy; I am entirely willing to do as it is proposed—leave the matter to their discretion and to their judgment when occasions and emergencies arise for the use of shortened services. I agree with my friend that we want that liberty, because I think necessity knows no law, and because I do not think that, on all and every occasion, we should adhere strictly to the letter. He that adheres to the letter adheres to the rind. I think that the spirit of the law in this case should be carefully observed. On Sundays, and feast days and fast days, and when there is no occasion for change, the order of service should not be changed. It is not on ordinary occasions that you are to change the service; but we have the right, I think, in the presence of a necessity, and upon peculiar occasions, to adapt our Prayer Book to that necessity and to those occasions. I am not willing, however, to give the power to change the Prayer Book by Canon. It is said that this Convention is a conservative body. Suppose it to be so. Who can tell what it will be ten years from now? We talk about progress a good deal. I think we mix up progress and revolution a good deal. You cannot tell whether this body will be only progressive ten years from now, or whether it will be revolutionary.

I will call the attention of the House to the fact that before the Constitution had a lock put to it, the Prayer Book had a lock put to it. The Prayer Book was not fastened until 1808. From 1789 to 1808 it was left free for the people to get accustomed to, and when it was finally adopted there was a clause providing that no change should be made except in a certain way. There was no such clause in regard to the Constitution. That was not finally adopted until 1844. When that was adopted there was no such law in regard to the power to make changes in the Constitution.

A great deal has been said about technicalities in this debate. You say that those gentlemen who objected were technical. Why should the Prayer Book be sent down in a certain way and not in the form of an amendment to the Constitution? It is as obvious as the day. You very well know if you send an amendment to the Constitution down to the different Dioceses they will hardly take notice of it. None but those who are supposed to be learned, and who made these things a study will look at it. Send an amendment to the Prayer Book down to the different Dioceses, and then every man can take his Prayer Book and open it and see what the change is. The attention of every man is arrested in a moment. You can't get every man to show an equal interest in an amendment to the Constitution. You don't go down with the proposition of indirection then. Every one has his or her Prayer Book in hand, and they can see what change is proposed.

But mark you, what can be more indirect than to leave the path marked out for you by the constitution, and take another. The Constitution prescribes exactly what you shall do. If you take another road than the right road and a different one from the one pointed out by the Constitution, what can be more indirect than that? It ought not to be adopted. Again if you do this it will be found out that your Prayer Book can be reached through your Constitution and there will be constant alterations. You can't have a Prayer Book which will be respected and revered with such a precedent once established. I trust I have made myself understood and I ask that what I have said may receive due consideration.

The Rev. Dr. SCHENCK, of Long Island. The Committee to whom was referred the address of the Deputation from the Provincial Synod of Canada, with instructions to frame a reply, now beg leave to present their report which will be read to the House by the Hon. Hamilton Fish, a member of the Committee.

Mr. FISH, of New York, then read the address as follows:—

The special committee to which was committed the address of the Deputation from the Provincial Synod of Canada, respectfully submit, for the consideration of the House of Deputies, a reply to such address, with a resolution for adoption by the House.

Resolved, That the reply to the address of the Deputation from the Provincial Synod of Canada be adopted; and that a copy, properly authenticated by the President and Secretary of this House, be delivered to such Deputation.

Respectfully submitted.

NOAH HUNT SCHENCK,  
JNO. F. GIRAULT,  
HAMILTON FISH.

GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES,  
HOUSE OF DEPUTIES, Boston, Oct., 1877.

To the Rt. Rev. the Lord Bishop of Huron; the Rt. Rev. the Lord Bishop of Niagara; the Venerable Dr. Whitaker, Archdeacon of York, Prolocutor of the Lower House of the Synod of Canada; the Very Rev. Mr. Bomer, LL.D., Dean of Huron; the Venerable Dr. McMurray, Archdeacon of Niagara; the Rev. Isaac Brock, Rector of Sherbrooke, Quebec; Mr. Thomas White, Jr., of Montreal, and Mr. Fannings Taylor—the Deputation from the Provincial Synod of Canada:

Right Reverend Fathers, Fathers and Brethren: The House of Deputies of the General Convention of the Protestant Episcopal Church in the United States has received, with the most profound gratification, the address presented by you in behalf of the Provincial Synod of Canada, and welcomes with cordial affection the presence of the venerable and august Deputation which has borne to this House the assurance of brotherly love and good will from the Church in Canada—one with us in spirit and in tradition—one with us in a common faith and hope—one with us in object and in view, and in the service of the same blessed Lord and Master.

This House desires the Venerable Deputation to convey to their and our brethren—Clerical and Lay—in the Dominion of Canada, the assurance of gratitude of this body for the Christian and brotherly interest manifested in the proceedings of the General Convention of the Church in the United States, by the Church in Canada, and the conviction on the part of this House that such interchanges of love and of friendship as their presence affords, tends to make two branches of the one Holy Church of Christ, more and more "members one of another."

When your deputation shall leave us, you will carry with you the best wishes of every member of this House for the individual welfare and happiness of each of your members, and you will leave with us the most grateful memory of the profitable and pleasing intercourse which your presence has afforded to the members of this body.

Right Reverend Lord Bishops, Venerable and Reverend Gentlemen, and gentlemen, in the name of our Blessed Lord and Master, this House of Deputies bids you, when you shall leave us, God's blessing.

By order of the House of Deputies.

President.  
Secretary.

On motion, the address was unanimously adopted by a rising vote.

The Rev. Dr. LEWIN, of Maryland. It is very hard for me to differ from the speakers who have preceded me, whom I respect very much, and with whom I sympathize in some of their sentiments in regard both to the Constitution and to the Prayer Book, which are so dear to us all, and while I believe that of all uninspired books, if it be uninspired, this Prayer Book is the best fitted for the worship of Christians, yet, at the same time, I feel that I must vote for this amendment, because I intend by so doing, to advance that Prayer Book, and forward the worship of God in the manner that we ought to worship him.

This proposed amendment to the Constitution, if I understand it, does not propose to touch the Prayer Book, but simply to do that which the Committee on Constitutional Amendments told us is necessary to be done to provide, by Canon, a mode of using it, to arrange a shortened service so that the order of the Prayer Book may be most generally adopted. It is not a change of the Prayer Book. It is not to take it away piece by piece, which might be done if it were left to the discretion or indiscretion of individual Clergymen. I consider myself as discreet as most of my brethren, yet I would not trust myself, under the pressure of emergency, to prepare a service of devotion in the House of God. I would much prefer to trust the Convention of assembled Bishops, Clergy and Laity, who, after due deliberation, and with the fear of God in their hearts, prepare the proper services. The Canon on the use of the Book of Common Prayer, really confesses the fact that we have the right to order the use. We do not by this Canon make the Prayer Book. We do not in any way change the Prayer Book. We only say how it is to be used. Another Canon is to be a Canon which will tell us how a shortened service from the Prayer Book is to be used—what part of the service of the Prayer Book is to be used on certain occasions. It seems to me that all the objections which I have heard, would go in favor of a change in the Prayer Book. To my reverend friend from South Carolina, for whom I always entertained the highest respect, and to whom I listened with the greatest attention, I will say that I am just as much opposed to a change of the Constitution as he is. I am opposed to altering the Prayer Book or touching the Prayer Book. But I

am in favor of some proposition or of some measure which will prevent a pulling to pieces of the Prayer Book and a misplacement of the services. I am opposed to any measure which will pull it asunder. But this is a necessity, in order to prevent persons from violating the Constitution. As we have heard, several persons say that they prefer to trust themselves to prepare services in emergency, rather than to trust the General Convention. It has been acknowledged by every one that there is a necessity. A necessity is laid upon the Church to take some action in regard to the matter. The question is now before us. How shall we meet it? Are we to meet it by trusting to the discretion or indiscretion of every Priest in this Church? No. We should rather rely upon the wisdom of the Church, in General Convention assembled, for guidance in this matter. After due deliberation it is for them to propose a short service if one is deemed necessary. Such a service is not to be arranged as some would arrange it. I have no doubt, by taking a phrase here and a phrase there, in order to make a beautiful sentence or a beautiful oration, but the arrangement is to be made by taking the solid parts of the service and putting them together, so as to be an edification of God's people.

There is one more question, and it is this: what would you propose in the place of it? My friend says do it by Rubric. How will you do it by Rubric? You will propose it in one General Convention, and send it to the Dioceses. Now, I have a great deal of confidence in the intelligence of our Church people, yet I would much rather provide a short service for them here than to go from one Diocese and from one point to another in our country to get the various notions of the different Dioceses of the Church. Some of them I should highly respect if they came from such gentlemen as my friend from South Carolina; but some of them would certainly be very crude and confused, and it would be very hard to say what would be wise and what would be unwise. I would much rather that a shortened service of our Church should be prepared by the assembled representatives of the Dioceses of the Church, and by the Fathers of the Church, the Bishops. I am not violating any principle of the Constitution in advocating this. I am only telling you what the Constitutional Committee has told me.

I am only doing what a constitutional Committee told me to do, and what the Constitution itself provides—not to make a Prayer Book for, to provide for a certain use of the Prayer Book. And I think I am doing it consistently and in order.

Now let me ask you a question. There is the 22d Canon, the first section of which we have the power to repeal. Well, having that power, suppose we repealed it to-day, where would we be? How would we check any person in the use of the Book of Common Prayer just as he might choose to use it? He won't be able to use a prayer of his own making, but he will certainly be able to use here a little and there a little, and just as he chooses. That you can do by repealing, and why not by making? It seems to me that we have not violated any rule of our Constitution, and my own opinion is exactly that of my learned brother from Pennsylvania, who said that the amendment to the Constitution is not absolutely necessary. It would be my opinion, had not the learned Constitutional Committee informed me otherwise. And what did we lose by it? Will not my brother from Wisconsin, who told us that he did not wish his liberty curtailed, that he does not wish any special service prepared for him because he can prepare it for himself on emergency—will he not have the same liberty himself? Does not the Constitution, if there is any binding force in it, control him now? Will there be any greater binding force in a Canon made by the present Committee on Canons than the 22d Canon, which was reported by a similar Committee? If he chooses to exercise the liberty, he may always do so; but whether it be a liberty that ought to be exercised or not, I am not his judge nor his director. But, certainly, a new Canon will not have any more binding force than the law already existing. According to my judgment, it will give him a chance—or, rather, I might say, it would give me a chance—to do that, under the protection and guidance of the law, which I feel, as a consistent Churchman, that I ought to do. He may not be held in check, but when I go to my convocation in Washington, among the colored people, as they say I do, by thousands, and speak to them in the name of God, I shall be held. I cannot use the whole service, and yet I do. I mean to satisfy myself that I am doing it to their good and their enlightenment. I want to train them up aright. But he has nothing; he is a law unto himself. I do not mean it in an offensive sense, but I refer to his own expression in that regard. I wish nothing to hinder, but I want the law to help me, to guide me, and to bind me in the discharge of my duty. It is the law which gives me liberty and not my own license.

The Rev. Dr. STRINGFELLOW, of Alabama. Mr. President, if there is any sentiment that has been developed by the debate on this proposed amendment to the Constitution, it is undoubtedly that throughout the length and breadth of this land, there lies in the heart of nearly every Churchman a



yearning desire for what has been termed more "elasticity," so far as the services of this Church are concerned. And whilst gentlemen have been discussing this question, in the debate which has previously taken place, it has been very clearly shown to my mind that the proposed amendment to the Constitution merely does not meet the exigencies of the case; and if I might be allowed to assign the reason, I would say that it is simply because it goes too far in arranging for a general order; thereby superseding the service on Sunday and on the higher festival. Some of the speakers preceding me have assigned as a reason for favoring the amendment that they desire to adapt the services of the Church to a class of people who are unable to participate in these services. I speak in behalf of a class to whom this Prayer Book is a familiar sound; those who, from their earliest infancy, have learned their lessons and engaged in this form of worship. And in speaking for them I say that the proposed plan, whilst it may meet the exigencies of the case, so far as those who are not connected with the Church are concerned, goes too far in opening a door by which they may be deprived of the liberty that they have hitherto enjoyed, namely, that of participating on stated, regular occasions in the same old service. The relief that is sought on the part of the Church for the higher services on Sunday, has, as I conceive, been amply supplied by the provision which was made in the last General Convention, that the three services—Morning Prayer, the Liturgy, and the Ante-Communion—might be divided, or each used in its regular hour, or each used without any reference to the other.

Now, for the last twenty-five years I have been what might be called a very strict constructionist in reference to the Rubrics of the Church, and hence I have felt it my duty in all week-day services, to adhere rigidly to the use of the book as prescribed by the order of Common Prayer. I cannot support the measure which is now brought before the Convention, for the simple reason, as I have said, that it opens a door to a greater evil than the one under which we are now suffering. I cannot support it, simply because it does not meet the wants which I experience in my every-day parish life, with reference to the adaptation of the service of the Church to the exigencies of the case. The resolution, as presented by the Deputy from Pennsylvania, I believe more fully meets the wants of the Church at the present time. If in the proposed amendment to the Constitution, the words "Sunday and other higher Festivals," are inserted, enumerating them each in its regular order, then I should be able to give a very hearty support to the proposed amendment. But inasmuch as these are left out, and, as I firmly believe, that in a very little while, the proposed book—for, after all, it is but a proposed book—will become a rule, and the Prayer Book of old will become, in a very little while, the exception, I feel compelled to vote against the proposed amendment. At the same time, as I have said, it is not because I do not desire these services to be better adapted to the wants of the people; for I believe that the time has come when we should meet this crying demand on the part of those who are entrusted to our care; but it is simply to avoid a very great evil which, it seems to me, lies before us, in giving an unrestricted liberty to every Rector of a parish, to use, upon all occasions of public service, the proposed book instead of adhering to the Book of Common Prayer. I trust that the effect of this debate, if the proposed amendment, in its present form, be lost, will at least be beneficial in one respect, and that is, that this Convention, or, if not this, the next Convention, will provide some means by which those of us who consider ourselves bound down strictly to the Rubric may have the liberty to adapt the services in regularly organized parishes to the peculiar exigencies of the case, but, at the same time, guard the Prayer Book, as it is in use for Sunday and the higher festivals, not only without the slightest alteration, but without a possible chance of ever substituting anything as the result of the wisdom—however profound it may be—of the General Convention of 1877.

The Rev. Mr. KNIGHT, of Connecticut. I think that it is very clear that, if there is any one point on which the mind of the whole Church in America, and in the mind of this House, representing that Church, is definitely made up, it is that we want short services for the minor offices of worship in the Church on week days: and we want them at once. The question however which comes up, that being granted, is one on which, I suppose there is some division in this House, and in the Church, of this House. It seems to me very unfortunate that the movement has thus far taken the precise form and shape which it assumed at the time when it was acted upon in the last General Convention. I think that many difficulties, apparently insuperable, though not so in my mind, or the minds of this House, would have vanished, or rather would never have existed, had the proposed Constitutional change provided that this House should have liberty to set forth, not shortened forms of Morning and Evening Prayer, but satisfactory forms of service for use morning and evening; because the words "Morn-

ing and Evening Prayer" have a very definite and technical meaning. They carry us at once to the offices of the Prayer Book, and the Prayer Book is part of the Constitution; but then we are left at once with the difficulty, that the precise and definite method by which changes are to be made in the Book of Common Prayer, has been settled.

There are two ways by which this might be accomplished, by the proposition now before the House; first, making a change in the Book of Common Prayer in the manner prescribed. That would take three and might take six years.

I said, when I arose, and I believe it, that the Church, if she wants short services at all, wants them at once. Life is short; time is passing away. Whatever this Church, her Ministers, or her faithful Laity are to do for the salvation, the comfort, the consolation, the guidance, the edification of human souls, it must be done quickly, if we are to have a part in that work. Three years, six years will pass away, and at the end of that time the Church will still be fettered by the bonds that now confine her.

Secondly. There is this objection to that process. I do not believe that, even if we take all that time, we shall at the end of it accomplish anything, because I think the deepest instinct of this Church is against any change in the Book of Common Prayer at the present time. I do not mean to stand here and waste my breath, or the time of this House, by protesting that I myself am loyal to the Prayer Book, and that I gladly and obediently observe its laws. I have done so ever since I had the honor of bearing the solemn office of Priest in the Church, and I propose to do so as long as I live. But I must, at the same time, say that the offices of the Book of Common Prayer are not altogether what is to be desired. I can imagine a great deal better offices in some particular points, and I should myself be extremely glad if some changes might be made. But I know perfectly well that the changes which I should desire are not those that my brethren of other schools of thought and other personal preferences would choose. And I well know that if I, in my school, should have my way now, somebody else would soon want some other way.

The Church needs these short services. I believe that nineteen out of twenty are satisfied that the Church needs them, and are longing for them; and yet here we sit helplessly, and go away without even accomplishing the object which the most of us have in our minds at this moment. This is the Catholic Church of America, the Church to whom God has given a mission and a jurisdiction over human souls in all this land. Now, it is said that this Church, thus situated, and represented by the persons of its Divinely constituted Rulers, Preachers and Prelates, has no inherent power. I believe this Church has power to do anything, except in so far as she has laid aside her power with regard to any particular point, by the rules which she herself has established by her own Constitution.

I believe, therefore, if this proposed amendment to the Constitution should be voted down—and I hope that it will be—I mean to vote against it myself—that it will be very possible, by means of the Canon already existing, and the very simple process of canonical enactment, to set forth morning and evening offices of worship which would not be called—and would not be—Morning and Evening Prayer; which would have no relation, directly, canonically, and formally, to the Prayer Book, but which would be printed in the book of Prayer, which would be flexible, short, catholic, earnest, and evangelical.

Mr. President, if the House will allow me, I propose, in case that amendment be voted down, to offer to the House a resolution. Inasmuch as we must have shorted services, and there is no other practical way of getting them, it is necessary—perhaps, with a little stretching and straining of his conscience,—that we should vote for the Constitutional amendment. The resolution which I offer is as follows:—

*Resolved, the House of Bishops concurring, That a committee of — Bishops, three Clergymen and three Laymen, be appointed to prepare two short offices, taken wholly from the Morning and Evening Prayer of this Church, and that of the Church of England, for use in churches and chapels, at the discretion of the Priest, on week days, excepting the chief Festivals and Fasts, and also on Sundays, when the proper appointed offices for the day have been already said.*

If I may be allowed a moment to speak upon the salient points of this resolution, I think I can show the House that it is possible that this, or something like it, might pass; and, if it passes, then the end will be attained by the proposed change in the Constitution, without any of the bad consequences which have been so eloquently described by the gentlemen and Divines who have preceded me.

The PRESIDENT. Before the discussion proceeds further I ask the indulgence of the House to say that, unless the House hold otherwise, Judge Stevenson of Kentucky will be allowed, as the reporter and mover of the resolution, the last fifteen minutes. This may seem contrary to the decision of the Chair the other day, but it is absolutely in accordance with it. The ground which I then took was, that when the Chairman of the Committee, reporting favorably, asked for the last word, it was not, as a matter of course, to be accorded him; because the subject had already had the advantage of consideration in the Committee and of a report by

it, and hence it was the affirmative side. The minority—the negative side—is very often the side to which the allowance must be given. I would therefore ask of the House permission to give the last fifteen minutes to Judge Stevenson.

The Rev. Dr. BENEDICT, of Georgia. The passage of the resolution as appended to the minority report destroys the majority report and the resolution appended to it. Inasmuch, therefore, as the fate of both resolutions depends upon the first vote, I think it but courteous to myself or some member of the majority that we should be also allowed the privilege of the floor for a short time.

The Rev. Dr. MARPLE, of Central Pennsylvania. I would ask whether the fifteen minutes will be given to-day or to-morrow?

The PRESIDENT. To-morrow.

The Rev. Dr. BROWN, of Ohio. I almost feel like apologizing for my temerity in standing upon this floor consecrated by the wisdom and experience, so manifest, of the past and the present. And yet I am so personally interested in this matter, and have such fear lest this amendment should pass, that I must say what seems to cry out for utterance from my own mind. I hope that, in the event of the failure to pass this amendment, the resolution which the honorable Deputy from New York [Mr. Fish] proposes to offer to-morrow may pass. I heartily echo, sir, the most sterling words from the Rector of this Church—a Deputy upon this floor—in behalf of that liberty which the Church, in this day of our advancement, seems so greatly to need. But before I speak of this I think I may call the attention of the House to what will be an ambiguity or a contradiction in the clause of the Constitution, should the amendment pass. The amendment reads as follows:—

*Provided, That the General Convention may, by Canon, arrange and set forth a shortened form of Morning and Evening Prayer, to be compiled wholly from the Book of Common Prayer.*

They do not alter other parts of the Article, and therefore as I read: "No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church," etc. And then it goes on to say: "Provided, That the General Convention, by Canon, may" do certain things, and make certain alterations.

Now, sir, the whole of the proposed amendment could not possibly pass at this time without requiring the alteration of other Articles of the Constitution.

The Committee on Canons, for instance, suggest the method and propose a service. Then I turn to the body of the Canon, and I read in Canon 22, Title I, the following:—

*Every Minister shall, before all sermons and lectures, etc., and on all other occasions of public worship, use the Book of Common Prayer.*

This must be altered to conform to the provisions of the Constitution. Then, should they give us this alteration in the Canon,—“Every Minister may, before all sermons and lectures,” etc., “use the Book of Common Prayer”—that would be providing by this Church a “Shortened form of Service.” The next General Convention—and we have had experience in regard to the Hymnal upon this matter—meets and a Deputy rises and says, “This does not suit me; my people do not like this shortened service; I move that it be recommended to change this and give us another service.” Then another Deputy rises and demands another alteration; and so, at each Convention, we have a continued struggle upon this proposed shortened service. Hence, I say, sir, that, for these reasons, the amendment ought not to pass.

Coming now, however, to what I proposed to say, and which I stated in a sentence at the commencement, I asked, as has been said, for that mutual confidence between the Clergy of this great Church, that they will not violate, not only the instincts of the Church, but the principle which the Church has enunciated and established. And yet there are occasions when we, as Priests in the Church of God, feel that we ought to minister to a people who demand certain services which are not provided for, or only provided for in an indistinct manner in the Book of Common Prayer.

Two or three years ago, sir, I was at a watering-place on the ocean. The previous summer I had been preceded by a distinguished Clerical Deputy on this floor, and he had been asked to officiate, and to preach, in a sort of cosmopolitan Chapel. When I was asked to do the same thing, I consented; but when I reached the place, on Friday evening or Saturday morning previous, a distinguished gentleman of New York said to me: “I am sorry, sir, that we shall not have the pleasure of hearing you preach to-morrow, but we have, unfortunately, no books of Common Prayer and no surplices or gowns.” I said: “Sir, do you tell me that I, a Clergyman and Priest in the Episcopal Church, in the time of St. Paul, cannot stand before an audience and preach the Gospel? Why, sir, I will preach that Gospel to you to-morrow if God spares my life, and I will give you as much as possible of our beautiful Litany.” When I stood before the congregation, I said to them, “I regret that I shall not familiarize you with this service, which, if you could only hear it once or twice, you would always desire to hear.” Then I gave



the best that I could. But on the following Sunday this Mosaic congregation, comprising all manner of beliefs and opinions, sent two Deputies to me, who said: "Sir, we have practiced during the week past upon the Canonicals of your Church, and we ask you to give us that service on this Sunday." And there came to me after that service men from their region of country around about in the State of Massachusetts, who took my hand and said: "We are happy, sir, to hear that service." "When I reach my home, I shall hear it every Sunday," said a distinguished gentleman.

Now, I like to see this mutual confidence. I like to see, on both sides of those great questions which come before us, this unity of sentiment. And when the Church shall say to us, "Use the Book of Common Prayer; use it on all occasions of worship, not only on Sundays and High Festivals, but on all other occasions when you come in contact with the masses;" and then, "we command you to preach the Gospel and to use such portions as you may choose, and make that service an ornate service, if you please, adapting it to the wants and conditions of the people with whom you are brought into contact," we will cheerfully comply. And so in Lent, sir, I love the privilege, for I believe I have the privilege of so conducting the services in the singing of the *De Profundis*, or the adaptation of the Litany or form for Good Friday, as to show that we have an elastic service, a flexible one, by which and through which there shall go out to the whole community a salutary influence, bending them down in reverence.

I hope this amendment will not pass, and that the resolution of the Honorable Deputy will pass on the morrow.

The Rev. Mr. MARPLE, of Central Pennsylvania. I am in favor of the adoption of the proposed amendment to the Constitution. I had the privilege of speaking and voting in its favor at the last Convention. My experience for the past three years has served to convince me in the correctness of my action at that time. The gentleman who has just preceded me has asked that he might have confidence in the Clergy of the Church. I ask also that we may have confidence in the General Convention of this Church—the House of Bishops and the House of Deputies. What we propose to do we propose to do in and through the General Convention of the Church. We wish to get rid, as much as possible, of that individual action which is believed to be injurious to the Clergyman himself and injurious also to the Laity. Upon these two points I shall speak only for a few moments. There is danger with reference to the individual himself in adopting any and every form of prayer that happens to suit his own judgment, to which according to some of the confessions that we have had here to-day, seem to be in use in different parts of this land. There are in our Clergy, as well as in this General Convention, expounders of Constitutional law and Doctors also of Canonical law; and those expounders will find fault with our individual choice. We are therefore to be careful not to introduce confusion nor to evoke criticism in our parishes. Furthermore, our Clergy are, in one respect, like this General Convention. Moving about from one Diocese to another, they encounter very different convictions in regard to this matter. It is more than possible that there are parishes in this land where, if a Clergyman were to do that which has been acknowledged upon this floor has been done, that Clergyman would be brought to trial before a Canonical Court, would be convicted and might be degraded, and if degraded, would be without any possibility of restoration whatever.

A bare majority of the Diocese may convict a Clergyman, and there is no appeal whatsoever from that decision. I say, therefore, that on account of the safety of the individual Clergyman, I am in favor of this proposed amendment.

I am also in favor of it on the ground of the integrity of the Prayer Book itself. What have we heard here to-day? What, but that every man may form a Prayer Book for himself, almost upon his own judgment and conviction. I well understand, Mr. President, that in a primitive Church, a Bishop might form his own Liturgy, provided he kept within the limits of the faith; but I never yet heard that any Presbyter in any church might form a Liturgy to suit his own convictions—that is, form a Liturgy to be used upon important occasions in the Church, when people are gathered together in great numbers, and for using during the times ordinarily devoted to Morning and Evening Prayer, yet not hearing one word of the Prayer Book of our Church. I submit that if it be lawful for him to have any other Presbyter to frame such a service, extemporaneous or otherwise, it is also lawful for him to lay under tribute the rich heritage which comes to us from the past, from ancient times, and to frame a Liturgy, not simply for Good Friday, but for various other days. Would that be allowed? I claim that it would not be.

Let me state that, a few days ago, as I was travelling in a railway, I met a Layman. He said to me: "I tell you there is an abuse in our Church." Said he:—"I have not heard the Litany in my parish on a Sunday for nearly two years. I have heard it during the week, but not on the Lord's

Day." Is that what is contemplated here? Is that the liberty that is within the provision of the law enjoyed by us? I claim not.

Allow me to further say, that, in at least one-third of the parishes in our land, on at least one-third of the Sundays of the year, important changes are made, in the order of the Morning and Evening Prayer, and a powerful impetus in that same direction will be given for good or for evil by the debate upon this floor at this time. I do not now say whether that is to be deprecated, but it is to be taken as a part and parcel of this whole question. I say this because I believe it to be a fact.

How are we to get around this danger that threatens us? We are met with difficulties when we propose to act according to the method that has been suggested by the ablest Committee of this House, or, at least, which has been characterized as such by an able member of this body. Are we not proceeding with perfect safety when we accept their dicta? I cannot but be guided in such a matter by their opinion. I believe that we cannot err in following that advice.

But some say, let us rather seek a Canonical method. We shall have to adopt a Canon—after we shall have made this change, and the Canon that has been read again and again expressly contemplates such Canonical action—an action changing the form of that very Canon. We have a work to do. I believe that the Church asks that the work shall be done.

Gentlemen say we do not take any of the service from Sunday; we include them, and have the entire Morning and Evening Prayer. I ask the gentlemen who have charge of parishes where they are able to get all the assistance necessary during hot weather, and during periods of sickness from which they may suffer, to remember that the great body of the Clergy who desire to be faithful to the Rubrics, and who are prepared, Sunday by Sunday, to read every word conscientiously, want relief on some Sundays of the year. There are many Clergymen, who scarcely leave their parishes from one year's end to the other, who wish to hold the services of the Church according to the law of the Church. I ask relief for those Clergymen. I have merely a word more to say, for I see that my time has nearly expired. I thank the House for bearing with me so long. I will merely say in addition, that the conviction of some of the gentlemen upon this floor in regard to the Rubrics and Prayer Book, remind me of a certain Clergyman (who is said to have come from some part of New England) who, as he began his sermon, wishing to show his strength of intellectual power by an expression of scripture, and then to go on in the discharge of his duties, said that he rejected Noah's flood but that he accepted the universe [laughter]. Now, there are gentlemen upon this floor who accept the situation in just that way. They accept the Canons, but they do not care for the Rubrics.

The time of the speaker here expired.

Mr. SHEFFEY, of Virginia. I desire to say, Mr. President, that the exhibition of talent, learning and loyal devotion to this noble old Church, which has been displayed on the floor of this General Convention, is an answer to all the despondent thoughts of men concerning the future of the Church. It is profoundly gratifying to me to witness the catholicity, the cordial good will of gentlemen upon this floor, in debating the great questions that divide the minds of men upon vital matters affecting this Church. We are all actuated, in that Church, by the same great resolve: the honor of the Church and the Glory of God.

What is the proposition here made? It is, to lay the hand of change upon the organic law of the Church; and we who stand upon that organic law occupy the vantage ground of requiring all who come to change it to give us strong, controlling reasons for the change. Here we are! It is the platform upon which our fathers placed us. It is the Constitution upon which, through a long series of years, this Church has grown from small to great, and from great to grand, until it is now one of the powers of this continent.

In one of the darkest hours of the country's fortune, when calamity and sadness brooded over the minds of men, Henry Clay was asked what, in his judgment, constituted the hopes for the future of this country. He, with an eye that gleamed—not a "glazed eye"—but with an eye that gleamed with a prophetic faith, said in reply: "My hope of the future of my country is in the Supreme Court of the United States and in the Protestant Episcopal Church—the two great bulwarks of liberty and order, stability and peace." Since that day the storms have swept over both Church and State. As a lawyer I look still to the light-house of the Supreme Court of the United States as the guardian of the great constitutional rights of our country; and as a Churchman, as a Christian, I look to the Protestant Episcopal Church as the light-house of the spiritual and moral future of this country. [Applause.]

What is the proposition before us? Is it an effort for liberty? Oh, no! Is it to give the individual Clergy a wider range of choice? Not at all. But it is an effort to seek relief from one tight-jacket by pulling on another. That is it, and nothing more.

Or, it may be, it is for the glory of choosing which of two tight-jackets one will wear. It is an attempt to desert the form of Liturgy under which this grand Church has grown, and to adopt a form which, when it comes down to the pews and to the people, will be a strange looking thing indeed! Then will the Clergy be confined to the narrow path in which they must walk, while we, the Laymen,—we who love this Church and sustain it with our means, we who would sacrifice our lives to maintain it,—we creep into our pews and must listen to a sort of *short-hand* mode of worshipping Almighty God! God relieve me from any such process as that, in connection with my reverent worship in God's holy temple! A great Bishop said, four or five years ago, "It is the glory of the Protestant Episcopal Church that it is a Church of *worship*. Any man who goes into the ordinary churches of the day, sees what? Just two little scanty particles of prayer and scriptures and a hymn, and then for the grand event,—the sermon,—in which the preacher magnified himself more than the Lord. But," said he, "when you enter the Protestant Episcopal Church, with its solemn forms, with its regular stated progress from confession, and praise, and prayer, chant and hymn, then you feel that you have indeed an assembly of Christian men worshipping Almighty God." Let me say that when the habit of our Church shall be departed from, it will cease to be the historical Church of the past; and it will then begin to slide away from the great solid bulwarks of the foundation upon which it has rested for so many hundred years. Permit me to repeat to my brethren of the Clergy, what an old Layman once said: "Give me the full service of the Church and you may preach what you choose. [Laughter]. If you go wrong that service will clear my mind, will show me the indication while you will get ashamed of the error. But if you go right, then you have but to keep in the path of the Church, and we will follow you therein." We have seen how congregations have slid away from the faith where the shorter prayers of the minister, and those little selections of Scripture were read without discretion, and where the minister in preaching promulgated doctrines for which there was no antidote in the religious service. But I say that there cannot be a heresy springing up in a Church where the service is daily rendered that is not rebuked as soon as it shows its serpent head. Let the serpent head of ritualism attempt to rise above the level of the pulpit, and the Litany will chop it clear off. And so every heresy will be restrained and repelled by this noble Liturgy, which has made us what we are, and which continues to be, as Channing said, was the glory of the Liturgical Church of England. It is the historical bulwark of Christendom against the waves of infidelity on the one side, and of Romanism on the other. Let it stay so.

I am not prepared to say that some relief should not be afforded for occasions. There are occasions, as when the Indians have to be met, or the frontiersman has to be met, when a variation may not be advantageous. If the proposition had been to authorize the General Convention to prepare these occasional services for outside occasions, I might have yielded my assent to it, on the principle that if you keep the great body of the Church, the great mass of the Church, on Sundays, on fast days and feast days, walking in the stately step of ancestral Liturgical worship, there will be no danger from these arrangements that are made for use only on exceptional occasions. Let them be provided. Let arrangements be made for that purpose. "Oh, but," says my friend, "we have no time to wait; we must do it now or never," and he thinks that that is a strong presentation of the case. But God has been waiting a long time for the conversion of this world; and even now, as we heard at the grand meeting the other night, the watch fires of Christian faith in the darkness of this world, are burning only here and there. Eight hundred millions of people still know not of the Saviour. A celebrated divine once said in regard to this strange spiritual and moral darkness of the world, that God was not more honored by his works, than sublime in his patience. We cannot accomplish everything in a day. We must take time to do what is to be done. If we do it orderly, if we do it in obedience to the Constitutional law of the Church, God's blessing will follow in due time. But if we do it wrongly, if we do it disorderly, confusion will follow every act that is performed.

Mr. McCONNELL, of Louisiana. I shall detain the House for but a moment with what I have to say. It is upon a view of the subject which has not yet been discussed. It pertains to the Constitutional power of this House to act upon the subject matter, and to give the relief which is sought for and seems to be so much desired, after the adoption of this Constitutional amendment. I am opposed to this Constitutional amendment. It is very necessary to keep in view the distinction between Constitutional law and Canonical law. The Canonical law is an interpretation upon this subject of the powers of the Constitution. The Constitution contains but three prohibitions. One of those prohibitions to this Church is that it shall lay no hand upon the Prayer Book, which was given to it when the Church was created. It cannot be altered or added to. There-



fore you have, in the same article of the Constitution, the prohibition that you cannot alter it or add to it. But, sir, while there is that presence in the Constitution of that prohibition, there is another principle of law that we must all bear in mind. There is the grant of the implied power in this Council of the Church to interpret the Constitution, and this Canon law is the interpretation of the Constitution wherever it touches the subjects contained in the Constitution. I maintain the proposition that the Church has taken the initiative and has interpreted this Constitution, and I will show you by this book that it has done so, and that therefore it is not necessary for you to add to that Constitution to get that power. We have an interpretation in the very first clause of Canon 22, which has been read to you. It provides that every minister shall, before a sermon and on all other occasions of public worship, use the Book of Common Prayer. That is but an interpretation placed by the Canon law upon the prohibitory clause of Article VIII. of the Constitution, which says:

No alteration or addition shall be made in the Book of Common Prayer or other offices of the Church, or the Articles of Religion, unless the same shall have been proposed in one Convention, &c.

I maintain that this Church has, by its legislation, placed an interpretation upon the implied judicial powers of the Council with respect to these Constitutional provisions, and it is not necessary to add to the Constitution to get that power. I have given you the first section of the Canon XXII, which you can alter or amend at your pleasure. If you will turn to page 361 of this book, you will find that this resolution was adopted by the House of Bishops after it had been adopted by the House of Deputies.

*Resolved*, the House of Bishops concurring, That it is the sense of this Convention that nothing in the present order of Common Prayer prohibits the separation, when desirable, of the Morning Prayer, the Litany, and the order for the Administration of the Lord's Supper, into distinct services, which may be used independently of each other, and either of them without the others; Provided, that, when used together, they be used in the same order as that in which they have commonly been used, and in which they stand in the Book of Common Prayer.

The House of Bishops resolved on motion of the Bishop of Albany to concur in this message.

The precise point of the Constitutional law to which I shall ask your attention is this: It is the judicial power of interpretation. The Council of the church has the power of interpretation. Let me give you one illustration of what that judicial power is. The Supreme Court of the United States interprets the laws of the United States.

You know they say one day that the law is thus and so, and the next day say to the contrary. You are all familiar with what they did with the legal-tender notes. On one day they said that gold only could pay debts, but a few days afterwards, with two new Judges in the Court, they said that paper was a legal tender for the payment of all debts. Where is the lawyer who could say that the law was not as the Court interpreted it?

Bear in mind, gentlemen, that we have here in this Convention, not only legislative power, but the implied judicial power of interpretation. We need no amendments to the Constitution to have that power conferred, or to enable us to exercise it.

The PRESIDENT. It is now the hour of adjournment. Dr. Seymour has the floor and will have it to-morrow.

The Rev. Dr. Watson, Chairman of the Committee on Canons, presented the following report.

#### REPORT NO. 9.

The Committee on Canons to whom was referred the subject of the voluntary withdrawal of persons from the duties of the sacred ministry for causes not affecting their moral character, beg leave to report that they have had the same under consideration, and to offer the following resolution:—

*Resolved*, That Canon 5, of Title II. is hereby amended so as read as follows:—

#### CANON 5. Of Renunciation of the Ministry.

SECT. 1. If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare in writing to the Bishop of the Diocese or Missionary Jurisdiction to which he belongs his renunciation of the Ministry of this Church, it shall be the duty of the Bishop or of the Standing Committee, as the case may be, to record the declaration so made; and thereupon it shall be the duty of the Bishop, or if there be no Bishop in the Diocese or Missionary Jurisdiction, of any Bishop who, being requested by such Standing Committee, shall consent to act in the matter, to depose such person from the Ministry, and to pronounce and record in the presence of two or more Clergymen that the person so declaring has been deposed from the Ministry of this Church. Provided, however, that, if the Bishop shall be satisfied that the person so declaring is not amenable for any Canonical offence, and that his renunciation of the Ministry is for cause not affecting his moral character, he shall, instead of recording the sentence of deposition in the form aforesaid, pronounce and record that the person so declaring has been deposed from the Ministry upon his own renunciation of the same, and not for any cause affecting his moral character; and he shall give a certificate to this effect to the person so deposed; and he shall also give due notice of such deposition from the Ministry to the Ecclesiastical authority of every Diocese and Missionary Jurisdiction of this Church, in the form in which the same is recorded.

SECT. 2. If the Bishop or the Standing Committee to whom such declaration renouncing the Ministry is made shall have reason to believe that the person so declaring has acted hastily and unadvisedly, action on such declaration may be postponed for the space of not more than

six months, during which time such person may withdraw his application.

SECT. 3. If the Bishop or the Standing Committee, to whom such declaration is made, shall have ground to suppose that the person making the same is liable to presentment for any Canonical offence, such person may, in the discretion of the Bishop or Standing Committee, as the case may be, notwithstanding such declaration, be put upon trial for such offence in the manner prescribed by Canon for the trial of Ministers in other cases.

By order of the Committee.

Signed, ALFRED A. WATSON, *Ch'n.*

The PRESIDENT. The report will be put upon the Calendar.

The House of Deputies then adjourned until half past nine o'clock to-morrow morning.

#### CALENDAR OF THE HOUSE OF DEPUTIES.

SATURDAY, OCTOBER 13.

2. Reports of Committee on Amendments to the Constitution on Shortened Forms of Morning and Evening Prayer.
3. Report of Committee on Amendments to Constitution Relating to a Revised Lectionary.
4. Report No. 1, from Committee on Prayer Book, on binding Hymnal with the Prayer Book.
5. Resolution of the Rev. Dr. Ayrault on a Form of Service for the 4th day of July.
6. Report No. 5, from Committee on Canons, with reference to ordination of candidates for the Priesthood.
7. Report No. 4, of the Committee on Amendments to the Constitution, relating to a Constitutional Commission.
8. Report No. 7, of the Committee on Canons, recommending an amendment to Canon relating to Professors in Colleges, &c.
9. Report No. 8, of the Committee on Canons, recommending concurrence with the House of Bishops in the repeal of clause 12 of section 3, of Canon V. of Title III., relating to the dissolution of connection between Clergyman and congregation.
10. Resolution relating to the final adjournment of the Convention.
11. Report No. 11, of the Committee on Canons, relating to the renunciation of the Ministry.

CHAS. L. HUTCHINS, *Secretary.*

#### ADDITIONAL CITY ADDRESSES OF MEMBERS OF THE CONVENTION.

D. G. Ambler. 4 Ashburton pl.  
Lemuel Coffin. 11 Arlington st.

#### SERVICES ON SUNDAY, OCTOBER 14.

The following is a list of services in Boston and vicinity, to-morrow, at which visiting Bishops and Clergy will preach:—

#### BOSTON CHURCHES.

CHURCH OF THE ADVENT, Bowdoin st. Seats free. Holy Communion, Sunday, October 14, 7½ and 11¼ A.M.; Morning Prayer and Sermon, 10½; Children's Service, 3¼; Evensong and Sermon, 7¼. Rt. Rev. E. R. Welles, D.D., Bishop of Wisconsin will preach at 10½. Daily Holy Communion, 7 and 7.40 A.M.; Morning Prayer, 9; Choral Evensong, 5.

CHRIST CHURCH, Salem st. (Rev. Henry Burroughs, D.D.). Bishop Doane of Albany in the morning; Bishop Coxe of Western New York at 3 P. M.

EMMANUEL CHURCH, Newbury st. (Rev. A. H. Vinton, D.D.). The Rev. Dr. Rudder of Philadelphia in the morning; the Rev. R. F. Alsop of Pittsburgh at 4 P. M.

GOOD SHEPHERD, Cortes st. (Rev. G. J. Prescott). Bishop Huntington of Central New York in the morning; the Rev. Dr. Dix of New York in the evening.

ST. JAMES, St. James st., Highlands. (Rev. Percy Browne). Bishop Clark of Rhode Island in the morning; Bishop Dudley of Kentucky in the evening.

ST. JOHN'S, Highlands, 1262 Tremont st. (Rev. G. S. Converse). Bishop Howe of Central Pennsylvania in the morning; Bishop Perry of Iowa in the evening.

ST. JOHN'S, Charlestown. (Rev. T. R. Lambert, D.D.) Bishop Talbot of Indiana in the morning; Bishop Welles of Wisconsin in the evening.

ST. JOHN'S, East Boston. (Rev. J. H. Waterbury). Bishop Gregg of Texas in the morning; Sunday School addresses and carols at 2 P. M.; Bishop Garrett of Northern Texas in the evening.

ST. JOHN'S, Jamaica Plain. (Rev. S. U. Shearman). The Rev. E. G. Benners of Jefferson, Texas, in the morning; the Rev. Thomas B. Kemp of Independence, Iowa, in the evening.

CHURCH OF THE MESSIAH, Florence st. In the morning, institution of the Rev. H. F. Allen as Rector; sermon by the Rev. Dr. Dix of New York.

ST. MARK'S, Newton st. (Rev. C. H. Babcock). Bishop Jaggar of Southern Ohio in the morning.

ST. MARY'S, for sailors, Parmenter st. (Rev. J. R. Peirce). Bishop Pierce of Arkansas in the morning at 10.00 A.M. The Rt. Rev. B. W. Morris, Bishop of Oregon and Washington will preach in the evening at 7.30 o'clock.

ST. MATTHEWS, Broadway, near F st., South Boston (Rev. John Wright). Bishop McCoskry of Michigan in the morning; Bishop Howe of Central Pennsylvania in the evening.

ST. PAUL'S, 134 Tremont st. (Rev. W. W. Newton). Bishop Potter of New York in the morning; Bishop Bedell of Ohio in the evening—sermon before the Women's Auxiliary Missionary Society.

TRINITY, Huntington ave. (Rev. Phillips Brooks, D.D.). Bishop Bedell of Ohio in the morning; Bishop Doane of Albany at 4.00 P.M.; Bishop Williams of Connecticut in the evening—sermon before the Society for the Increase of the Ministry.

#### CHURCHES NEAR BOSTON.

BROOKLINE.—*St. Paul's* (Rev. L. K. Storrs). Bishop Kip of California morning and afternoon.

CAMBRIDGE.—*Christ Church*, Garden st. (Rev. W. C. Langdon, D.D.). Bishop Morris of Oregon in the morning; Bishop Stevens of Pennsylvania in the evening.

CAMBRIDGEPORT.—*St. Peter's*, Main st. (Rev. E. M. Gushee). Bishop Williams of Connecticut in the morning; Bishop Potter of New York in the evening.

NORTH CAMBRIDGE.—*St. James'*, near North ave. (Rev. T. S. Tyng). The Rev. Robert C. Foutte of Georgia in the morning; Bishop Clarkson of Nebraska in the evening.

HYDE PARK.—*Christ Church* (Rev. R. B. Van Kleeck, D.D.). Bishop Lyman of North Carolina in the morning; the Rev. F. B. Van Kleeck of White Plains, N. Y. in the evening.

LYNN.—*St. Stephen's* (Rev. Louis DeCormis). The Rev. J. A. Paddock, D.D. of Brooklyn in the morning; in the evening Mr. Wm. Welsh of Philadelphia will make an address on the Resources of the Church for Practical Christian Work.

MALDEN.—*St. Paul's* (Rev. G. P. Huntington). Bishop Kerfoot of Pittsburgh in the evening.

MARBLEHEAD.—*St. Michael's*. (Rev. J. H. Ward.) Rev. W. W. Battershall of Albany, morning and afternoon.

LOWELL.—*House of Prayer*. (Rev. B. Cooley). The Rev. L. P. Tschiffely of Kentucky in the morning; the Rev. George Vernon of Fond du Lac in the evening.

MELROSE.—*Trinity*. (Rev. H. A. Metcalf). Bishop Kerfoot of Pittsburgh in the morning.

MEDFORD.—*Grace Church*. (Rev. C. L. Hutchins). Bishop McLaren of Illinois in the morning.

NEWTON.—*Grace Church*. (Rev. G. W. Shinn). Bishop Stevens of Pennsylvania in the morning; Bishop Brown of Fond du Lac in the evening. Trains leave the Boston and Albany station at ten o'clock; return at 12.30.

TAUNTON.—*St. Thomas'*. (Rev. C. H. Learoyd). The Rev. Dr. Watson of North Carolina in the morning; the Rev. Dr. Harwood of New Haven in the evening.

WALTHAM.—*Christ Church*. (Rev. T. F. Fales). Bishop Perry of Iowa in the morning.

CHRIST CHURCH, on Salem Street, was built in 1723, and is the oldest church edifice in Boston. The Bible, Prayer Books and silver, given by King George II. in 1733, are now in use. The chime of eight bells, brought from England in 1744, is the oldest in America. The figures of Cherubim in front of the organ, and the chandeliers were taken from a French vessel by the privateer "Queen of Hungary," and presented to this Church in 1746.

Signal lanterns from the tower of Christ Church, then called the North Church, announced to Paul Revere the movement of the British troops, April 18th, 1775.

The Sunday School was established in 1815, when no other was known to exist in America.

#### NOTICES.

##### NOTICE.

#### THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

THE SEVENTH TRIENNIAL MEETING will be held in Trinity Church, on Sunday Evening, October 14, at 7½ o'clock, when the anniversary sermon will be delivered by the Rt. Rev. JOHN WILLIAMS, D.D., &c., Bishop of Connecticut.

J. D. HARRIMAN, *Cor. Sec.*

Boston, Oct. 12, 1877.

FASHIONABLE BOOTS AND SHOES for the house, for walking, or for morning wear, suitable for ladies, gentlemen and children, can be found at T. E. MOSELEY & Co.'s, 469 Washington street.

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MONDAY, OCTOBER 15, 1877.

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## The Proceedings IN A GENERAL CONVENTION

OF THE

## PROTESTANT EPISCOPAL CHURCH,

IN THE YEAR OF OUR LORD 1877,

AS REPORTED FOR

MESSRS. M. H. MALLORY & CO.

## HOUSE OF BISHOPS.

NOTE.—The House of Bishops sits in private, and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

### TENTH DAY'S SESSION.

After the usual devotional exercises several motions of reference were adopted. The Standing Committee on Amendments of the Constitution was discharged from further consideration of a proposed amendment of the Ninth Article of the Constitution providing for the contingency of the creation of a Commission for the Revision of the Constitution of Canons. The Committee on Canons was discharged from further consideration of a proposed amendment of the Canon relating to the period of candidacy of candidates for Holy Orders not having had Episcopal ordination, but acknowledged as Ministers or licentiates of denominational bodies, and also of applicants for admission to the Ministry of the Church having had Episcopal ordination. It was—

Resolved, That this House does not concur in the action of the House of Deputies, communicated in Message No. 14, touching a reference to the Committee on the Lectionary of certain changes in the Calendar of Sessions, for the reason that such action is premature in the present condition of the general question amending the Lectionary in the two Houses.

The House adjourned at 1.30 P. M.

## HOUSE OF DEPUTIES.

### TENTH DAY.

SATURDAY, October 13.

The House of Deputies assembled at 9.30 A. M. Morning Prayer was said by the Rev. Frank R. Millsbaugh, B.D., of Nebraska, assisted by the Rev. Christopher S. Leffingwell of Maine. The Benediction was pronounced by the Rt. Rev. John Henry Hobart Brown, S.T.D., Bishop of Fond du Lac.

The minutes of yesterday's proceedings were, by consent and on the suggestion of the Rev. Dr. Huntington of Massachusetts, so amended as to state that the report of the Committee on Canon "Of Deaconesses" was referred to the Committee on Canons, with the request that they consider the proposed Canon in joint session with a Committee from the House of Bishops.

The minutes as amended were approved.

### MEMORIAL OF THE HON. EDWARD KING.

The Rev. Mr. RICHARDS, of Rhode Island. I hold in my hand a memorial of Mr. Edward King of Rhode Island, a Deputy to the last General Convention, and move its reference to the Committee on Memorials on Deceased Members.

It was so referred.

### SHORTENED SERVICES.

The PRESIDENT. The House will now proceed to the business which was before it at the close of yesterday's session—the consideration of the amendment to the Constitution, which is commonly called the amendment providing for shortened services. Dr. Seymour has the floor.

The Rev. Dr. SEYMOUR, of New York. Mr. Chairman, I simply wish in a few words to explain the vote that I am about to cast upon that amendment to the Constitution. The Diocese which I have the honor in part to represent passed a resolution adverse to the adoption of that amendment to the Constitution. While I should feel myself constrained, unless absolutely obliged in conscience, to represent the sentiment of that Diocese upon this floor, it happens in this case that the resolution of the Diocese of New York is entirely in accord with my own views. I feel myself constrained to vote against the adoption of that amendment to the Constitution. In substance, I think I am in perfect accord with the honorable gentleman from Virginia, who addressed us at the close of the session yesterday.

May I here be permitted to indulge in one or two personal remarks? I find it a very great privilege to be on this floor in the midst of this General Convention. I have heard that the storm has ceased, that the winds are hushed, and that the waves are stilled. And if in any respect I have been, in God's providence, the means of bringing about that happy result, I am more than thankful. We are called upon to promote the spread of God's kingdom in this world not only by working, but by suffering. And if in His good providence it has been so ordered that in any respect my sufferings have contributed to this result, I stand here to-day to return thanks to Him that I have been enabled thus to enjoy a privilege, and an inestimable privilege. And I wish to say still further that I have no doubt that in the action that was taken not long ago, those who thus acted were acting conscientiously, and I bear in my heart no grudge toward any man. I am in perfect charity, I believe, with all the world. I would esteem it a great privilege if I could take by the hand and to my heart every member of this House, Clerical and Lay. I beg leave to add a word on one other point. It is a privilege to suffer for principles that you hold, as their exponent; but it is a trial to be made, by a poetic fiction, the exponent of principles that you do not hold, and then to be obliged to suffer for them. But in that respect I meekly bow in humble submission. I thank you, sir, and I thank the House, for the indulgence with which you have listened to these personal remarks.

I will now address myself very briefly to the question. I am opposed to this amendment to the Constitution because I believe if there is any feature of that Constitution which is inviolable, it is that provision which secures the Prayer Book against hasty amendment, curtailment or addition. I have looked upon that as one of the great safeguards that enable us to say to-day that we use the Prayer Book as it was used nearly a century ago. It has remained unchanged while our country has passed through the most remarkable vicissitudes of growth from the Atlantic to the Pacific, and through trials that would have destroyed any other government. But here we are to-day, one people, and we have the Prayer Book as

it was when we entered upon our grand career of advancement and improvement.

I am one of those who feel that the Church should adapt herself to her circumstances, and I am about to make a confession which may be by some esteemed a confession of sins, and by others a confession of virtues. I have never hesitated in extraordinary circumstances to adapt myself to those circumstances. I have, perhaps, officiated in as varied situations as any Clerical member of this House. I have been called upon to preach in most sudden emergencies, and it would have been a crime not to have embraced the opportunity. I have addressed, in the prisons of New York, audiences of which I saw nothing but their toes, as they came to the doors of their cells; and there, sir, I felt myself released from the Rubrical directions for Morning and Evening Prayer. I have preached in schoolhouses, where I could not even have recourse to the methods that were mentioned in such an interesting way by the Clerical Deputy from Wisconsin. I have preached on shipboard. I have preached on the docks in New York city, to the sailors and to such others as would come to hear me. I have been ready to meet these opportunities to the best of my ability, and I have felt that I was in no respect disobeying the Rubrical law of this Church when I did not use the Prayer Book as it was designed to be used in our congregations. I have never violated these Rubrics when I was in a church, before an ordinarily constituted congregation. Therefore I do not feel the need of a change of the Constitution to meet the emergencies that may occur on our frontiers, in our great cities, or in such cases as have been specified before this House. But, sir, I do feel that there is a necessity for some relief in regard to our Morning and Evening Prayer—a relief that I think could be accomplished in the way suggested by the honorable Deputy from New York, my colleague. I think, sir, that through the present arrangement of the Constitution, well-considered changes might be made; but I apprehend that if you change the Constitution in regard to Morning and Evening Prayer, you will have taken a step forward which will have given you an impetus, and you will be prepared to change that Constitution in regard to other services of the Church, and then, sir, we will be exposed, perhaps, to radical, fundamental and doctrinal changes under the influence of the excitement of the General Convention,—for it is not absolutely secure against the excitement which pervades the atmosphere. The members of this House, being men, are fallible; whereas, now, such excitement will have an opportunity to cool before the Convention shall be called upon the second time to ratify the changes, that have been proposed. We need some relaxation—perhaps considerable. In the institution which I have the honor to represent, and over which I have been called upon to preside, I am obliged twelve times a week to address the candidates for Holy Orders,—devout men. I am obliged to address to them the exhortation, "Dearly beloved brethren," and to pray and exhort them to do the very things for which they come together, and it requires a special effort; it requires prayer to enable a man to do that as a reality, for the words we use in public worship ought never to be an unreality, and I seek, above all things, to keep myself from that. But, at the same time, it is very difficult. We ought, therefore, to be relieved from the necessity of repeating that exhortation in the chapel of a general theological seminary, and in similar institutions, on every occasion of Morning and Evening Prayer. There are those who have told us they felt the Daily Morning and Evening Prayer in its present arrangement to be no burden, but in several instances I have found that they do not use that Daily Morning and Evening Prayer. I pray, therefore, for a relaxation in regard to the use of these sermons, which are admirable, which cover the ground comprehensively. They are spread through our Prayer Book. Unfortunately, one of them has been dropped out. That admirable summary of the duties of husband and wife, which is in the English Prayer Book, is not in ours. I wish that it were there. We need that more than any other exhortation which is in the Prayer Book. But we might be relieved to some extent in regard to the exhortation of the daily office. But I would rather bear the burden than have the relief come by the adoption of that amendment to the Constitution.

I fear that I have tried your patience. I desired simply to explain the reason for my vote, that I might not be misconstrued. I am with you in every effort to make this Church reach the people. I am willing to labor for this end, to suffer for it, and, if God wills, to die for it.



Mr. HOWE, of Indiana. I signed this minority report for reasons peculiar to myself, and which were not, perhaps, shared in by the rest of the minority. It is for that reason that I desire to address the House.

Alterations or additions to the Prayer Book are provided for in Article VIII. of the Constitution. They do not require an amendment to the Constitution, but simply the declaration of two General Conventions. The amendments to the Constitution are provided for in the Article following. An amendment to the Constitution must be proposed at one Convention, notice then sent to the different Dioceses, and acted upon at the ensuing General Convention. The Article in relation to the Liturgical changes—the changes in the Prayer Book—has no reference whatever to the Constitution. Let me ask, should this or any other amendment be adopted, changing the Prayer Book, adding some new part, or striking out some part, in what way is that change to be effected, whether it be a total change or a partial change? Can it be in any other way than by Canon or by joint resolution? Where is the essential difference between a Canon and a joint resolution? I can find none. The Rubric is a mere direction (as its name imports, formerly printed in red ink), calling the attention of the Minister or Priest, who is to address the congregation, and of the congregation, who are to act in public worship, to the way in which the service is to be solemnized, the Rubric is simply a direction which logically follows from the Canon, or from the joint resolution. It seems to me, therefore, that any distinction between the word "Canon" and the term "joint resolution" is immaterial. In what way are amendments to be adopted but by Canon? Is not this implied in the very terms of that act? Is it not, in the very nature of things, the fact, that any Liturgical change whatever must receive the sanction of this body and of the House of Bishops? In what way, then, can they express their views but by a Canon, or by a joint resolution? We must therefore give the most liberal construction to this proviso in order to give it any practical meaning and effect whatever. I assume, therefore, without any further argument, that it is the opinion of the House, as it was the opinion of the Committee, that this proviso did make a change, and that it gave a new power to this House; to wit, to set forth this shortened service by merely one reading, and by one adoption, instead of requiring it to be done at two different sessions. A liberal construction of the proviso will enable us to give it that meaning. That being the case, let us see what, upon every just principle of construction, will be its effect. There are two modes of meeting this case, and of demonstrating the position which I take. The first is the direct mode, and the second is the indirect mode, by the *reductio ad absurdum*. The direct argument is this: that the mere proviso, which is a mere exception, cannot so qualify the text as to destroy it. It is against all the fundamental principles of construction, and against all justice. It cannot prevail in the construction of any document. Therefore, the exception means only exactly what it states; namely, that this service, when once adopted, shall be liable to all the restrictions which are contained in the text itself. That is the direct argument.

Now for the *reductio ad absurdum*—the indirect mode of argument. What would be the result, what would be the consequences of any other mode of construction? It would be this: The proviso declares that the power given to the Convention shall, or may be, executed in two modes: First, by our setting forth a shortened service ourselves, or, secondly, by remitting that power and authority to the different Dioceses. As I have already said, this proviso is, of course, to receive a strict construction. It is not entitled to a liberal construction. A liberal construction might, perhaps, sometimes convert that alternative *or* to an *and*, and allow the Convention, after having authorized the different Dioceses to make their shortened form for themselves, or the Convention might set forth one for themselves. But that is not the fair construction. The fair construction is, that the power once exercised is exhausted. We must do either one thing or the other. We must either send it forth ourselves, or we must remit that power to the different Dioceses. When that power is exercised, we have exhausted all the authority given. If we remit it to the different Dioceses, we can no longer exercise the power. Let us look at the practical effect of such a construction. Suppose that we remit this power to the different Dioceses. That power being exhausted on our part, and wholly conferred upon the different Dioceses, each Diocese would have the entire control of the whole matter. They might insert from time to time new prayers of their own. Their Bishops might draw up different forms of prayer. What then? What power has this Convention? Has this Convention any power to withdraw the authority once given? Clearly not. What then? What other mode is there but the old mode, which is stated in the text? How can that power be taken away from the Dioceses after it has once been given to them, except by a change in conformity with the section itself? It can be done in no other way. And, upon the same principle (for you must consider the other alternative in

the same way), the power, when once exercised by this Convention, in setting forth this shortened service, is exhausted. That is the end of it. If you adopt any other mode of construction, you sap the section entirely, by a mere proviso. The proviso must receive a strict construction, the text a liberal one. That, as I understand it, is in accordance with well-settled principles of construction of all law, and of every document or writing whatever. If that were not the case, the whole text might be done away with, under some form of a proviso. But suppose that this shortened form is adopted by this Convention or by the next, what then is to hinder (if the construction of the majority be right) the conversion of the short form into a long form, by amendment? But the long form, which already exists, cannot be changed, except by the action of two different Conventions. We are thus reduced to a practical absurdity by such construction.

It seems to me, therefore, that there is but one inference: that it requires a very liberal construction to come to the conclusion that this proviso has any legal or practical effect whatever, because the same power exists under the text, without the proviso. Suppose that this proviso were not adopted to-day, has not this Convention the power to set forth a shortened form by Canon, or by joint resolution? It certainly has. If so, it requires a very liberal construction of the proviso to hold that, under it, the adoption of the shortened form at one session shall be sufficient, without its being carried over to the next. Give it that liberal construction, and carry out the actual views and intentions of this Committee; then I say that the provisions of the text will strictly apply—that no amendment can be made thereafter, unless they are adopted at the next Convention. It amounts therefore to very little. It is merely a difference between a Canon and a joint resolution. It strikes me that the judgment and wishes of the House would be to adopt the amendment, unless it is obnoxious to the objections which gentlemen have set forth; that is, the danger of amendment, adopted one day and repealed the next. The object that I had in addressing the House was to combat that idea. My views are, that when this amendment is adopted, it will fall into the text, and be governed by the text.

Mr. PARKER, of Virginia. I wish to make known my own views upon this subject, and to state, after listening to the debate, and after considering the question as well as I could, I have come to the conclusion that the amendment which is now before the House ought certainly to be adopted. I wish to do this because I may be found voting apart from those with whom I am generally glad to unite. In listening to this debate, I have heard the universal assent, not only from those who favor this amendment to the Constitution, but as strongly from those who are opposed to it, that some relief is needed. There are occasions when this shortened service seems necessary. It is necessary, for instance, during the forty days of Lent, as on many other occasions.

The Constitution is our fundamental law. Its provisions are restraints upon us all. It is because of the provisions of this Constitution that this relief—which we all admit to be necessary—is sought for in this proposed amendment. This Constitution was adopted before the Prayer Book was adopted. The idea seems to be that every amendment to the Constitution, and every change which we propose to make in the Prayer Book, must be sent down and be acted upon by the different Dioceses. It seems impossible to obtain relief in that way. No service, short or long, can be so framed that the various Dioceses shall unite in it. It is, therefore, essential, if relief is to be had at all, that it shall be had in the shape of Canons. Many gentlemen here have insisted that that relief can be now obtained by Canon; and we are gravely told that there is a distinction between a change in the Prayer Book and a change in the use of the Prayer Book. Why was that Prayer Book adopted, except to be used? What is the meaning of the language of the 8th Article of the Constitution, except it be that on all occasions of worship this service of Morning and Evening Prayer shall be used? Gentlemen say that this requirement is a hindering of their liberty; that it is a cramping of them. I know conscientious men, members of the Episcopal Church, who do not dare to depart from the Prayer Book. Even the "Rubric of Common Sense," which has been alluded to, will not enable them to read these imperative words, "shall be used," as "may be used."

Now, sir, look at this Article. It says distinctly that the Common Prayer, and the form and manner of worship established by this or a future General Convention, shall be used in the Protestant Episcopal Church. What does that mean? As to the services conducted by a Minister of the Protestant Episcopal Church with a Protestant Episcopal congregation, I agree with those who contend that this relief cannot be obtained by means of a Canon, but that it can be obtained by the Constitution. It is for that reason that this change is proposed.

It is said, however, that this is a dangerous power. Of course it is dangerous. You cannot confer any power upon any agent that is not dangerous. No government that has ever been established has conferred powers upon its agents that

has not had times when those powers have been abused. But are we to cease to give proper and essential powers because of any apprehension of that kind? If so, we might as well say that our Church, as a government, shall stand now as it has stood in the past, although experience tells us, day by day, that there are certain powers that must be conferred in order that it may be successful in its efforts. The power may be abused, as every other power may be. Powers that are now conferred by the Constitution, as it stands, may be abused; but are we to take counsel of our fears? We are not, by this measure, amending the Prayer Book, nor changing the Prayer Book; we are merely giving authority to ourselves to do that which the Convention of 1788 did when it adopted the whole Prayer Book. We desire, in case of absolute necessity—a proper case—to have also the power to be given by this amendment.

In addition, sir, is not this a proper power? I say, and I think it has been admitted throughout, that it is a proper one. Is it not an essential power? There are those—and I agree with them—who say, that so long as this 8th Article stands as it is, it is the duty of every Clergyman of the Church, acting as a Protestant Episcopal Clergyman, and in a Protestant Episcopal service, to use the Prayer Book; that it must be used. This is a service, not for Sunday, but for every day, whenever our people are assembled as an Episcopal congregation. I think, therefore, as to the matter to which my friend on my left has alluded, when he said that he has felt at liberty to use, or to omit to use, the service of the Prayer Book, he has given a common-sense construction of constitutional powers, because, on occasions of that kind, he was not acting as an Episcopal Minister to an Episcopal congregation. But there are occasions on which, when a Minister is acting as an Episcopal Minister to an Episcopal congregation, he desires this relief, such as in the forty days of Lent. The service is tiresome to his people; it is lengthy. It keeps many of our young men away who can spare but twenty or thirty minutes for a daily service, and who gladly would unite in the service if assured that at the end of a short time they would be released to go to their business. But they have demands upon their time, and if they have any apprehension that they may be longer detained, they do not attend the service at all. Now, let us go to these people. Let us invite them to come to us and carry forward this good work.

Mr. President, as I have said, we are not changing the Prayer Book; we are giving liberty to vary the service; and can we not trust ourselves with this shortened service when we confine its use to such occasions as are thought proper, and provide that it shall never interfere with the Sunday services, or with the great and higher Feasts and Festivals of the Church? But on other occasions, when it may be used, why not reserve the power to use it? We can get it in no other way. No amendment of the Constitution sent down to our Dioceses and submitted to the next General Convention, can ever procure the change that we want, because they must confirm it as written here, without the dotting of an *i* or the crossing of a *t*.

The Rev. Mr. LIVERMORE, of Minnesota. I rise to make a single suggestion on this subject. It seems to me that the great difficulty has been, not with regard to our Missionary operations, where we take the liberty to make these alterations, but in respect to the necessary daily services of the Church. I wish to suggest a resolution, to be offered in case this proposition should be negatived, which may meet the views of some of the members of the Convention:—

*Resolved*, That in the opinion of this Convention the Prayer Book—as it is, without any change, may safely be left to the discretion of the Clergy, as sufficient for all the occasions of public worship.

There is at this time such a display of conservatism, that I think this liberty may be safely given. It might not be at other times; but what this resolution will do, is this: it will prevent Clergy, who wish to have frequent daily service, for instance, from going, as it were, in the very face of the Prayer Book, by making the changes; whereas, if, in the opinion of the Convention, this matter may safely be left to the discretion of the Clergy, it will relieve them from any such imputation. All of us have, doubtless, felt a little difficulty when we wished to abbreviate this service from the plain letter of the Rubric; but we—all of us—feel the necessity, sometimes, of violating these Rubrics; and one who has grown old in the service of the Church, and particularly in the Missionary work, knows that to keep Rubrics strictly is an impossibility. In our younger days we thought that man was made for the Rubrics, instead of the Rubrics for man [laughter], but as we grow older we find that the reverse is true. There is a universal desire, I think, in the minds of the Clergy and of the people, that some latitude should be given; and I believe that, without touching on the Constitution of the Church, of which we are all of us jealous, some provision of this kind may safely be made. And should this resolution now before us be negatived, I will propose the resolution which I have read.

Mr. WILDER, of Minnesota. Mr. President and Gentlemen: I have sought the floor merely for the purpose of stating the reason—the principal reason—



which prompted the Committee on Constitutional Amendments, three years ago, to report the amendment which is now before us for consideration. But before touching that point, there is another question on which I desire to say a word. It has been asserted here, over and over and over again, by various gentlemen, that this amendment was unnecessary, because, under the Constitution as it is, the door was fully opened for legislation providing this relief. Of course, I do not know how well considered may have been that opinion, as thus expressed by the gentlemen. They may have examined the question exhaustively—they may have given it as a matter of first impression; but allow me to say, that one of the very first questions that were committed to the hands of the Committee on Constitutional Amendments, three years ago,—and you will remember that, until three years ago, we had no such committee,—was this identical question of a power under the Constitution to provide upon this subject. Let me read to you the resolution that the House of Deputies adopted three years ago and sent to that Committee. You will find it on page 45 of the Journal:—

*Resolved*, That the Committee on the Constitution be directed to inquire and report whether Article VIII. of the Constitution does not prohibit any alteration of the Book of Common Prayer, except in the mode therein prescribed; and whether a short or different form of prayer than those laid down can be authorized by a mere Canon of this Church.

Now, let me give to you the names of that Committee on Constitutional Amendments, and I read them as they occur in the order of announcement by the President of the Convention. They were as follows: The Rev. Dr. Hall of Long Island, the Rev. Dr. Dudley of Maryland, the Rev. Mr. Rogers of Texas, Chief Justice Waite of Ohio, Judge Moncure of Virginia, Mr. Woolworth of Nebraska, Judge Comstock of Central New York, Mr. Wilder of Minnesota, Judge Stevenson, of Kentucky, Mr. McCrady of South Carolina, Gov. Ruggles of New York, Mr. Parker of New Jersey, and Mr. Race of Louisiana. I may, without impropriety, say that the opinions of some, at least, of the gentlemen on that list are entitled to some consideration.

Now, the next question is, What did that Committee on Constitutional Amendments report? You will find it, *in extenso*, on pages 114, 115 and 116 of the Journal. It is too long for me to read. I will say, however, that if my memory is not at fault, it was an unanimous report. There was not a dissenting voice. I will read the last sentence of the report, and other gentlemen, if they desire to look at it, may read the entire report at their convenience. On page 116 are these words:—

The Committee, therefore, repeat, that in their judgment, a short or different form of Prayer from that laid down in the Prayer Book, cannot be authorized by a mere Canon.

Thus much on that point. Now, let me come to the other question. It was a conceded fact, that the Clergy, with an almost united voice, demanded relief in this matter of shortened services. Many of the Clergy, with nervous anxiety, proposed it, because they felt that they were themselves almost compelled to abridge this service, and that it was, to them, a very unpleasant path that they were travelling. They asked for the legislation of the Church to give them legal authority to do that which they felt, if done at all, would, under existing circumstances, be done in violation of law. The Laity had the same general feeling, but perhaps with not equal strength. The matter came before this Committee on Constitutional Amendments. We spent very little time upon the question whether the relief was desirable or not. There was but one voice on that question; but the question, *How*, in what manner, through what process the relief was to be furnished, was discussed at very great length. I doubt if any proposition was before that committee, three years ago, which received equal attention with this. It was examined on all sides. It was turned over and over and over, and discussed in more than one sitting of that committee. The result was that we decided to reach it by the amendment to the Constitution, rather than by touching the prayer Book, and hence the amendment before us now. There were two ways open. It required substantially the same process to reach it by an amendment of the Constitution as to reach it by the Prayer Book. But we adopted the amendment under consideration. And why this, instead of the other? Simply for the reason that the committee believed that it was practicable to reach it through an amendment of the Constitution, and that it was extremely doubtful whether it could be reached in the form of touching the Prayer Book. In that opinion every gentleman on that committee, if I am not mistaken, concurred, including my learned friend from South Carolina. Mr. McCrady was in favor then, as he is now, of striking at the Prayer Book, but every other member of the committee who voted upon the question was in favor of reaching it by an amendment of the Constitution.

And why? I ask. Because there were many Deputies in the Convention who could not, under the pressing exigencies of this question, consent to open the way to changing the Prayer Book, for the reason that they felt and believed, that, when once opened, no man could tell when it would be closed against

further amendments. They regarded the step as too imminently dangerous; and even under the pressing necessities of this question, they would vote "No," whereas reached in the other form, the question might carry.

We may have been right in that matter; we may have been wrong. But that was the reason why this relief was furnished in the form of this amendment. And the belief was unanimous, on the part of the Committee on Constitutional Amendments, that it could not be obtained by Canon; that it must be obtained by amending the Prayer Book, or by amending the Constitution.

When that question came before us, three years ago, my friend, Mr. McCrady, presented his views upon the question in a form a little different from that in which he has presented them here. If you will look at pages 195-6 of the Journal, you will find that when this question came up, Mr. McCrady proposed an amendment to the Rubric, as follows:—

"Mr. McCrady, of South Carolina, moved to amend by striking out all after the words 'as an' in the first sentence of the proposed resolution, and inserting instead thereof the words, 'additional Rubric,' to be inserted in its proper place in the Book of Common Prayer," and so on.

"On motion of the Rev. Dr. DeKoven, of Wisconsin, the amendment proposed by the Lay Deputy was laid on the table."

We do not know by what vote; but a memorial of the House, three years ago, disposed of this question of meddling with the Prayer Book in this connection. Then followed, almost immediately, the vote upon the adoption of the amendment reported by the committee, which vote you will find on page 196 of the Journal; a vote taken after considerable, though not, as I remember, very protracted discussion, but enough to call out conflicting views, and to enable the House to act intelligently. That vote upon the amendment to the Constitution, as reported by the committee, stood thus: Of the Clergy there were forty-one Dioceses represented: Ayes, 36; nays, 4; divided, 1. Of the Laity there were twenty-nine Dioceses represented: Ayes, 24; nays, 3; divided, 2.

Now, my friends, I wish to ask a single question here. Suppose you defeat this amendment, then what? You are driven to one of two things, either to seek legal Constitutional relief by a struggle that will be continued for three or six or nine years, or indefinitely, with great uncertainty as to the result, or else you are left to the idea that every man must furnish relief for himself.

The PRESIDENT. The Rev. Dr. DeKoven of Wisconsin has the floor; but before further discussion on this subject, I would like to say that Mr. Blair of Maryland has been appointed to fill a vacancy in the Committee on Christian Education. I would remind the distinguished speaker (the Rev. Dr. De Koven) that he has but four minutes.

The Rev. Dr. DE KOVEN, of Wisconsin. That announcement is very depressing, Mr. President. [Laughter.]

A DEPUTY. I move that the time be extended eleven minutes, so that he shall have the whole time allotted to other speakers.

The Rev. Dr. DE KOVEN, of Wisconsin. If I use four minutes, I may have to ask the House to be kind enough to give me two or three minutes more, because it would be terrible to be cut off in the beginning of it. [Laughter.]

The PRESIDENT. With the permission of the House, the Deputy shall have ten minutes to speak.

The Rev. Dr. HALL, of Long Island. Will the Deputy from Wisconsin allow me to say a word? The gentleman who has just spoken (Mr. Wilder of Minnesota) is the only member of the Committee signing the minority report who has been heard.

A DEPUTY. No; there have been two. Mr. Howe has spoken.

The PRESIDENT. The Deputy from Long Island will please remember that Gov. Stevenson will have fifteen minutes in closing the debate.

The Rev. Dr. HALL, of Long Island. May I ask five minutes more for the gentleman who has just spoken?

The PRESIDENT. The debate is to close in fifteen minutes.

Mr. MONTGOMERY, of Western New York. I move that the time be extended twenty minutes.

The Rev. Dr. STRINGFELLOW, of Alabama. It was decided, when I made a similar motion in a like case, that no change would be made.

The PRESIDENT. When the time has arrived, I think no change can be made.

The Rev. Dr. DE KOVEN. Mr. President, I hope all this will not come out of my four minutes. [Laughter.]

Mr. WILDER, of Minnesota. I would like to say that the request of the Rev. Dr. Hall was not made at my solicitation, but rather against my protest.

The Rev. Dr. Hall, of Long Island. I know that the gentleman wants five minutes more to complete his idea. I would be very glad if the House would be patient, and give him further time.

The Rev. Dr. STRINGFELLOW, of Alabama. There can be no objection. There is plenty of time. I move that the time be extended twenty minutes.

The PRESIDENT. With general consent, the time will be extended twenty minutes.

The Rev. Dr. HALL. I am sorry to urge my request, but I feel that it is very important.

The PRESIDENT. There being no objection, Mr. Wilder will occupy five minutes longer, and then Dr. DeKoven will have the floor.

Mr. WILDER, of Minnesota. Although this request, as I have said, was made not at my instance but against my protest, I am grateful for your kindness. I was saying that the result of the defeat of this proposition is, at best, a long delay, or, to leave every man to be a law unto himself. Now, there must be some yielding of individual opinions in order to enable any legislative body to work. But, passing by all that, I ask again, What will be the effect of the absence of legislation?

#### NON-CONCURRENCE.

The following message from the House of Bishops was then received:—

IN GENERAL CONVENTION, BOSTON, MASS.,  
NINTH DAY OF THE SESSION, OCT. 12, 1877. }

Message No. 18.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, That this House does not concur in Message No. 11, from the House of Deputies (ratifying a proposed amendment to Article V. of the Constitution), for the reason that it deems further legislation in the premises unnecessary.

Attest:

H. C. POTTER, Secretary.

Mr. WILDER, of Minnesota. With full time, I should be pleased to devote more than three or four minutes to this question; but I cannot do so, in justice to the kindness that the House have bestowed upon me. But allow me to say that the curse of this day everywhere is the spirit of lawlessness. In every State throughout the land, and not only in this land, but abroad, throughout Christendom, there is an element which causes alarm in the minds of thoughtful men. It is this spirit of lawlessness, the spirit that concentrates in self, the spirit—to use a slang phrase—that every man may paddle his own canoe as he pleases.

Why, gentlemen, there is an immense army in this land composed of infidels, communists, devotees of vice and crime that are marching boldly, with the flag at their head on which is emblazoned untrammelled liberty, unrestricted license. There is not a thoughtful man who does not feel that there is danger in the future from elements of this character. I ask you, as thinking Christian men, is it fit and proper that the Church of the Living God shall attach itself to that immense army? Shall the Church, whose fundamental principle is adherence to law and order, act in its highest legislative assembly upon the principle—and proclaim it again and again—that every man may do as he pleases; that every man has unrestricted liberty? Will you of the Clergy, without regard to your Rubrics or your law, but in the exercise of your individual right and power, disregard law, and teach Laymen—the children under your charge—that while you are enjoining submission to law you will trample it under your heels? If that is your purpose, then proclaim it. But I say to you that I, for one, beg leave to enter my solemn protest against it. I believe in adherence to law in the Church above all things, and I believe that you are proclaiming agrarian doctrines of the most dangerous character when you declare that law does not, and need not, bind the Clergy. In doing so you are joining yourself to this immense army of which I have spoken, and are yourself aiding in the singing of hosannas to that spirit of lawlessness and selfishness.

The Rev. Dr. DE KOVEN, of Wisconsin. Gentlemen of the Convention: I don't know anything more charming than the spectacle of unanimity which this Convention presents. I don't know when I have been more delightfully impressed than when I heard, yesterday afternoon, the eloquent address of the Lay Delegate from Virginia, followed this morning by the eloquent address of the Clerical Deputy from New York. That they both should be advocating the same side and maintaining the same cause, was, to me, exceedingly agreeable; and the only disagreeable point of the matter was, that I felt myself prepared utterly to differ from both of them. [Laughter.] The second mark of unanimity which I find is this: that everybody in this house is apparently agreed upon the subject before us, namely, that we ought to have shortened services, and that everybody is agreed upon the common-sense proposition which people think it their duty to bring forward with a good deal of detail, namely, that if a man goes to teach, or to talk to prisoners, or to sailors, or to lumbermen, or to—I don't care whom—who do not know anything about the Prayer Book, he is not bound to begin with "The Lord is in his holy temple," and go on with "Dearly beloved brethren," to the end of the prayer of St. Chrysostom. I do not believe anybody in his seven senses ever doubted such a proposition as this.

Now, there is another point of unanimity which I think, escapes the observation of this House, and that is, that the gentlemen Deputies who are leagued together against this amendment, are so leagued in order to maintain principles which are entirely and directly the opposite of one another, and that the arguments which are in favor of one set of views are completely destructive to the arguments of those who support the other set of views. Now, the two sets of people who are joined together



against this amendment are those who maintain, first, that the Prayer Book ought, under no circumstances, to be amended, or those who maintain that the Prayer Book is in this case amended, and that there needs, therefore, to be amended another article of the Constitution than the one proposed.

And then there are those who, on the other hand, hold that no amendment to the Constitution is necessary; that the whole thing can be done by Canon. And there is a still smaller class who maintain that they do not need even the Canon, because they have the right already existing in their own sweet selves. Therefore, there are four sets of people more or less opposed to one another, yet all leagued together against this agreement. Every one has heard the story of the Kilkenny cats. I only wish that it might apply to this case. But, while I will not compare these gentlemen to those unfortunate animals, I find that they stand all ready with one consent to devour this amendment to the Constitution.

Now, as to those who believe that the Prayer Book ought never to be touched, I know of no eloquence so potent or so easy as that which lifts up its hand and swears that this immortal legacy shall never be touched. That eloquence moves this Convention like no other. And I would like, Mr. President, to put myself on that side. My argument is simply this: that the proposed constitutional amendment does not touch the Prayer Book at all; and not touching it, all this eloquence is simply wasted.

The eighth article of the Constitution provides for the Prayer Book. Our Constitution says that the Prayer Book shall not be altered, except in a certain way. We provide a Canon concerning the use of that book—Canon XXII., Title I. It corresponds exactly to the English law. The English Prayer Book is in force by the Act of Unanimity. Our Canon XXII., Title I, corresponds to the Act of Unanimity. The consequence is, that if we propose simply to use the Prayer Book in a somewhat different way from that in which it has been heretofore used, we are not altering the Prayer Book in any respect; we are simply altering the manner of its use. And yet, there are two arguments which have been brought forward with regard to this matter, which seem to say that it is, in some sort, an amendment to the Prayer Book. The proposition was first presented by the Clerical Deputy from Maryland; it was repeated in words of great wisdom and great authority by the Lay Deputy from New York. It is this: That since by this amendment to the Constitution a shortened form of Morning and Evening Prayer will be permitted, only that it must be taken from the Book of Common Prayer, that, therefore, it will be possible for this House to put together parts of the services—the Communion Service, the Burial Service, or any other—and so make an alteration in the doctrines of this Church. Now, Mr. President, I am not going to say anything on that point, for it would be well to wait until that is attempted before making arguments against it. I want to make another argument entirely. The amendment to the Constitution says that we shall have the shortened form of Morning and Evening Prayer taken from the Book of Common Prayer. Of course that amendment means that this shortened form of Morning and Evening Prayer must be taken from the Morning and Evening Prayer itself, otherwise, whatever it might be, it would not be a shortened form of Morning and Evening Prayer; for, I take it, the term, "form of Morning and Evening Prayer," is a technical one, meaning the form of Morning and Evening Prayer as it is in the Prayer Book.

In the next place, it is said that if this General Convention can put forth by Canon a shortened form of Morning and Evening Prayer, we shall have the Prayer Book altered, perhaps, at every session of the General Convention. Is this body such an impulsive one as that? Is it so youthful? Is it all the time agonizing for alterations in the Book of Common Prayer? Do not these delightful arguments that one hears about the Book of Common Prayer conclusively prove, by the sort of sensation that they produce in this House, that, whatever else this youthful and impulsive body does, it won't be so eager, after every General Convention, to alter the Book of Common Prayer.

Now I come to the destructive argument. These gentlemen who oppose this amendment because you can put forth by Canon, are simply arguing in favor of doing at every General Convention exactly what this amendment proposes.

I have spoken about the one side; I want to speak about the other—those who hold that this thing can be put forth at any time by the General Convention, without a constitutional amendment. I hold that there is a great deal of force in what they have to say. When the Canon was brought forward I voted for it. If the constitutional amendment fails, I will vote for any Canon upon the subject that is brought forward. But, Mr. President, here is difficulty. There is a grave doubt in the mind of this House whether it can be done by Canon. I won't go through the argument which the learned Deputy from Minnesota brought forward so conclusively—that this subject has been discussed in this body for six years, and the general idea of the House has been that the end can be attained by Canon. The

consequence is, that, so grave a doubt existing, it does become this House to have regard to that doubt, and to act in the conservative spirit in which it generally acts, and to amend the Constitution instead of endeavoring to put it forth by Canon. And I think any one who considers the matter will find that it is that difficulty which runs through all our debates on constitutional amendments. There are two theories in this House about the Constitution, radically and totally different—two theories which, I believe, are embraced in the Constitution itself, and which are mutually destructive. And as I listen to the debates in this House, I find just this thing—that there is a certain set of the members who are debating on one theory, and another set of members who are debating on the other, but both unite in a certain jealousy of constitutional amendments. And yet I hold that, if there is a doubt on the subject, we ought to amend the Constitution instead of putting it forth by Canon.

One word more. Let me say, that if we do not pass this amendment to the Convention, the object upon which everybody is agreed, no matter how they differ in other subjects, will be defeated, and we shall not have any shortened services. For is anybody so childish as to imagine that this House is going to put forth by Canon, under all these circumstances, what it will not do by legislation? Why, the gentlemen who are opposing this will all be united in opposing that. The consequence is, that that will not be done. Is it to be done by amendment, writing out the shortened service, sending it down to the various Dioceses, bringing it back here and acting upon it? Doesn't everybody know that it is a slow process—that it will require a hundred years before we can ever come to unanimity.

Therefore, I say, that those members of this House who believe in shortened services are bound to support this constitutional amendment, which I trust will be passed by a large vote.

Mr. WHITTLE, of Georgia. I rise to a question of privilege, concerning not myself, but another gentleman. The Chairman of the majority of the Committee, the Rev. Dr. Benedict of Georgia, has tried, time and again, to get the floor, but has failed to get it. I maintain that the Chairman of that Committee is entitled to be heard, and I hope that fifteen minutes will be allowed him, and that the time will be extended, so that Governor Stevenson will have his full time. The courtesy of debate—not the rule of debate—allows the Chairman of the Committee to close this debate. While in some cases this has been the rule, yet in others, I know, it has been reversed, and the Chairman of the minority report has been allowed the privilege of closing the debate. Now, the Chairman of the Committee is supposed to be in possession of the views of the whole Committee, as well as of those who make the minority report. If we vote this question down, then, of course, the report of the majority of the Committee will be open to discussion; but if the Rev. Dr. Benedict can now have the opportunity to express the views of the Committee, there need be no delay in acting upon the subject next before the House. I move that the time for debate be extended fifteen minutes for that purpose.

The motion was agreed to.

The Rev. Dr. BENEDICT, of Georgia. I am glad to have the opportunity of addressing the House for a few moments (I think I will hardly occupy fifteen minutes), for two reasons. First, because, as the Chairman *pro tem.* of that Committee, I would prefer to have it without asking the courtesy of the House; yet I am thankful that that courtesy has been extended. Secondly, it is but right that I should say, in behalf of myself and my colleagues from the Diocese of Georgia, that at a Convention held last May a resolution in substance like this was passed: "That our Deputies in the next General Convention be requested to use their efforts to procure a shortened form of Morning and Evening Prayer." In my own behalf, and that, I think, of my colleagues, I am happy to be able to say that we are not opposing the wishes of the Convention of the Diocese of Georgia, but we are opposing the attaining of their expressed wish in what we deem, at present, an unconstitutional way. Now, if this amendment shall be voted down—and I trust it will—there will come before us three considerations.

1. Reference was made in the report of the Committee, which I had the honor to represent, to the act of the House of Bishops, some years ago, which was reaffirmed by the concurrent resolution of both Houses at the last General Convention, that a separation of the services in the Prayer Book be ordered; and I maintain that that is an authoritative interpretation of the Constitution. If anything further be necessary, it is entirely within the province of this House to turn that joint resolution into the form of a Canon. And I maintain, sir, that so far as our settled congregations go in the form of Morning and Evening Prayer, even in Lent and in Advent, that service will afford us almost all the relief that can possibly be desired.

2. If that should fail, however, then we have a proposition from the Reverend Deputy from Massachusetts in regard to the Ritual Commission, which will be able to set aside certain hindrances that may exist in the present wording of the Rubrics. For instance, that which seems in some minds to make

it imperative, that whenever the Litany is used, it shall be before the two final prayers in Morning Prayer, and that wherever Holy Communion is administered, it shall be immediately preceded by Morning Prayer and other matters of that sort.

Then we have another means through which we may hope to attain this end, and that is, the measure which was referred to in the address, yesterday, of the learned Deputy from New York; namely, the bringing forward of a very excellent form of shortened services, comprising four or five different schemes, which can be acted upon by this Convention, and if properly worded and expressed, sent around to Dioceses,—three years in the open daylight of calm deliberation in the mind of the whole Church, then to receive the confirmation of the General Convention. This, I maintain, will be sufficient, if the other two modes to which I have referred are not sufficient.

Now, I claim that this proposed amendment does not touch the Prayer Book, but that a change in the use of the Prayer Book does touch the Prayer Book. Suppose that this Convention decide that the Minister, in his discretion, commence with the Lord's Prayer, read one of the Psalms and one of the Anthems, repeat the Apostle's Creed, omit both Lessons, or use one, say the Collect for the day, the Prayer for the Church Militant and a Collect from the Institution Office, including the Minor Benediction. Does not that change the Prayer Book as much as if you printed it in the form of a Rubric and set it forth in the very fore-front of this Morning and Evening Prayer? I cannot see the difference, and I submit that gentlemen are right who maintain that, if this thing be done, the restless, impatient Clergymen and the restless, impatient Laymen—for sometimes there are such—will prevail, and the shortened form of Morning and Evening Prayer will, in some congregations, become the rule of the parish, and the regular Morning and Evening Prayer will be laid aside.

I will say that there is nothing, in all this debate, as the Deputy from Wisconsin has so forcibly expressed it, which is so much a cause of rejoicing, to my mind, at least, as the knitting together of the different sections of our vast national Church.

When I was in Deacon's Orders, I remember very well, it was thought that Ohio and Connecticut stood very near the extremes of toleration in our American Church, and I am very glad to see that although we are not absolutely united, yet we are very much closer together than once we were by reason of the tolerant growth and development of the Church, a growth that is to be all the more prized and appreciated because it has been, in such pre-eminent degree, a growth which has created mutual confidence among the various Dioceses of the Church.

The Church of the Living God in this Western world seems to be realizing something of the truth of ancient prophecy. The mountain of the Lord's House has been established, and by its successive accretions has extended itself in all directions. The extremists of one decade are not the extremists of another, but as this accretion goes on, the mountain of the Lord's House is knitted together, and the increasing bonds of love and confidence and charity are constantly being made stronger and stronger, and the power and influence of the Church in the world are ever being extended and enlarged. May this go on without ceasing. If we are but patient, if the Church, during the next half century, shall increase as it has for the last half century, we may well expect a fulfilment of another prophecy: "The little one shall become a thousand, and the small one a strong nation." May God hasten the day!

There is no need of impatient action. We can wait three years. Reference was made yesterday in the course of the discussion, to the action of the House fifty years ago, when it was proposed that there should be set forth a shortened form of service. It was thought to be absolutely necessary to the growth of the Church. It was defeated. Why? Partly because, after calm deliberation, the Convention of the Church deemed it wise to postpone such action. We trusted the Convention then. Can we not trust it now? We can postpone action for three years, and if then it is not found desirable, let it be defeated, as it was fifty years ago. A venerable man, a late Bishop of the Church, was in the House of Deputies when the question came up, and one member said it was absolutely necessary that there should be a short form of morning and evening service. He said, "Sometimes the Church is cold and uncomfortable, on account of there being no fire; sometimes a window was broken out, and it was very uncomfortable staying there." The Reverend Bishop said: "A plain, common-sense man like myself would say, 'Let us get some wood and make up a fire.' But no; they tell us to tear out a few leaves of the Prayer Book and put them in the stove. A plain, common-sense man like myself would say, 'If the window is broken, get some glass and mend it.' But no; they tell us to tear out a few leaves of our Prayer Book and stop up the window with them. And where, in a short time, will be our incomparable Liturgy?" Can we not be patient? The Church for fifty years has been constantly increasing in numbers and power. She has not grown, perhaps, as much as we could desire, but still the little one has become a thousand, and the small one



a strong nation. We should not be impatient to change the organic law of the Church. We should deal with this great question with the utmost caution and prudence, and act only after long and careful deliberation. Therefore, Mr. President, as the Chairman of this Committee, and also for myself, I hope that this amendment will not be ratified.

Governor STEVENSON, of Kentucky. The minority of the Committee, which reported this amendment, can have no deeper interest in its adoption than any other member of this House.

The amendment proposes an important change in the Constitution. It proposes a relaxation in the strongest provisions of the 8th Article of that instrument, by empowering the General Convention to set forth by Canon a shortened form of Morning and Evening Prayer, to be compiled wholly from the Prayer Book.

The minority deem this change essential to the best interest of the Church. Never, in my judgment, was the Episcopal Church called upon to higher or grander exertions, both abroad and at home, than at this hour. The question involved should therefore be considered with calmness and wisdom, rather than by any appeals to passion or to prejudice. I trust I honor the sanctity of the Constitution as deeply as my valued friend from Virginia (Judge Sheffey) possibly can. I am earnestly opposed to all changes in its requirements, except where, in my judgment, the sternest needs of the Church demand it. But I must be permitted to say that I trust the Convention will see to it that their reverence for that Constitution will never permit it to become a hindrance instead of a help to the Church, and still less "hinder that ultimate and loving intercourse of the soul with God, which constitutes the character of the Christian and the power of the Christian Minister."

The questions involved in this debate would seem, therefore, simply to be: 1. Is the proposed amendment demanded by the necessities of the Church? 2. Is it expedient? 3. Is it safe?

Allow me briefly to consider them in their order, and to reply, as far as I am able, in the short time allowed me, to the objections which have been urged against the proposed change.

Scarcely a Deputy who has opposed the adoption of the minority report has failed to assure this body of his earnest belief in the necessity of a shortened form of Morning and Evening Prayer, and his sincere desire for its adoption. For fifteen years or longer strong appeals have been made to the General Convention, urging, for special occasions, shortened services. The need of such change was felt by Bishops, as well as Clergy.

The House of Bishops, as early as 1856, with every Bishop present but two, took action on this subject, to which I now call the attention of this House. I read from the Handbook of the General Convention of 1856, held in St. Luke's Church, Philadelphia. The opinion of these holy men at that time was as follows:—

*Whereas*, The order of the Book of Common Prayer, as regulated by custom, has special reference to established parish Churches in a population already in accord with the Church; and—

*Whereas*, Our congregational work is or should be among many who are unconnected with our organization, so where there is no established parish, or where such parishes are yet in their infancy; and—

*Whereas*, There may be in different Dioceses peculiar emergencies arising out of the character or condition of certain portions of the population which demand some special services; and—

*Whereas*, The Book of Common Prayer should be used as most effectively to cherish true devotion to the Constitution and Gospel work of the Church, and contribute to the extension of His Kingdom; and—

*Whereas*, The House of Bishops have heretofore expressed opinions as to the usages which may be allowed under existing restrictions and Canons; therefore—

*Resolved*, As the opinion of the Bishops, that the order of Morning Prayer, the Litany and the continuation of the services, being separate offices, may, as in former times, be used separately under the advice of the Bishop of the Diocese, and on special occasions or extraordinary services, or as otherwise prescribed, the Ministers may, at their discretion, use such part of the Book of Common Prayer, and read before sermons such portions of the Holy Scripture, etc., etc.

Such was the opinion of the House of Bishops in 1856, as to the need of the proposed modified service. Since that time the Dioceses have been largely increased, indeed almost doubled; how much greater the need now.

In 1871 a Canon passed this House legalizing this shortened service, and prescribing the form of such service. It however failed to receive the sanction of the House of Bishops; upon what precise ground, I am not informed. In 1874 the Committee of Canons having expressed a doubt as to the power of the General Convention to set forth any form of shortened service—and the Committee on Amendments to the Constitution having reported that any change in the order of service was a change in the Rubric, and consequently a change in the order of prayer prescribed in the Book of Common Prayer, and consequently forbidden by the 8th Article of the Constitution—this amendment was passed.

When the House of Bishops proposed their action in 1856, already quoted, authorizing on special or extraordinary occasions, where were the fears of those who now decry against this proposed

amendment as utterly dangerous and destructive of the safeguards of the Constitution?

Mr. McCREADY, of South Carolina. This House never knew it.

Gov. STEVENSON. My honored friend, the Lay Deputy from South Carolina, tells us that this House did not know it. But surely my friend will admit that the House knew of the passage of the Canon in 1871, setting out this shortened form of service; and even later, in 1874, when the present amendment to the Constitution was passed, we heard from no quarter of the danger which is now so eloquently argued against its ratification. I am fully aware that the Deputy from South Carolina then offered the amendment upon the sole ground, as I now remember, of its being an indirect mode of changing the Prayer Book without a change of Rubric setting out the form and extent of the shortened service. But I ask, why were those, who now see so much danger in this proposed amendment, then silent? Why slept their fears then—and why were not the dangers frought, as they now tell us in this amendment, then pointed out?

The proposed amendment seeks only by law to allow the Convention to provide for a change in the order of Prayer, when even the good of the Church may require it. The Committee on Amendments to the Constitution did not, at the last Convention, propose to alter the Rubric, by prescribing the form of shortened service, because they were of the opinion that no prescribed form would command a majority of the votes of this House.

To reject the amendment now, and to substitute the amendment proposed to be offered by the distinguished Lay Deputy from New York, Gov. Fish, after such rejection, is first, to run the gantlet of obtaining the consent of the two Houses to such proposed form of shortened service, and, secondly, to postpone the attention of such shortened service for three years more.

The difficulty will be as great—if not greater, in my judgment, in obtaining the consent of this House to any Rubrical form of shortened service—should this amendment be rejected, as it would be, in any direct effort to amend the 8th Article of the Constitution. And for the evident reason that the united opposition to this amendment springs from very diverse and opposing considerations, many think that the action of the House of Bishops in 1856 already affords them the largest liberty in abbreviating the order of Morning and Evening Service, as prescribed by the Rubrics, and set out in the Book of Common Prayer. Hence any legislation would deprive them of privileges they now enjoy. Others are opposed to any shortened services whatever, at any time, or upon any occasion.

The resolutions of the House of Bishops in 1856 assumed the right, without the concurrence of this House, to prescribe and authorize shortened forms of service.

Mr. BLAIR, of Maryland. I would like to inquire whether the gentleman believes that the action of the Bishops was a violation of the Rubrics?

Governor STEVENSON. I was coming to that. I cannot better answer the gentleman than by referring him to the report of the Committee on the Amendments to the Constitution on the proposed amendment in 1874, which says:—

The question, then, seems to be, whether the Rubrics are a part of the Prayer Book, and whether an alteration of the Rubrics is not an alteration of the book itself, and within the prohibition of the Constitution. The substitution of another order of prayer from that laid down in the Prayer Book, does not, in terms, alter the language of the Prayer Book, either in its rubrics or its prayers. The text of both will remain the same; and, if the phrase in the Constitution against any alteration is to be confined merely to the existing phraseology of the Prayer Book, the question might admit of a different answer; but your Committee are of opinion that a Canon which allows the whole, or any material part of the prescribed order for daily prayer to be omitted, and another and different order be substituted therefor, would be an alteration of the Prayer Book within the meaning and spirit of the Constitution. To annul, to dispense with, to substitute one thing for another, is, of course, more of an alteration than a mere change, variation, or modification of language before used. Our written Constitution is our organic law, or Magna Charta, and must control and limit our legislation.

So again:—

This Article (8th) guards with jealous care the integrity of the Prayer Book. It does not, indeed, provide that any alterations therein must be preceded by an amendment of the Constitution, but the protection against its alteration is even more guarded than if such were the case. For if an amendment of the Constitution only was necessary to authorize us to change the Prayer Book by mere Canon, such Canon might be passed without three years' consideration of its terms. The proposition to amend the Constitution must indeed be before the Church for three years, but the desired change in the Prayer Book would not necessarily be. But by the present wise provision of the Constitution, no alteration can be made in the Prayer Book, unless the desired changes in all essential details have been proposed in one General Convention, made known to each Diocesan Convention, and adopted at the next General Convention, thus securing three full years for their examination and approval; and thus is obtained that deliberate sanction which the Constitution intended to secure in such an important a matter.

I assure the Deputy from Maryland, that, could I be persuaded that the power now legally existed with Bishops or Clergy, to use a shortened form of prayer, I should not have joined in repealing this

amendment three years ago, and I would not vote for it now.

This Constitution is alike binding on Bishops, Clergy and Laity in the judicial, legislative and executive capacity.

While I personally know and love the Bishops of this Church, and look to them with the utmost reverence and respect as our fathers in God, I am and will be opposed to the exercise of any power by the House of Bishops exclusively which the Constitution declares shall be exercised by the two Houses jointly. Power everywhere always seeks access from the many to the few; and it is the duty of both Houses to maintain and uphold the limitations and exactions of our organic law.

The General Convention of this Church acts both in a judicial and legislative capacity. We have no appellate tribunal to pass upon the legality of our Canon law or upon the alleged imperfections of the Constitution. The judgment of the last General Convention, in the passage of this amendment, was to that extent an authoritative declaration that the order of the form of service by Canon was a change of the Prayer Book forbidden by the 8th Article of the Constitution. If on ordinary occasions the order of form of Prayer is dispensed with, it is, except, perhaps, on extraordinary occasions, an open disregard of the Constitution as construed by the the last General Convention. To allow such want of uniformity in the order of prayer to continue would be to sanction shortened prayer in some parishes, while Ministers, who conscientiously believe that the Constitution, until amended, demands the order of prayer and service as set out in the Book of Common Prayer and the Rubrics. I repeat that I am for adhering, like my friend from Virginia, Judge Sheffey, to the integrity alike of the Constitution and the Prayer Book. But they were both made to guard, perpetuate and preserve the Protestant Episcopal Church in its doctrine and its discipline. Our liberty was vouchsafed to us, amid battle and blood, more than a hundred years ago, by the valor and privations of our fathers. God blessed and guided them, and he has signally blessed. They sought to preserve their principles of civil and religious liberty by a written Constitution, establishing a matchless system of American self-government. But that Constitution has been subject to many amendments. So, too, this Church was founded, and, in 1789, established its written Constitution.

Under it the Protestant Episcopal Church has increased, prospered and been blessed of God—an agency in the salvation of human souls. Amendments have always heretofore been proposed and made when the exigencies of the Church demanded them. I must confess my surprise at many of the objections made to the pending amendment. Many of them seem to rest on a total misapprehension of the amendment. The amendment simply proposes to confide, jointly, to the House of Bishops and to this House, authority to compose from the prayers of the Book of Common Prayer, a shortened service. This has been done, as I have shown, by Bishops in the past, and been attempted by Canon, without exciting fear or creating any alarm. The proposed amendment only confers a power. The mode and manner of its execution is intrusted to the two Houses constituting this Convention. And yet Deputies argue as if the adoption of this amendment would mutilate the service of the Church and destroy the Prayer Book. Shortened services are demanded, but they fear to trust the very body who now control both the text of the Prayer Book and the order of prayer.

My friend, the honored Deputy from Maryland (Dr. Leeds), seemed to think that the limitation of the shortened form of service to prayers from the Prayer Book, would not of itself save the Church from mischief. He seemed to fear that the proposed compilation from the Book of Common Prayer might include the prayer for the Church Militant, and follow up the last suffrage for our participation hereafter with all the faithful departed, by another suffrage for the same, make them to be numbered with thy saints in glory everlasting.

So, too, the compilation might select the commendatory prayer for souls at the point of departure, and convert it into a prayer for those entered into rest, even as in the office for the burial of the dead one might use it for a spirit whose dead body was before him. I beg my friend, who says he thinks such alterations of the prayers as not likely to occur, to feel no alarm or disgust from this source of possible danger.

Such apprehensions are like those of the old lady in the West who was always anxious to go to church, and gave vent to her wishes and anxiety on the subject day by day and year by year, but was always kept away by the fear that, if she went, the church might fall.

The truth is, Mr. President, as was well said by the Clerical Deputy from Wisconsin, the apprehended danger which it is said is likely to occur if the pending amendment prevails has no pertinency to the pending question. The General Convention will guard the form of the shortened service when the constitutional power is conferred to pass the Canon prescribing it. This amendment does not contemplate, and will not interfere, with the Morning and Evening Prayer in established congregations. It empowers, as already observed, the General Con-



vention, through a short service, to permit this blessed Church, in the fields of Missionary labor, or among those not now acquainted with our forms of prayer, and not united with the Protestant Episcopal Church, or to parishes where the Church is weak, to win souls to the Master.

By such means, under God's blessing, many men outside of the Church, and many others belonging at this time to other denominations, will be brought to us in fields where our workers cannot find access. The Protestant Episcopal Church must be fitted for the great Missionary work, foreign and domestic, which is now challenging her active exertions. We are known throughout Christendom by our love of the Prayer Book and authorized and established forms of worship. Let the Church, through her Ministry, be empowered to shorten her services to reach the hearts of those that are strangers to her faith and to her mode of worship.

I appeal to the Clerical Deputy from Ohio, to the distinguished Lay Deputy from Virginia, both of whom have so earnestly opposed this amendment, to have uniformity in shortened services under the law. Shall this Church openly disregard its organic law? Extend the widest liberty; bestow the largest discretion as to the use of the shortened form of prayer, but let that liberty be under law. Liberty wears the loveliest face in Church or State when circumscribed by law. In this way only can the uniformity of Episcopal service be preserved, and the Constitution maintained and preserved.

The PRESIDENT. The hour has arrived for taking the vote, and the matter stands before the House in this wise: A majority report came from the Committee on Constitutional Amendments, closing with this resolution, which they recommend for adoption:—

*Resolved*, That the proposed amendment to Article VIII. of the Constitution, in these words: Provided, that the General Convention may, by Canon, arrange and set forth a shortened form of Morning and Evening Prayer, to be compiled wholly from the Book of Common Prayer, be not ratified.

A minority of the same committee brought in a report to which the House listened, concluding with this resolution, which they propose as a substitute to the resolution just read:—

*Resolved*, That the constitutional amendment to Article VIII. of the Constitution, in these words: Provided, that the General Convention may, by Canon, arrange and set forth a shortened form of Morning and Evening Prayer, to be compiled wholly from the Book of Common Prayer, be ratified and adopted.

I desire to state to the House that this question must be taken by Dioceses, and will be a long process, for, if the question is taken upon the substitute presented by the minority, and if that substitute be adopted, we must again take the vote by Dioceses upon the resolution as it will stand after the substitute has been adopted. If the substitute be not adopted, then we must take the vote on the resolution as it will stand after the substitute has been rejected. It seems to me, in order to save the time of the House, that the best course to pursue is to regard both of these resolutions as set aside, and vote directly upon the question of ratifying the amendment to the Article. This must be satisfactory to both parties, and will require but one call of Dioceses. The question, then, before the House, will be: "Resolved that the amendment to Article VIII. of the Constitution, in the words which have been read, be now ratified and adopted." All Deputies in favor of this resolution will please answer aye, as their names are called, and the Deputies opposed, no.

The roll was then called.

The PRESIDENT. While the Secretary is preparing the result of the vote just taken, items of business may be presented to the House.

Mr. STARK, of Connecticut. I ask you, sir, under what construction the Secretary is now about to make up his roll in regard to how this Convention has voted. Is it by Dioceses, as represented, and their orders, Clerical and Lay, or is it by Dioceses simply? I suppose, from the manner in which the Secretary called the roll,—first the names of the Clerical Deputies from each Diocese, and the names of the Lay Deputies from that Diocese,—that it was his intention to make up a separate roll.

Mr. JAMES PARKER, of New Jersey. That question has already been referred to a committee to report on that subject. That committee has not yet reported, and I think it would be in order to go ahead and declare the vote in the usual way.

The PRESIDENT. I will answer the Deputy from Connecticut. The vote will be arranged and announced, according to previous usage, by Dioceses and orders, and not by Dioceses simply. The House may determine whether it will receive the vote as so declared, and the question suggested by the Deputy from Connecticut will come up at that time.

The Rev. Dr. DIX, of New York. It will be remembered by the House that the honorable and learned Deputy from the Diocese of New York, in his speech made yesterday in this House, announced his intention, after the vote was taken upon the proposed amendment to the Constitution, should the decision of the Convention be in the negative, to present a series of resolutions which he hoped might meet the various difficulties of the question before us. He left the city yesterday evening, and will not return until this afternoon. He greatly regrets

being absent to-day, and requested me, upon the announcement of the vote, to offer, in his name, certain resolutions for reference. If it is not out of order, I would ask permission of the House and of you, Mr. President, to present these resolutions at this time. Some time will elapse before the announcement of the vote could be made.

The PRESIDENT. I think you had better wait until the vote has been announced.

The Rev. Dr. DIX. May I then ask the privilege of introducing the resolutions after the announcement of the vote has been made.

The PRESIDENT. That privilege will be granted.

Mr. JAMES SMITH, of Western New York. I have a memorial in relation to the death of a member of the Diocese of Western New York, who was also a member of this Convention in 1874, and I move its reference to the Committee on Memorials on Deceased Members.

The memorial was so referred.

The Rev. Dr. ABERCROMBIE, of Northern New Jersey. I have a memorial in regard to the decease of a member-elect to this House, and move its reference to the Committee on Memorials on Deceased Members.

It was so referred.

The Rev. Dr. WATSON, of North Carolina. I have a report of the Committee on Canons, upon the subject of the dissolution of the pastoral connection, which I would like to present to the House at this time.

On motion, the report was received and read, as follows:—

#### REPORT No. 10.

The Committee on Canons, to whom was referred the subject of the Dissolution of the Pastoral Connection (Canon IV. of Title II., page 95, &c.), respectfully report:—

The Committee being of opinion that, in view of the provisions of the Constitution for Diocesan legislation in matters Diocesan and local, as well as the failure of the Canon in question to accomplish the desired end, it is expedient to leave the matters contained therein to Diocesan action; and they therefore recommend the adoption of the following resolution:—

*Resolved*, The House of Bishops concurring, That Canon IV. of Title II. is hereby repealed.

By order of the Committee.

(Signed) ALFRED A. WATSON,  
Chairman.

The Rev. Dr. WATSON. That Canon is found upon page 97. It was referred to the Committee on Canons at the last Convention, as will be found by reference to page 170 of the Journal. The Canon was drafted in order to meet the supposed difficulties of the case. Being on that Committee at that time, and being, moreover, upon the subcommittee which had special care of this question, I may state to the Convention that we found a great deal of difficulty in meeting the necessities of the case in different parts of the country. It is extremely difficult to draft a Canon that shall be acceptable to all. This report of the Committee on Canons was postponed, as will be found by reference to the Journal, until this General Convention, and so it has come up again before the Committee on Canons. Their present report is in favor of the repeal of the Canon, leaving the subject entirely in the charge of the Dioceses. The members of the Convention will perceive by reference to the 5th and 8th sections of the Canon found upon pages 97 and 98, that they make provision that where the Dioceses have acted this Canon shall not be enforced; in other words, it is not enforced so far as it affects the action of Diocesan Councils. The Committee therefore think that it is expedient, for two reasons, to repeal the Canon. In the first place, because it interferes with the Diocesan provision for trials of Clergymen, and, in the second place, because it undertakes to say who shall be admitted to the Diocesan Convention; therefore it is that the Committee on Canons are of the unanimous opinion that it is wise and desirable that this Canon be repealed.

The PRESIDENT. This resolution will be put upon the Calendar.

The vote has been arranged by the Secretary, and I now announce it to the House as follows:—

*Clerical Vote*.—Dioceses represented, 45; ayes, 13; noes, 27; divided, 5.

*Lay Vote*.—Dioceses represented, 42; ayes, 13; noes, 24; divided, 5.

The vote in detail is as follows:—

#### CLERICAL VOTE.

*Alabama*.—Rev. John M. Banister, D.D., Rev. John A. Massey, D.D., Rev. George H. Hunt, aye. Rev. Horace Stringfellow, D.D., nay.

*Albany*.—Rev. Walton W. Battershall, Rev. George C. Pennell, S.T.D., Rev. Francis Harrison, S.T.D., aye. Rev. William Payne, D.D., nay.

*Arkansas*.—Rev. James A. Matthews, aye.

*California*.—Rev. Hiram W. Beers, D.D., aye.  
*Central New York*.—Rev. Walter Ayrault, D.D., Rev. Henry K. Lockwood, aye. Rev. Edwin M. Van Dusen, D.D., Rev. George McKnight, D.D., nay.

*Central Pennsylvania*.—Rev. A. Augustus Marple, Rev. Cortlandt Whitehead, aye. Rev. Charles Breck, D.D., Rev. William C. Leverett, nay.

*Connecticut*.—Rev. Edwin E. Johnson, aye. Rev. E. Edwards Beardsley, D.D., L.L.D., Rev. Cyrus F. Knight, Rev. Edwin Harwood, D.D., nay.

*Delaware*.—Rev. James H. B. Brooks, Rev. Benjamin J. Douglas, Rev. J. Leighton McKim and Rev. T. Gardner Littell, aye.

*Easton*.—Rev. John O. Barton, D.D., Rev. John Crossdale, D.D., and Rev. Edward J. Stearns, D.D., aye. Rev. Theodore P. Barber, D.D., nay.

*Florida*.—Rev. J. J. Scott, D.D., L.L.D., nay.

*Fond du Lac*.—Rev. Martin Van Buren Averill and Rev. George Verner, aye.

*Georgia*.—Rev. Samuel Benedict, D.D., Rev. Henry K. Rees, Rev. Thomas Boone and Rev. Robert C. Foute, nay.

*Illinois*.—Rev. Clinton Locke, D.D., aye. Rev. Samuel Chase, D.D., Rev. Samuel Harris, D.D., and Rev. Charles W. Leffingwell, D.D., nay.

*Indiana*.—Rev. John B. Wakefield, D.D., and Rev. Edward A. Bradley, aye. Rev. Warren H. Roberts, nay.

*Iowa*.—Rev. Robert C. McIlwain, aye. Rev. Joseph E. Ryan and Rev. Charles H. Seymour, nay.

*Kansas*.—Rev. Charles Reynolds, D.D., Rev. Archibald Beatty, D.D., and Rev. D. W. Coxe, aye. Rev. Henry H. Loring, nay.

*Kentucky*.—Rev. Edmund T. Perkins, D.D., aye. Rev. Jacob S. Shipman, D.D., and Rev. Lewis P. Tschiffely, nay.

*Long Island*.—Rev. Charles H. Hall, D.D., and Rev. Noah Hunt Schenck, D.D., aye. Rev. T. Stafford Drowne, D.D., and Rev. William A. Shively, S.T.D., nay.

*Louisiana*.—Rev. Hugh Miller Thompson, S.T.D., Rev. John F. Girault, and Rev. John Percival, D.D., nay.

*Maine*.—Rev. Christopher S. Leffingwell, Rev. Charles Wells Hayes and Rev. William James Alger, aye. Rev. Samuel Upjohn, nay.

*Maryland*.—Rev. Orlando Hutton, D.D., and Rev. Meyer Lewin, D.D., aye. Rev. Edwin A. Dalrymple, S.T.D., and Rev. George Leeds, D.D., nay.

*Massachusetts*.—Rev. Alexander Burgess, D.D., aye. Rev. William R. Huntington, D.D., Rev. Alexander H. Vinton, D.D., and Rev. Thomas R. Lambert, D.D., nay.

*Michigan*.—Rev. Marcus Lane, aye. Rev. George Worthington, S.T.D., and Rev. William J. Harris, D.D., nay.

*Minnesota*.—Rev. D. B. Knickerbocker, D.D., Rev. Elisha S. Thomas, and George B. Whipple, aye. Rev. Edward Livermore, nay.

*Mississippi*.—Rev. Henry Sansom, D.D., Rev. Alexander Marks, Rev. William K. Douglas, D.D., and Rev. James T. Hickett, nay.

*Missouri*.—Rev. F. B. Scheetz and Rev. George K. Dunlop, aye. Rev. James Runcie, D.D., nay.

*Nebraska*.—Rev. Frank R. Millsbaugh, D.D., Rev. Robert W. Oliver, D.D., and Rev. James Paterson, nay.

*New Hampshire*.—Rev. Isaac G. Hubbard, D.D., and Rev. James H. Eames, D.D., nay.

*New Jersey*.—Rev. Joseph F. Garrison, M.D., Rev. George Morgan Hills, D.D., and Rev. Stevens Parker, S.T.D., nay.

*New York*.—Rev. Alfred B. Beach, D.D., Rev. Philander K. Cady, D.D., Rev. Morgan Dix, D.D., and Rev. George F. Seymour, nay.

*North Carolina*.—Rev. Alfred A. Watson, D.D., Rev. Jarvis Buxton, D.D., Rev. Joseph C. Huske, D.D., and Rev. N. Collin Hughes, nay.

*Northern New Jersey*.—Rev. Richard Abercrombie, D.D., aye.

*Ohio*.—Rev. John W. Brown, D.D., Rev. William W. Farr, and Rev. Sherlock A. Bronson, D.D., nay.

*Pennsylvania*.—Rev. William Rudder, D.D., Rev. D. R. Goodwin, D.D., L.L.D., and Rev. Henry Brown, nay.

*Pittsburgh*.—Rev. William A. Hitchcock, D.D., Rev. William H. Mills, Rev. Richard S. Smith, and Rev. Reese F. Alsop, nay.

*Rhode Island*.—Rev. David H. Greer, aye. Rev. Chas. A. L. Richards, Rev. Charles H. Wheeler, and Rev. Daniel Henshaw, nay.

*South Carolina*.—Rev. Charles C. Pinckney, D.D., aye. Rev. A. Toomer Porter, D.D., Rev. John D. McCollough, and Rev. John Johnson, nay.

*Southern Ohio*.—Rev. I. Newton Stanger, aye. Rev. Erastus Burr, D.D., and Rev. John Boyd, D.D., nay.

*Tennessee*.—Rev. George White, D.D., and Rev. Philip A. Flits, nay.

*Texas*.—Rev. Stephen M. Bird, Rev. E. G. Benners, and Rev. J. J. Clemens, aye.

*Vermont*.—Rev. Nathaniel F. Putnam, Rev. Edward R. Atwill, Rev. Andrew Hull, D.D., and Rev. Daniel C. Roberts, nay.

*Virginia*.—Rev. J. Stuart Hancel, D.D., Rev. George H. Norton, D.D., Rev. Charles Minnigerode, D.D., and Rev. Churchill J. Gibson, D.D., nay.

*Western Michigan*.—Rev. George D. E. Mortimer, Rev. James F. Conover, and Rev. William Stowe, nay.

*Western New York*.—Rev. Henry Anstie, D.D., Rev. Oran R. Howard, D.D., and Rev. Theodore M. Bishop, D.D., aye. Rev. Edward Ingersoll, D.D., nay.

*Wisconsin*.—Rev. James DeKoven, D.D., and Rev. A. D. Cole, D.D., aye. Rev. William Adams, D.D., and Rev. John Fulton, D.D., nay.

#### LAY VOTE.

*Alabama*.—Mr. F. B. Clark and Mr. R. M. Nelson, nay.

*Albany*.—Mr. Orlando Meads, L.L.D., Mr. James Forsyth, Mr. Lyman Tremain, and Mr. G. Pomeroy Keese, nay.

*Central New York*.—Mr. James W. Clarke, aye. Mr. George C. McWhorter and Mr. Horace O. Moss, nay.

*Central Pennsylvania*.—Mr. Robert A. Lamberton, Mr. John L. Atlee, M.D., and Hon. John W. Maynard, aye. Mr. Henry Coppée, L.L.D., nay.

*Connecticut*.—Hon. Elisha Johnson, aye. Hon. Frederick J. Kingsbury and Hon. Benjamin Stark, nay.

*Delaware*.—Mr. S. Minot Curtis and Mr. George H. Bates, nay.

*Easton*.—Mr. George R. Goldsborough, aye. Mr. William S. Walker, nay.

*Florida*.—Mr. D. G. Ambler, nay.

*Fond du Lac*.—Mr. James Jenkins, nay.

*Georgia*.—Hon. William W. Montgomery, aye. Mr. Louis N. Whittle and Mr. John R. Johnson, nay.

*Illinois*.—Mr. S. Corning Judd, L.L.D., nay.  
*Indiana*.—Mr. William H. Morrison and Hon. Mr. John B. Howe, aye. Mr. George C. Duy, nay.

*Iowa*.—Mr. George J. Boal, Mr. Daniel Moorar, and Mr. William K. White, aye.

*Kansas*.—Mr. Ambrose Todd, aye.

*Kentucky*.—Hon. John W. Stevenson, Mr. William Cornwall, Mr. R. A. Robinson, and Col. Samuel B. Churchill, aye.



*Long Island.*—Mr. Henry E. Pierrepont and Mr. William Nicoll, *ayes*.  
*Louisiana.*—Gen. C. C. Augur, U.S.A., *aye*. Mr. Geo. W. Race, *aye*.  
*Maine.*—Hon. James Bridge, *aye*. Hon. Henry Ingalls and Mr. Robert H. Gardner, *ayes*.  
*Maryland.*—Hon. Daniel K. Magruder, Mr. Frederick W. Brune, and Mr. William G. Harrison, *ayes*. Hon. Montgomery Blair, *aye*.  
*Massachusetts.*—Hon. Edmund H. Bennett, LL.D., *aye*. Mr. George C. Shattuck, M.D., Hon. Enoch R. Mudge, and Hon. Robert C. Winthrop, LL.D., *ayes*.  
*Michigan.*—Mr. Henry P. Baldwin, Mr. Charles C. Trowbridge, Mr. Henry W. Rogers, and Mr. Theodore H. Eaton, *ayes*.  
*Minnesota.*—Hon. Isaac Atwater, Hon. E. T. Wilder, and Mr. E. H. Holbrook, Jr., *ayes*.  
*Mississippi.*—Mr. E. S. Butts and Mr. Peter P. Bailey, *ayes*.  
*Missouri.*—Mr. Geo. H. Gill and Gen. J. H. Simpson, U.S.A., *ayes*.  
*New Hampshire.*—Mr. Franklin Low, *aye*. Mr. William L. Foster, *aye*.  
*New Jersey.*—Mr. George C. Hance, Mr. Samuel K. Wilson, and Mr. James Parker, *ayes*.  
*New York.*—Hon. William A. Davies, *aye*.  
*North Carolina.*—Mr. William H. Battle, LL.D., and Mr. James G. Martin, *ayes*. Mr. Armand J. DeKosset, M.D., and Mr. William F. Martin, *ayes*.  
*Northern New Jersey.*—Mr. Henry Meigs, Mr. Cortlandt Parker, and Mr. Alfred Mills, *ayes*.  
*Ohio.*—Mr. Augustus H. Moss, *aye*.  
*Pennsylvania.*—Mr. William Welsh, *aye*. Mr. Lemuel Coffin and Mr. Isaac Hazlehurst, LL.D., *ayes*.  
*Pittsburgh.*—Mr. John H. Shoemaker and Mr. Malcolm Hay, *ayes*.  
*Rhode Island.*—Mr. Edwin Babcock, Mr. John H. Stiness, Mr. T. P. I. Goddard, and Mr. Augustus Hopkin, *ayes*.  
*South Carolina.*—Mr. Edward McCrady and Mr. William H. Parker, *ayes*.  
*Southern Ohio.*—Mr. V. B. Horton, Mr. Moses M. Granger, and Mr. Alex. H. McGuffey, *ayes*. Mr. John W. Andrews, *aye*.  
*Tennessee.*—Mr. Jacob Thompson, *aye*. Mr. Albert T. McNeal and Mr. Edmund Cooper, *ayes*.  
*Texas.*—Col. W. J. Hutchins, *aye*.  
*Vermont.*—Mr. James H. Williams, Mr. Timothy P. Redfield, and Mr. Charles Clement, *ayes*.  
*Virginia.*—Mr. Walter H. Taylor and Hon. Richard Parker, *ayes*. Hon. Hugh W. Sheffey and Hon. George W. Thompson, *ayes*.  
*Western Michigan.*—Mr. Peter R. L. Peirce and Mr. Lebeus C. Chapin, M.D., *ayes*.  
*Western New York.*—Mr. DeWitt Parshall, Mr. James M. Smith, LL.D., Mr. Thomas C. Montgomery, and Mr. William M. White, *ayes*.  
*Wisconsin.*—Mr. J. B. Doe, *aye*.

The PRESIDENT. The resolution proposing to ratify and adopt the amendment to the 8th article of the Constitution therefore fails of its passage.

The Rev. Dr. HARRISON, of Albany. I offer the following resolution:—

*Resolved*, That the Committee on Amendments to the Constitution be instructed to consider and report upon the expediency of repealing the last two sentences of Article III. of the Constitution, so as to recognize the full co-ordinate power of the House of Bishops in this Convention.

The Rev. Dr. DIX, of New York. With the permission of the House I will now present the resolutions to which I referred. They have been very carefully drafted by the learned and honorable Deputy from the Diocese of New York, and I trust they will be found to cover the whole of this subject.

The resolutions were as follows:—

*Resolved*, That it be referred to the Committee on the Prayer Book to consider the proposed shortened form of Morning and Evening Prayer, and the use of the Book of Common Prayer on other days, as set forth in the proposed Canon, printed on pages 44 and 45 of the Journal of the General Convention of 1874, and also the general subject of shorter services, and of services adapted to special classes of people.

That the Committee be authorized to act as a Joint Committee with any Committee of the House of Bishops, should that House be pleased to appoint or to authorize a Committee to act on this question with the Committee of this House, and that the Committee report to this House for action in conformity with Article VIII. of the Constitution, such conclusions as it may reach.

*Resolved*, That a copy of the foregoing resolution be transmitted to the House of Bishops, with the respectful request that that House appoint or authorize a Committee to act with the Committee of this House on the subject of the foregoing resolutions.

Mr. JAMES PARKER, of New Jersey. I desire to explain to the Convention that the resolutions offered by myself, covering the subject-matter of those just read, was referred to the Committee on the Prayer Book, and is now in their possession and under consideration. There is one other thing to which I wish to call the attention of the House, and it is that in my resolution it was proposed that the committee should report on Monday, but, owing to the demand which has been made upon their time, that would be manifestly impossible. I desire, when these resolutions are referred, that the instructions to the committee to report on Monday noon be repealed.

The Rev. Dr. DIX, of New York. I move that these resolutions be referred to the Committee on the Book of Common Prayer.

Mr. McCRADY, of South Carolina. Before that question is finally disposed of, I should like to ask whether it is contemplated to request of the House of Bishops the appointment of a Joint Committee at once.

The PRESIDENT. I think it is.

Mr. McCRADY, of South Carolina. Then I

think that before they go to the committee in their present shape it should be determined by the Convention whether there is necessity for such a committee. I do not think that resolutions of this character, providing for a Joint Committee, should be referred without the Convention knowing whether it is wise or expedient to request the appointment of a Joint Committee. If the resolutions were to be referred to the Committee on the Prayer Book alone, and nothing had been said about requesting a Committee on the part of the House of Bishops, I should make no objection. I think, sir, that we ought to consider this matter before the reference is made.

The PRESIDENT. Then you object to the resolution?

Mr. McCRADY, of South Carolina. I object to the reference of the resolutions at the present time, for the reasons that I have stated.

The PRESIDENT. The resolutions go on the Calendar.

The Rev. Dr. VAN DEUSEN, of Central New York. Mr. President, I herewith submit a report of the Standing Committee on the State of the Church. The report is as follows:—

The Committee on the State of the Church respectfully report that they have adopted the following preamble and resolution:—

*Whereas*, It is highly desirable that a complete and authorized list of the Clergy of this Church be published in each Journal of the General Convention; and—

*Whereas*, The wording of the Canon which directs the publication of such list is ambiguous, and the provisions of the Canon are inadequately observed; therefore—

*Resolved*, That Canon XIV., sect. 1, Title I., be amended by striking out the words "from time to time," in the last clause of said section.

All which is respectfully submitted.

E. M. VAN DEUSEN, *Chairman*.

The Rev. Dr. VAN DEUSEN, of Central New York. The object of this report is to secure the publication in the Journal of a precise list of the clergy. I move that this report be referred to the Committee on Canons.

The report was so referred.

Mr. WELSH, of Pennsylvania. There is a communication from the Board of Missions that I should like to have read. It will occupy only about thirty seconds.

Mr. BLAIR, of Maryland. I move that we suspend the rules, in order that the House may act upon the resolution presented by the Clerical Deputy from New York in regard to the appointment of a Joint Committee.

The Rev. Dr. RUDDER, of Pennsylvania. Let me add one word to that. As I understand the matter, the Deputy from South Carolina objected to the reference. I wish to state that owing to the confusion in the House the resolutions themselves were not distinctly heard, nor was the objection of the Lay Deputy from South Carolina entirely intelligible. Now, I think it is necessary that we should have our minds active upon the subject-matter of the resolution before debate arises. If it be in order, then, I will ask that the rules be suspended, so that we may hear the resolution and also the objection of the Deputy from South Carolina.

The PRESIDENT. It is moved to suspend the rules, so that the resolution presented by the Clerical Deputy from New York may be taken up from the Calendar. A two-thirds vote is required in order so to take it up.

A division being called for, a vote was taken, with the following result:—

Affirmative, . . . . .	124
Negative, . . . . .	17

The Rev. Dr. DIX, of New York. As the House has taken from the Calendar the resolutions which I had the honor to lay before the Convention, I now move that they go immediately to the Committee on the Prayer Book, in order that we may have a report on that subject on Monday.

Mr. MONTGOMERY, of Western New York. If you will look at these resolutions, you will see that the Committee has no power. It is simply a resolution that it be referred to the Committee.

The PRESIDENT. The point is well taken. The question before the House is upon the reference of the resolutions to the Committee.

The resolutions were so referred.

The Secretary then read a communication from the Board of Missions, as follows:—

BOARD OF MISSIONS, Boston, Oct. 13, 1877.

To the Rev. C. L. HUTCHINS, Secretary of the House of Deputies.

DEAR SIR: At a meeting of the Board of Missions, held on Friday evening, Oct. 12, the following action was unanimously taken:—

*Resolved*, That the Board of Missions hereby express its profound sense of the evils which come to the Indians from their exclusion from the obligations and benefits of civil law.

*Resolved*, That this resolution be referred to the General Convention, with the request that such action be taken as may most promptly and effectually promote the correction of the evil which, as citizens and as Christians, we so earnestly deplore.

Attest: J. B. VAN KLEECK, Assistant Secretary,  
(In the absence of the Secretary.)

Mr. WELSH, of Pennsylvania. I move that it be referred to the Committee on Indian Affairs.

It was so referred.

Mr. WELSH, of Pennsylvania. There is a vacancy upon that committee, as I understand, and I hope

the Chair will now fill it. General Augur is present, and is an excellent man for the place, and I therefore propose that he be appointed to fill the vacancy.

The PRESIDENT. The Deputy from Pennsylvania moves that the Chair appoint General Augur to fill the vacancy upon the Committee on Indian Affairs.

The motion was agreed to.

The House was then adjourned until Monday, October 15, at 9.30 A. M.

CORRECTION.—The language of the Rev. Dr. Lewin, on Friday, with regard to the Prayer Book, that of all "uninspired books, if it be uninspired, this Prayer Book is the best fitted for the worship of Christians," was a quotation from the Preface to the Prayer Book prepared by John Wesley, for the use of the Methodists in North America, which Dr. Lewin stated he was almost disposed to adopt.

## CALENDAR OF THE HOUSE OF DEPUTIES.

MONDAY, OCTOBER 15.

2. Reports of Committee on Amendments to the Constitution on Shortened Forms of Morning and Evening Prayer.
3. Report of Committee on Amendments to Constitution Relating to a Revised Lectionary.
4. Report No. 1, from Committee on Prayer Book, on binding Hymnal with the Prayer Book.
5. Resolution of the Rev. Dr. Ayrault on a Form of Service for the 4th day of July.
6. Report No. 5, from Committee on Canons, with reference to ordination of candidates for the Priesthood.
7. Report No. 4, of the Committee on Amendments to the Constitution, relating to a Constitutional Commission.
8. Report No. 7, of the Committee on Canons, recommending an amendment to Canon relating to Professors in Colleges, &c.
9. Report No. 8, of the Committee on Canons, recommending concurrence with the House of Bishops in the repeal of clause 12 of section 3, of Canon V. of Title III., relating to the dissolution of connection between Clergyman and congregation.
10. Resolution relating to the final adjournment of the Convention.
11. Report No. 11, of the Committee on Canons, relating to the renunciation of the Ministry.

CHAS. L. HUTCHINS, *Secretary*.

## BOARD OF MISSIONS.

ST. PAUL'S CHURCH, October 12, 1877.

The Board met at 7.30 P. M., with the Rt. Rev. the Bishop of Michigan in the Chair. After the adoption of the minutes, and the calling for the order for the day, to wit, the consideration of the report of the Domestic Committee, Mr. Welsh moved that the order be suspended, that a paper from the American Church Missionary Society might be placed before the Board. The following extract from the minutes of that body was read to the House:—

*Resolved*, That a committee of seven be appointed to request the appointment of a committee by the Board of Missions to confer together in regard to relations between the Board of Missions and the American Church Missionary Society; and that the Committee now to be appointed be requested to report to an adjourned meeting of this Society.

The Committee from the Church Missionary Society consists of the following: The Rt. Rev. Alfred Lee, D.D.; the Rev. W. W. Williams, D.D.; the Rev. H. Dyer, D.D.; the Rev. R. H. McKim, D.D.; the Rev. E. T. Perkins, D.D.; the Rev. Wm. S. Langford; and the Rev. Wm. A. Newbold.

The Bishop of Ohio moved a resolution in these words:—

*Resolved*, That the Board receives the communication from the American Church Missionary Society with joy and thankfulness, and hereby appoints a Committee to confer with the Committee of Conference named in this communication.

There were many expressions of frank and honest feeling from the representatives of the Society, which were met very warmly by members of the Board, and the resolution was unanimously adopted.

The Chair appointed this committee to confer with the above: The Rt. Rev. the Bishop of Easton, the Rev. Dr. Worthington; the Rev. Dr. Moore, the Rev. Dr. Van Kleeck, the Rev. Dr. Leeds, the Rev. Dr. Anstice, and Gov. Baldwin. The Board returned to the consideration of the order for the day, whereupon the first resolution proposed by the Domestic Committee was unanimously adopted. The second resolution was read, and on motion of the Rev. Dr. McKnight was made the order for the day for next Monday evening. The second order for the evening, the title to Church property in Missionary Jurisdictions, was taken up. The Bishop of Pittsburgh, in behalf of the Missionary Bishops, moved as a substitute for all that had been offered by Mr. George N. Titus, in the interest of the Domestic Committee, the following:—

*Resolved*, That the Board of Missions recommend that in State or Territory within the Missionary Jurisdic-



tion of this Church a Board of three to five Trustees, to be called the Board of Trustees of the Protestant Episcopal Church in the State or Territory of — be constituted as follows: The Trustees shall be elected at the annual convocation of the Missionary Jurisdiction, the Bishop being always one of the Trustees, and the President of the Board. The Board shall be duly constituted according to the laws of the State or Territory, and be authorized to receive and hold in trust any property, real or other, for the use and benefit of this Church or any of its congregations in said State or Territory. It shall be provided that the Missionary Bishop report to the Board of Missions in his annual report, what property has been within the year given in trust to such Board, or by it transferred or changed; and moreover, no transfer or alienation of any property shall be made by such Board without the consent and signature of the Bishop.

On motion, the consideration of the above was made the order for the day on Monday night, after the regular order for that evening.

On motion, the Board passed unanimously this resolution:—

*Resolved*, That this Board expresses its gratification at the presence of the Right Rev. T. B. Fuller, D.D., D.C.L., Lord Bishop of Niagara, and that he be invited to attend the meetings of the Board, and to occupy a seat by the side of the President.

The Report of the Special Committee on the matter of the exclusion of the benefits of law to Indians reported two resolutions, which were at once adopted:—

*Resolved*, That the Board of Missions hereby expresses its profound sense of the evils which come to the Indians from their exclusion from the obligation and benefits of civil law.

*Resolved*, That this resolution be referred to the General Convention, with the request that such action be taken as may most promptly and effectually promote the correction of the evil which, as citizens and as Christians, we so earnestly deplore.

On motion, the Board adjourned to meet at St. Paul's Church on Monday evening, October 15, at 7.30 o'clock.

#### THE STANDING COMMITTEES.

##### STATE OF THE CHURCH.

The Rev. Dr. Van Deusen of Central New York, the Rev. Mr. Hunt of Alabama, the Rev. Mr. Battershall of Albany, the Rev. Mr. Tupper of Arkansas, the Rev. Mr. Hill of California, the Rev. Mr. Marple of Central Pennsylvania, the Rev. Dr. Harwood of Connecticut, the Rev. Mr. Brooks of Delaware, the Rev. Dr. Stearns of Easton, the Rev. Dr. Steele of Florida, the Rev. Mr. Vernor of Fond du Lac, the Rev. Mr. Foute of Georgia, the Rev. Dr. Locke of Illinois, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Seymour of Iowa, the Rev. Dr. Reynolds of Kansas, the Rev. Mr. Tschiffely of Kentucky, the Rev. Dr. Drowne of Long Island, the Rev. Dr. Percival of Louisiana, the Rev. Mr. Hayes of Maine, the Rev. Dr. Hutton of Maryland, the Rev. Dr. Lambert of Massachusetts, the Rev. Dr. Worthington of Michigan, the Rev. Dr. Knickerbacker of Minnesota, the Rev. Mr. Marks of Mississippi, the Rev. Dr. Runcie of Missouri, the Rev. Mr. Millsbaugh, of Nebraska, the Rev. Mr. Sears of New Hampshire, the Rev. Dr. Hills of New Jersey, the Rev. Dr. Beach of New York, the Rev. Dr. Buxton of North Carolina, the Rev. Mr. Stansbury of Northern New Jersey, the Rev. Dr. Bronson of Ohio, the Rev. Mr. Brown of Pennsylvania, the Rev. Dr. Hitchcock of Pittsburgh, the Rev. Mr. Henshaw of Rhode Island, the Rev. Mr. McCollough of South Carolina, the Rev. Dr. Morrell of Southern Ohio, the Rev. Dr. White of Tennessee, the Rev. Mr. Bird of Texas, the Rev. Mr. Roberts of Vermont, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Conover of Western Michigan, the Rev. Dr. Ingersoll of Western New York, the Rev. Dr. Cole of Wisconsin.

##### CANONS.

The Rev. Dr. Watson of North Carolina, the Rev. Dr. Vinton of Massachusetts, the Rev. Dr. Fulton of Wisconsin, the Rev. Dr. Leeds of Maryland, the Rev. Dr. Minnigerode of Virginia, the Rev. Dr. Dix of New York, the Rev. Dr. Harrison of Albany, Mr. Andrews of Southern Ohio, Mr. Sheffey of Virginia, Mr. Burgwin of Pittsburgh, Mr. Battle of North Carolina, Mr. Judd of Illinois, Mr. Brune of Maryland.

##### EXPENSES.

Dr. Shattuck of Massachusetts, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Wheeler of Rhode Island, the Rev. Mr. Knight of Connecticut, the Rev. Mr. Whipple of Minnesota, Mr. Baldwin of Michigan, Mr. Blair of Maryland, Mr. Coffin of Pennsylvania, Mr. Kingsbury of Connecticut, Mr. Bridge of Maine, Mr. Babcock of Rhode Island, Mr. Davies of New York, Mr. Devereux of Ohio.

##### ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hancel of Virginia, the Rev. Dr. Percival of Louisiana, the Rev. Dr. Leffingwell of Illinois, the Rev. Dr. DeKoven of Wisconsin, the Rev. Dr. Breck of Central Pennsylvania, the Rev. Dr. Croisdale of Easton, the Rev. Dr. Harrison of Northern New Jersey, Mr. Meigs of Northern New Jersey, Mr. Trowbridge of

Michigan, Mr. Delano of Ohio, Mr. Mudge of Massachusetts, Mr. Nash of New York, Mr. Jenkins of Fond du Lac.

##### MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Payne of Albany, the Rev. Dr. Abercrombie of Northern New Jersey, the Rev. Dr. Barton of Easton, the Rev. Mr. Mills of Pittsburgh, the Rev. Mr. Boone of Georgia, the Rev. Mr. Richards of Rhode Island, the Rev. Mr. Goodale of Nebraska, Mr. Churchill of Kentucky, Mr. Winthrop of Massachusetts, Mr. Martin of North Carolina, Mr. McGuffey of Southern Ohio, Mr. Parker of Virginia, Mr. Ingalls of Maine.

##### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Schenck of Long Island, the Rev. Dr. Hare of Pennsylvania, the Rev. Dr. Pinckney of South Carolina, the Rev. Dr. Brown of Ohio, the Rev. Mr. Greer of Rhode Island, the Rev. Dr. Snively of Long Island, the Rev. Mr. Dunlop of Missouri, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. Shoenberger of Pittsburgh, Mr. Harrison of Maryland, Dr. DeRoset of North Carolina, Mr. Montgomery of Western New York, Mr. Rogers of Michigan.

##### CONSECRATION OF BISHOPS.

The Rev. Dr. Scott of Florida, the Rev. Dr. Ayrault of Central New York, the Rev. Dr. Runcie of Missouri, the Rev. Dr. Eames of New Hampshire, the Rev. Dr. Sansom of Mississippi, the Rev. Dr. Burr of Southern Ohio, the Rev. Dr. Wakefield of Indiana, Mr. Forsyth of Albany, Mr. Holbrook of Minnesota, Mr. Moss of Central New York, Mr. Edsall of Illinois, Mr. Robinson of Kentucky, Mr. Peirce of Western Michigan.

##### GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Cady of New York, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Farrington of Northern New Jersey, the Rev. Mr. Littell of Delaware, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Thompson of Louisiana, the Rev. Dr. Beers of California, Mr. Pierrepont of Long Island, Mr. Stevenson of Kentucky, Mr. McWhorter of Central New York, Mr. Harrison of Pennsylvania, Mr. Gardiner of Maine, Mr. Livingston of New York.

##### UNFINISHED BUSINESS.

The Rev. Dr. Chase of Illinois, the Rev. Dr. Barber of Easton, the Rev. Mr. Pickett of Mississippi, the Rev. Mr. Magrath of Michigan, the Rev. Mr. Langford of New Jersey, the Rev. Dr. Dalrymple of Maryland, the Rev. Dr. Beatty of Kansas, Mr. Goddard of Rhode Island, Mr. Eaton of Michigan, Mr. Low of New Hampshire, Mr. Hance of New Jersey, the Rev. Mr. Smith of Pittsburgh, Mr. Richmond of Tennessee.

##### AMENDMENTS TO CONSTITUTION.

The Rev. Dr. Hall of Long Island, the Rev. Dr. Benedict of Georgia, the Rev. Dr. Huntington of Massachusetts, the Rev. Dr. Harris of Illinois, the Rev. Mr. Garrison of New Jersey, Mr. Stevenson of Kentucky, Mr. Woolworth of Nebraska, Mr. McCrady of South Carolina, Mr. Wilder of Minnesota, Mr. Parker of Northern New Jersey, Mr. Comstock of Central New York, Mr. Bennett of Massachusetts, Mr. Howe of Indiana.

##### CHRISTIAN EDUCATION.

The Rev. Dr. Coit of New Hampshire, the Rev. Mr. Johnson of Connecticut, the Rev. Dr. Goodwin of Pennsylvania, the Rev. Dr. Douglas of Mississippi, the Rev. Dr. Oliver of Nebraska, the Rev. Mr. Bodine of Ohio, the Rev. Dr. Seymour of New York, the Rev. Dr. Porter of South Carolina, Mr. Coppée of Central Pennsylvania, Mr. Davies of New York, Mr. Prince of Long Island, Mr. Thompson of Tennessee, Mr. Hoppin of Rhode Island.

##### PRAYER BOOK.

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Hubbard of New Hampshire, the Rev. Dr. Norton of Virginia, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Rudder of Pennsylvania, the Rev. Dr. Anstice of Western New York, Mr. Meads of Albany, Mr. Jackson of Maine, Mr. Garthwaite of Northern New Jersey, Mr. Seymour of Connecticut, Mr. Moss of Ohio, Mr. Goldsborough of Easton.

##### ELECTIONS.

The Rev. Dr. Shipman of Kentucky, the Rev. Dr. Pennell of Albany, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Rees of Georgia, the Rev. Dr. Harris of Illinois, the Rev. Mr. Upjohn of Maine, the Rev. Dr. Mc Knight of Central New York, Mr. Redfield of Vermont, Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Walker of Easton.

##### NOTICE.

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	Evangelists,	A. H. Vinton, D.D.	Newbury.
	Good Shepherd,	B. B. Kilikelly,	Charles.
Highlands,	St. James,	G. S. Prescott,	Cortes.
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## The Proceedings

IN A

## GENERAL CONVENTION

OF THE

## PROTESTANT EPISCOPAL CHURCH,

IN THE YEAR OF OUR LORD 1877,

AS REPORTED FOR

MESSRS. M. H. MALLORY & CO.

## HOUSE OF BISHOPS.

NOTE.—The House of Bishops sits in private, and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

### ELEVENTH DAY'S SESSION.

After the usual devotional exercises it was—

*Resolved*, That the action of this House in relation to the Hymnal be communicated to the House of Deputies.

The fourth Rule of Order was amended by adding after "6. Petitions and Memorials," the words, "and other matters to be referred without debate to the Standing or other Committees." It was, on the recommendation of the Committee on Canons, and after the adoption of sundry amendments, *unanimously*—

*Resolved*, the House of Deputies concurring, That the following Canon be enacted, to be entitled—

*Of Deaconesses, or Sisters.*

Sect. 1. Women of devout character and proved fitness, may be set apart by any Bishop of this Church for the work of a Deaconess or Sister, according to such form as shall be authorized by the House of Bishops.

Sect. 2. The duties proper to a Deaconess or Sister, are declared to be the care of our Lord's poor and sick,

the education of the young, the religious instruction of the neglected, and the work of moral reformation.

Sect. 3. No woman shall be set apart to the work of a Deaconess or Sister until she is twenty-five (25) years of age, unless the Bishop, for special reasons, shall determine otherwise, but in no case shall the age be less than twenty-one (21) years; it being further provided that no woman shall be so set apart until she shall have laid before the Bishop testimonials certifying (a), that she is a Communicant of this Church in good standing, (b), that she possesses such characteristics as in the judgment of the persons testifying fit her for at least one of the branches of duty above declared. Such testimonials shall be given by one Presbyter of this Church and by five Lay Communicants of the same of whom two shall be men and three women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of at least one year.

Sect. 4. No Deaconess or Sister by whomsoever set apart, admitted or received, shall work officially in a Diocese without the express authority in writing of the Bishop of that Diocese, nor shall she exercise her office among the people of any parish except with the permission and under the oversight of the minister thereof.

Sect. 5. No Deaconess or Sister shall take any vow of perpetual obligation in admission to or connection with her office. The Ecclesiastical Authority of the Diocese may at any time suspend her from her office, and she may at any time resign the same to the Ecclesiastical Authority of the Diocese to which she belongs; provided that if she does so resign, she shall not be readmitted, unless, in the judgment of the Bishop, such resignation was for weighty cause.

Sect. 6. A Deaconess or Sister may be transferred from one Diocese to another, upon the request of the Bishop of the Diocese to which she is transferred, and shall not be permitted to work officially in any Diocese other than that in which she was originally admitted, without such transfer.

Sect. 7. The Constitution and Rules for the home government of any Institution for the training of Deaconesses or Sisters, or of any Community in which said Deaconesses or Sisters are associated, shall have the sanction in writing of the Bishop of the Diocese in which such Institution or Community exists.

All books of devotion and instruction, and all formularies of worship used in such Institution or Community, shall have the like sanction, and shall be in harmony with the usages of this Church and the principles of the Book of Common Prayer.

*Resolved*, the House of Deputies concurring, That this Canon be numbered Canon XV. of Title I., and that the remaining Canons of said Title be numbered in accordance therewith.

The prayer of the memorial of the Diocese of Iowa, asking the subdivision of its territory and the creation of a Missionary Jurisdiction within its present limits, was not granted.

The following joint resolutions, presented by the Committee on the Godly Discipline of Communicant Members, were adopted:—

*Resolved*, That it is expedient so to amend the law of the Church touching the Godly discipline of its members, as to make it more explicit in its provisions, and more readily applicable to particular cases.

*Resolved*, That the Joint Committee heretofore in charge of this matter be continued and reconstituted, with reference to convenience of assembling; and that a Committee of Conference be appointed by the two Houses to nominate the members of said Committee on the Godly Discipline of the Laity.

The Bishops already members of this Committee were reappointed on the part of this House.

It was—

*Resolved*, That the resignation of the Missionary Bishop of New Mexico and Arizona is hereby adopted.

*Resolved*, That in taking this action the House of Bishops expresses its sincere sympathy for this Brother beloved, who having, at the bidding of the Church, undertaken a work involving the utmost labor and self-sacrifice, now resigns it, not from unwillingness to endure the hardness, but under the compulsion of physical infirmity.

It was resolved to print the report and resolutions presented by the Joint Committee on the resolutions offered by Mr. Welsh of Pennsylvania, touching the work of the Church among the laboring classes, and the Committee was granted leave to sit again. An invitation extended by the authorities of the city of Boston to the House of Bishops to visit the public institutions on Thursday afternoon was accepted, whereupon the House adjourned.

## HOUSE OF DEPUTIES.

### ELEVENTH DAY.

MONDAY, October 15.

The House of Deputies met at 9.30 A.M.

Morning Prayer was read by the Rev. Robert C. McIlwain, of Iowa, assisted by the Rev. John M. Banister, D.D., of Alabama. The Benediction was pronounced by the Rt. Rev. John Scarborough, D.D., Bishop of New Jersey.

The minutes of the proceedings of Saturday were read and approved.

### REPORT OF THE COMMITTEE ON ELECTIONS.

The Rev. Dr. Shipman, Chairman of the Committee on Elections, presented the following report:—

THE GENERAL CONVENTION, }  
HOUSE OF DEPUTIES, Oct. 15, 1877. }

The Committee on Elections respectfully report:—  
That due evidence has been received of the election of the Rev. Joseph H. Smith as a Supplemental Deputy to the Convention from the Diocese of Northern New Jersey, and of his Canonical designation to the place made vacant by the Rev. Wm. H. Harrison, D.D., who has obtained leave of absence for the remainder of the session.

The Committee would further report that leave of absence for the remainder of the session be granted to the Hon. Geo. W. Thompson, a Lay Deputy from the Diocese of Virginia, and for a few days to Mr. James K. Edsall, a Lay Deputy from the Diocese of Illinois.

On behalf of the Committee.

J. S. SHIPMAN, Chairman.

### REPORTS OF THE COMMITTEE ON THE PRAYER BOOK.

The Rev. Dr. BEARDSLEY, of Connecticut. I would say, Mr. President, that the subject of the form of shortened service was committed to us with instructions to report. But that matter having taken a new turn, and having been given to a Joint Committee, nothing further can now be done by this Committee.

I present the following report:—

The Committee on the Prayer Book to whom was referred the resolution to "inquire whether it be expedient to print in all future editions of the Book of Common Prayer for use in this Church, the Table of forbidden degrees as it exists in the Prayer Book of the Church of England," beg leave to report that a more proper reference of the resolution would have been to the Committee on Canons, inasmuch as the "Table of Kindred and Affinity" is a part of the Canon Law of the Church of England, and its prohibitions are established by civil enactment.

The Committee, therefore, ask to be discharged from the further consideration of the resolution.

In behalf of the Committee,

(Signed) E. E. BEARDSLEY, Chairman.

The PRESIDENT. Shall the Committee be discharged from the further consideration of the resolutions on degrees, with reference to marriage? The Committee was discharged.

The Rev. Mr. SMITH, of Pittsburgh. As the mover of the resolution, I think it is incumbent upon me to request that it now be referred to the Committee on Canons.

On motion, the resolution was so referred.

The Rev. Dr. BEARDSLEY, of Connecticut. I have another report from the Committee on the Prayer Book, which I herewith present.

The Committee on the Prayer Book have had under careful consideration the resolution respecting the Prayer for the President of the United States and all in civil authority, and are unanimously of opinion that the change sought for, by the substitution of another prayer in a different phraseology, would be an alteration, and not a correction, of the Book of Common Prayer.

The Committee have had also before them a resolution instructing them to consider the expediency of increasing the number of occasional prayers, and have decided, with like unanimity, against the proposition to introduce any such forms.

The following resolution is offered by adoption:—  
*Resolved*, That the substitution of another prayer for the President of the United States and all in civil authority, and the addition of special prayers for God's ancient people, the Jews—for Indians—for the youth of the Church, for parents and sponsors—for people on a journey—and for the proper observance of the Lord's Day, be not recommended.

By order of the Committee.

(Signed) E. E. BEARDSLEY, Chairman.

The PRESIDENT. If there be no objection this resolution will be put upon its passage.

Mr. CORNWALL, of Kentucky. I object to the resolution being put upon its passage.

Mr. PRESIDENT. The resolution will then lie over upon the Calendar.

The Rev. Dr. GOODWIN, of Pennsylvania. I desire to offer some proposed amendments to Canons to be referred to the Committee on Canons. I propose that Canon VI., Title I., be amended by adding after Section 3 the following:—

Or, if the candidate be a person who has been acknowledged as an ordained minister or licentiate in any other denominations of Christians, he may be ordained on the same conditions as those required for a candidate for the office and ministrations of Deacon only.

Also, to be referred in the same way, a corresponding amendment to section 1, Canon VIII., Title I. The Title reads now:—

A candidate for Priest's Orders, who has been a candidate for the ministry of any other denomination of Christians may be allowed as part of the duration of his candidship, by the Bishops, with the consent of the Standing Committee, the period during which he may have been a student of theology, or candidate in such



other denomination: *Provided*, That the time so allowed shall not exceed two years.

It is proposed to be amended so as to read:—

A candidate for Priest's Orders who has been acknowledged as an ordained Minister or licentiate, or as a candidate for the ministry of any other denomination of Christians may be allowed as part of the duration of his candidacieship, by the Bishop, with the consent of the Standing Committee, the period during which he may have been a minister, student of theology, or candidate in such other denomination. *Provided*, That the time so allowed shall not exceed two years.

I have one word of explanation, if I may be allowed, in regard to this amendment. It has been proposed by the Committee on Canons, in regard to Candidates for the Priesthood, that the rule shall be made absolute, requiring three years' candidacy for Priest's Orders. If that be done the whole question arises whether, when Ministers come from other denominations, seeking to be ordained in our Church, we should so far facilitate their admission as is here proposed, instead of requiring them to remain candidates for the full length of time.

I desire, also, to propose another amendment. I do it with great hesitation and a consciousness that perhaps I ought to hold my peace, but I simply do it with a view to bring the matter before a proper Committee and the Convention. It is in connection with Canon XXII., Title I. A certain proposition has already been referred, under the prestige of very high authority, to the Committee on Canons. I desire to propose an amendment, instead of that thus proposed, with simply these three objects: First, to get at the same result in a much shorter way; and secondly, to avoid the appearance of undertaking to set forth new and shortened forms of Prayer; and third, to do no more than simply interpret the force of certain Rubrics. The amended form is not very long, and perhaps I may be allowed to read it, instead of the Secretary.

The PRESIDENT. Certainly.

The Rev. Dr. GOODWIN, of Pennsylvania. I propose to amend Canon XXII., Title I., by adding to section 1, as follows:—

Nor shall any parts be omitted, except as hereunder provided. On all Sundays, on Christmas Day, Ash Wednesday, Good Friday, and Ascension Day, at Morning and Evening Service, shall be said the full Morning and Evening Prayer; also, in the morning shall be said the Litany, as it is appointed, and the Communion or Ante-Communion Service, either consecutively with the Morning Prayer, or, as separate services, in any order.

On all other days the Minister may, at his discretion, omit at Morning and Evening Service, as follows: The Exhortation, all from the Psalter but one Psalm; one of the appointed Lessons; all the Canticles connected with the Lessons but one; the Prayer for the President of the United States and for All in Civil Authority; the Prayer for All Conditions of Men, and the General Thanksgiving. On Wednesdays and Fridays either he shall add the Litany, or he may say it *in lieu* of all the rest of the Service.

At a Second Evening Service, or any day, the above described omissions may be made in the Evening Prayer, or the Litany may be said *in lieu* of the whole.

A sermon or lecture may be preached without being of necessity preceded by the Morning or Evening Prayer; *Provided*, that there be first said a Collect or Collects from the Book of Common Prayer.

In Chapels, at Mission Services, Missionary Meetings, and the like, other forms of service, taken from the Book of Common Prayer, may be used, subject to the approval of the Bishop of the Diocese or Jurisdiction in which such service is held.

I desire that these proposed amendments be referred to the Committee on Canons.

The PRESIDENT. The Clerical Deputy from Pennsylvania proposes to amend Canon VI., Title I., with reference to candidates who have had licenses, or who have been ordained ministers in other denominations, and moves its reference to the Committee on Canons. Shall such reference be made?

It was so referred.

Also an amendment to Sect. 1 of Canon VIII., Title I., which is cognate with the same, and moves that it also be referred to the Committee on Canons.

It was so referred.

Also an amendment to Canon XXII., Title I., on the matter of a change of services before sermons, &c. Shall it be so referred?

The amendment was so referred.

The Rev. Dr. Bronson, of Ohio. I beg leave to offer the following resolution:

*Resolved*, That, for the better information of our people it be referred to the Committee on the Prayer Book, to inquire into the expediency of inserting the substance of Canon XIII., Title II., as a Rubric, before the form of solemnization of Matrimony.

I offer this resolution because I have known cases where great trouble, dispondency and heart-searchings were caused by persons not knowing that there was such a Canon of the Church in time to prevent the worst evils connected with matrimony under certain circumstances. The Canon is an appropriate one, and a very necessary one for these days. I think it should be brought distinctly before the young people of our Church.

On motion, the resolution was referred to the Committee on the Prayer Book.

Mr. SHATTUCK, of Massachusetts. I have to offer an invitation from the Mayor of the city of Boston to this Convention to visit the city institutions and the harbor on the afternoon of some day of this week. The boat will leave to go down about a quarter after two, and we shall

get back about six o'clock. I have thought it best, notwithstanding the large amount of business that the Convention has to transact, to propose this, not simply because it would be a pleasure excursion, but we would have an opportunity of examining the subject of the treatment of the poor and of children—those who are thrown upon the city, and whom the city is bound to take care of, as well as the treatment of certain classes of criminals.

Then there is another subject, which is an important one, and one, I am sure, in which we are all interested, and that is as to the treatment of drunkards by the city. That treatment is not very successful at present. I speak from knowledge, because I have been commissioned by the city of Boston to visit other places, and in Philadelphia, New York, Baltimore, Chicago, Portland, Montreal and Quebec it is acknowledged that reform in this respect is very much needed. I do not think it would be, after all, a great loss of time if we were to accept this invitation, and therefore I propose that this Convention extend their thanks to the Mayor of the city of Boston for his courtesy, and that we accept his invitation for one of the last afternoons of this week. If this is done, I should like to be able to tell the Mayor on what afternoon it may be convenient for us to go, and if the invitation is accepted, I should also like to be able to inform him how many would wish to accept it. I therefore propose this resolution:—

*Resolved*, That the thanks of this Convention be extended to the Mayor of the City of Boston for his courteous invitation, and that the same be accepted for one of the later afternoons of this week.

The resolution was adopted.

The Rev. Dr. ABERCROMBIE, of Northern New Jersey. I beg leave to offer the following resolution, and move its reference to the Committee on the Prayer Book.

*Resolved*, That before the words: "The Prayer of St. Chrysostom," in the proposed shortened service referred to the Committee on the Prayer Book, be inserted the words "Occasional Prayers and Thanksgivings" as set forth in the Prayer Book.

*Resolved*, That this proposed addition be referred to the Committee on the Prayer Book.

I offer this resolution because there is no provision made in the proposed form of shortened service for Prayers of Thanksgiving. I hardly think it would be proper that we should lose the inestimable privilege of offering Prayers for our Sick, or Prayers of Thanksgiving.

The resolution was so referred.

The Rev. Dr. ABERCROMBIE, of Northern New Jersey. I also beg leave to propose the following amendment to Article XIV. of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America. After the word "elected," add:—

*Provided*, That the new Board shall not enter upon the exercise of its functions until the close of the Triennial Session of the old Board held at the time of its appointment.

I offer this amendment because there is no provision made in the Constitution of the Board of Missions for the time of the ceasing of the old Board and the existence of the new. As it is now, the old Board performs for a time the duties of the new. I propose, therefore, that provision shall be made, so that at the end of the Triennial Session the old Board shall go out and the new Board shall come into existence.

Mr. MARTIN, of North Carolina. May I ask the Deputy from Northern New Jersey, when the end of the old Board is?

The Rev. Dr. ABERCROMBIE, of Northern New Jersey. It is proposed that the new Board shall come into existence when the old Board shall finish its Triennial Session.

Mr. MARTIN, of North Carolina. What time is fixed for their finishing their Session?

The Rev. Dr. ABERCROMBIE. It is optional with them.

The PRESIDENT. Does the Clerical Deputy from New Jersey wish the resolution referred or put upon its passage.

The Rev. Dr. ABERCROMBIE, of Northern New Jersey. I wish to have it put upon its passage or else upon the Calendar.

The PRESIDENT. The Clerical Deputy moves an amendment to Article XIV. of the Constitution of the Board of Domestic and Foreign Missions of the Protestant Episcopal Church of America, and moves that it be put upon its passage.

A DEPUTY. I object to its being referred.

The Rev. Dr. BROWN, of Ohio. I move that it be referred to the Standing Committee on Domestic and Foreign Missions.

The amendment was so referred.

The Rev. Dr. DIX, of New York. I rise to ask you, sir, and through you the House, whether it is possible now to correct an error into which I was led on Saturday last, I frankly confess in consequence of my want of familiarity with the rules of the House? I had the honor to offer a series of resolutions on the part of the Lay Deputy from New York. They were placed upon the Calendar, an objection being made to their immediate passage. I then understood that by a two-thirds vote of the House, the resolutions were taken from the Calendar with a view of immediate action upon them by the House. I unfortunately moved at the

time that they be referred to the Committee on the Prayer Book. The proper motion would have been to put the resolutions upon their passage at once. The result of my motion, as I understand, to refer the resolutions to the Committee on the Prayer Book, is that it will cause still further delay, and a report from that Committee as to the expediency of their taking action. I ask, sir, whether any proper motion can be framed by any gentleman familiar with the mode of business of this House, by which that Committee can be charged to act directly upon the resolutions.

Mr. MONTGOMERY, of Western New York. I move that the Committee be discharged from the consideration of the resolutions, and that the House act upon them at once.

The motion was agreed to.  
The PRESIDENT. Shall the resolutions now be passed?

The Rev. Dr. GOODWIN, of Pennsylvania. I rise, sir, to ask the indulgence of this House. I proposed a certain amendment relating to the same subject, and as I had thought, after the statements made by the Deputy from New York, that they would be referred to the Committee on Canons, I supposed they had been referred to the Committee on Canons, and therefore I moved that my proposition should be referred to that Committee, and it was so referred. I desire to have the floor on my proposed amendment if it is to come up at the present time.

Mr. MEADS, of Albany. The difference between the resolutions which we are to pass upon and the one that we did pass upon the other day, I understand to be this: in referring the resolutions the other day to the Committee on the Prayer Book there was no reference as to a Joint Committee. It simply referred them to the Committee on the Prayer Book, and that resolution has now been rescinded, and is to be taken up by the House simply with a view of sending it to a Joint Committee, as embodied in the resolution itself. The resolutions, according to the action of the House on Saturday, would have been referred to the Committee on the Prayer Book alone. It now comes up again, and if the resolutions are adopted it will, of course, necessitate the appointment of a Joint Committee on the part of this House to confer with a Joint Committee on the part of the House of Bishops, so that such Committee can consider the whole subject.

Mr. JAMES PARKER, of New Jersey. There seems to be considerable misunderstanding about the state of this matter. I presented resolutions some days since, which were referred to the Committee on the Prayer Book.

Now Mr. Fish's resolutions, as I understand, propose to refer the same matter to that Committee, and, in addition to that, to have a Joint Committee of this House appointed, to confer with a Joint Committee of the House of Bishops, to consider the whole subject; and I understand that the Committee on the Prayer Book, of this House, will be the Joint Committee on the part of this House to confer with the Joint Committee of the House of Bishops. This matter is before the Committee on the Prayer Book, and in their hands for consideration, and I think if the Honorable gentleman from New York will modify his resolution so as to simply have them constitute that Joint Committee, there will be no further trouble about it, and then they can report, as they desire to report, that they have had no time to consider this proposition, and ask for further time in which to do it.

The Rev. Dr. RUDDER, of Pennsylvania. I see the Chairman of the Committee on the Prayer Book here present, and he can correct me if I am wrong. My impression is that the Committee on the Prayer Book has not yet entered upon a consideration of this subject. They are directed to report to-day at eleven o'clock. It seems to me that the proposition of the Lay Delegate from New York is much to be preferred to that of the Lay Delegate from New Jersey, and I think we had better take up the preamble and resolutions offered by the gentleman from New York, rather than those just read, and already referred to the Committee, by the Lay Delegate from New Jersey, and that they both be put into the hands of a distinct Joint Committee of the Upper House. I therefore, to reach this end, would move that the Committee on the Prayer Book be discharged from the further consideration of the resolution offered by the Lay Delegate from New Jersey, with the distinct object that these resolutions and those offered by the Lay Deputy from New York shall be referred to this Joint Committee.

Mr. PARKER, of New Jersey. I have no objection to that course being pursued.

The Rev. Dr. ANSTICE, of Western New York. Might it not be well, first, to dispose of the resolutions offered by the Rev. Dr. Dix? As I understand it, the resolution which was passed a few moments ago, discharging the Committee on the Prayer Book from the further consideration of this subject, was simply for the purpose of remedying an error in the form of a resolution offered by the Rev. Dr. Dix on Saturday last. And, therefore, the whole matter having been taken out of the hands of the Committee on the Prayer Book by the resolution passed this morning, is in the hands of the House. I hold these three resolutions in my hand. The first is one with reference to the



Committee on the Prayer Book. The second is a resolution of authorization of a Joint Committee, and the third is one authorizing the transmission of our action to the House of Bishops. These are three distinct propositions, and the matter being now in the hands of the House, it seems to me that these resolutions of reference, and authorization, ought to be adopted. I therefore hope that the resolution which was offered by my colleague from Western New York, in connection with the resolution already passed, will now be passed.

The PRESIDENT. The question now before the House is on the resolution offered by the Rev. Dr. Dix on Saturday, and now coming up before the House. It seems to me that the proposition made by the Clerical Deputy from Pennsylvania will be more in order at a later time. But a proposition that, instead of authorizing the Committee on the Prayer Book to be a portion of this Joint Committee, the Committee be a special one, would be a proper one to make in amendment of the resolution of the Deputy from New York. Would it be the pleasure of the Rev. Dr. Rudder to offer such a resolution?

The Rev. Dr. RUDDER, of Pennsylvania. Yes, sir.

The PRESIDENT. The Rev. Dr. Rudder, then, moves to amend the resolution so that it shall read, "That a Committee be appointed on the part of this House to act as a Joint Committee with any Committee of the House of Bishops," etc., instead of "the Committee on the Prayer Book."

Mr. FISH, of New York. I think that amendment would very much complicate and entirely disturb the harmony, if there be any, of the resolutions as submitted. The provision would then be that it be referred to the Committee on the Prayer Book of this House to consider certain things, and that a special committee be appointed to act in concert with the committee.

The Rev. Dr. RUDDER, of Pennsylvania. No, sir. I think the Lay Deputy from New York mistakes the object. It was to discharge the Prayer Book Committee from the further consideration of all these resolutions, and to refer them to a Special Joint Committee of the Upper House and of this House. That was my purpose. If I have failed in apprehending the meaning of the gentleman from New York, and, as he says, my amendment hampers his action, I am ready to withdraw it.

Mr. FISH, of New York. I suppose the same rule obtains here as in other bodies, on the question of reference. Reference to a Standing Committee takes precedence of reference to a Special Committee. The House has constituted a Standing Committee to which such subjects may be referred. This whole question is one as to the use of the Prayer Book. But I presume it is not contemplated by any gentleman, Clerical or Lay, on this floor, to adopt other prayers than those which may now be found in our Book of Prayer. I, therefore, suggest that it is a subject for the consideration of the Committee on the Prayer Book, a committee having the full confidence of the Chair who appointed it; and, I am sure, deserving and receiving the fullest confidence of every member of this House. Can any other Special Committee be named that is more appropriate to consider this subject than that Standing Committee?

Now, sir, what I understand as the objection is, that the resolution refers to a joint committee. We cannot refer to a joint committee that does not exist. Therefore the resolution refers the subject, in the first instance, to a committee of this body. If I am rightly informed, there is no joint committee of the two Houses on the Prayer Book. We must, therefore, give authority to the Committee on the Prayer Book of this House to act jointly with that of the House of Bishops. The second resolution, therefore, authorizes them to act as a joint committee, in case the House of Bishops think fit to authorize either their Standing Committee or a Special Committee to act with them.

The Rev. Dr. RUDDER, of Pennsylvania. The object of offering my amendment was, to facilitate the end had in view by my friend from New York. I find, however, that he seems at least to be hampered by the matter, and I will withdraw it.

The resolutions were then adopted.

The Rev. Mr. MARKS, of Mississippi. I beg leave to offer the following resolution:—

*Resolved*, That the House of Deputies hereby expresses its appreciation of the courtesy extended to its members by the Trustees of the Museum of Fine Arts, in throwing open the doors of their Institution to the Convention on last Saturday night, and that the sincere thanks of this House be returned for the very pleasant evening thus afforded.

This resolution needs no explanation, and will at once commend itself to every member of the House, certainly to those members who availed themselves of this kind invitation on Saturday night. I think, Mr. President, we should take every means to express and record our high appreciation of the many kindnesses which have been extended to the Convention; for we are receiving abundant evidences of the desire to make our stay in this good city of Boston agreeable.

The resolution was adopted.

Mr. ANDREWS, of Southern Ohio. Mr. President, I move that the following proviso be added as an amendment to section 1, Canon XXII., Title I., of the Digest (page 86):—

*Provided, moreover*, That nothing herein contained shall be construed as limiting the right of a Minister, in extraordinary services, and services in unusual places where congregations are unaccustomed to the worship of this Church to use, at his discretion, any form of devotion taken from the Book of Common Prayer.

As I understand this question, we have ample provision for all the liberty required in the regular services of this Church. We have provided that the morning service may be considered as susceptible of division into three distinct parts, any one of which may be used to the exclusion of the other two. That, I believe, is ample, so far as the regular service is concerned; and if, in the course of a century or two centuries, a change were needed, we have a constitutional provision by which that change, wisely and carefully, can be made. But as to extraordinary circumstances and services before congregations unaccustomed to the worship of this Church, I wish this proviso to be inserted. The Laity of this Church have a larger liberty than that of the Laity of any other Church now or heretofore existing on the face of the earth, and I wish that the Clergy shall have as large a liberty as we can give them consistently with law. There are gentlemen now on this floor who will be preaching as Ministers of this Church when the population of this country shall have reached more than one hundred millions; and we are anxious that this Church shall leave this mighty mass. In these formative processes, by which congregations are built up from these multitudes, who know us not, the Ministers of this Church must have liberty, it is the wish of the Laity that they should have liberty, that they should be untrammelled, that they should go into the highways and hedges all over this land and gather men together and gradually train them up to the worship of this Church. And in that training it is precisely the object of this proviso to give them ample liberty within the Book of Common Prayer. This is the union of law and liberty. I will simply say that I have no wish whatever to press this measure at this session of the Convention—not at all. Nor have I any particular preference as to the precise terms in which it is drawn. It may be amended. But I will say, that, in my deliberate judgment, the principles embodied in this proviso are those upon which this Church, in the coming centuries, must mainly rest its growth and its strength. In addition I will only say, that I have been led to offer this proviso by the suggestion of my friend, the Rev. Dr. Vinton, in his remarks, the other day, with reference to liberty and law. The idea came from him, and I simply wanted to give it shape. I trust that the form in which it is presented will meet with his approval. I move the reference of this resolution to the Committee on Canons.

The Rev. Dr. VINTON, of Massachusetts. Mr. President, I would ask this: Suppose the motion were not to refer this to the Committee on Canons, but to place it on the Journal, to lie over till the next Convention, must it, then, be then dismissed without further remarks?

The PRESIDENT. No, sir; but any member might object to any discussion upon it to-day.

The Rev. Dr. VINTON, of Massachusetts. I would like to amend the resolution of reference.

Mr. ANDREWS, of Southern Ohio. I hope the gentleman will have leave to make the motion.

The Rev. Dr. VINTON, of Massachusetts. I would as lief take any other time for that.

The PRESIDENT. The motion is that it be referred to the Committee on Canons, to consider whether this amendment should be made to section 1, Canon XXII., Title I.

The resolution was adopted.

The Rev. Dr. GOODWIN, of Pennsylvania. I ask that the resolution of amendment in regard to shortened services, which I offered and which was referred to the Committee on Canons, may be taken from that Committee and given the same direction with the other resolutions on the same subject, namely, a reference to the Committee on the Prayer Book. I ask that it be regarded as so referred, by unanimous consent, without any further action.

The PRESIDENT. The Clerical Deputy from Pennsylvania who offered some amendments to Canon XXII., with regard to the use of shortened services, and which were referred to the Committee on Canons, desire that by general consent they should be regarded as referred to the Committee on the Prayer Book, under the resolution of the Rev. Dr. Dix.

The Rev. Dr. GOODWIN, of Pennsylvania. Joint committee.

The PRESIDENT. We have no joint committee. In case the House of Bishops appoints a committee, then they will act as such. In case that House appoints no committee, then the Committee on the Prayer Book will report upon the proposed amendment to this House. There being no objection, this record will be made.

The Rev. Dr. HALL, of Long Island, presented the following report:—

The Committee on Amendments to the Constitution, to which was referred the resolution of the Rev. Dr. Girault, proposing an amendment of Article IX. of the Constitution by adding to it the words:

*Provided that any amendment germane to the subject matter of the proposed alteration may be considered and acted upon at the time of the final action of the Con-*

tion, respectfully report, that, in their opinion, the proposed amendment would be contrary to and destructive of the object for which the article was created, and contrary to the usage of all previous Conventions. It is the design of the 9th Article to forbid any changes or amendments other than such as have been made known to the Diocesan Conventions in the intervals between the sessions of this body.

They offer the following resolution:—

*Resolved*, That this Committee be discharged from the consideration of the proposed amendment.

(Signed)

CHARLES H. HALL,  
SAMUEL BENEDICT,  
WILLIAM R. HUNTINGTON,  
SAMUEL S. HARRIS,  
J. B. HOWE,  
EDMUND H. BENNETT,  
E. T. WILDER,  
HAMILTON FISH,  
CORTLANDT PARKER,  
EDWARD MCCRAIDY.

The Rev. Mr. LIVERMORE, of Minnesota. I said, the other day, that in case the proposed amendments to the Constitution were negative, I would propose a resolution which I trust will accord with the views of the House and so dispose of this whole matter. I apprehend that there will be found a great reluctance to make a change in the Prayer Book, as there was a great reluctance manifested the other day to touch the Constitution. The proposed resolutions allow the forms of service to remain as they are, but to place it in the discretion of the Clergy to make such change in the use of the Prayer Book and the Rubric as the circumstances may require. With respect to an ecclesiastical body, I venture the assertion that great changes have to be acted out before they are committed to writing. The Church is not a police body, giving particular directions for every act of its Clergy. It treats them as intelligent, reasonable men. We are not to expect that they are to be confined by strict rules in the administration of their work. And when there is a loyal feeling toward the Church, as we trust there is in our day, however it may have been in other times. We, I conceive, can safely entrust to the discretion of the Clergy the power of making such changes as circumstances may permit. I do think that too strict legislation treats us more like servants than like children. I believe that the Church is a mother to us, and not a task-master. Those who have lived on the borders, and had anything to do with missionary work, know that there must be an adaptation of our services to the wants of the people one meets with there. It is said by some that these laws are not intended for such purposes. The Canon is imperative, and there is no reason why we should have an exception in the one case more than in the other. Are we not now going on very well as we are? Is there any dangerous latitude taken by the Clergy in this matter? If not, why not leave it as it is? I conceive that, after a long discussion of the question of a change in the Prayer Book, we shall find that it will result in a negative, because of the strength of the conservative feeling. I believe that if we were to vote very soon, it would meet the approbation of the great mass of the Clergy, and I offer this resolution:—

*Resolved*, That in the opinion of the House of Deputies, the Book of Common Prayer without alteration may safely be trusted to the discretion of the Clergy as sufficient for all the occasions of public worship.

Objection being made, the resolution was laid over.

The Rev. Dr. WATSON, of South Carolina. I beg leave to present the following report from the Committee on Canons:

The Committee on Canons, to whom was referred the resolution in regard to the use of the services of the Church separately (Journal of 1874, p. 204), respectfully report that in their opinion a slight change of phraseology may be desirable in order to make the meaning more explicit, and they recommend the re adoption of the resolution in the following form:—

*Resolved*, the House of Bishops concurring, That it is the sense of this Convention that nothing in the present order of Common Prayer prohibits the separation, when desirable, of the Morning Prayer, the Litany and the order for the administration of the Lord's Supper into distinct services, and that any one of the said services may be so used separately, although neither of the other services be used during the same day, provided that when used together, they be used in the same order as that in which they have commonly been used and in which they stand in the Book of Common Prayer.

By order of the Committee.

(Signed), ALFRED A. WATSON, Chairman.

This is intended simply to interpret that resolution of 1874, and in answer to a doubt which has been expressed as to whether one of these services can be used when the others have not been; as, for instance, whether we can use the Litany without having first read the Morning Prayer, or the Ante-Communion service without having first used the Morning Prayer and the Litany. If it is agreeable to the Convention, and as it is only for interpretation, I will move that the resolution be put upon its passage.

The Rev. Dr. GIRAULT, of Louisiana. I desire to ask the Chairman of that Committee, sir, whether this interpretation is intended to allow the use of these special services on Sunday? because I know, of my own knowledge, that in some regions the Litany is not heard more than two or three times a year. It has become habitual with some Clergymen to leave out the Litany. If this is to be permitted on



Sunday, what will hinder one from using the Litany at any time, to the exclusion of all the other services on that day, or using the Morning Prayer and omitting the Litany on that day?

The Rev. Dr. WATSON, of North Carolina. In reply, I will ask another question. Whether, if a Clergyman, under the present order for the arrangement of the services, feels at liberty to omit the Litany, this enlarges his liberty at all—in his own conception of it, I mean? This is simply an interpretation of the Order passed at the last Convention.

Mr. McCRADY, of South Carolina. I would ask that it go on the Calendar.

The PRESIDENT. Then it will be placed upon upon the Calendar.

The Rev. Dr. WATSON, of North Carolina. Allow me, then to offer the following resolution:—

*Resolved*, That it be referred to the Committee on Constitutional Amendments, to inquire whether, first, there exists any conflict between the provisions of Article VIII. of the Constitution and Title I., Canon XV., section 14, p. 73; and second, How far the interpretation of the Constitution by the said Canon opens the door to other appointments of services.

My object in moving this is to solve a difficulty which was suggested as to the service in debate last week; namely, whether Article VIII. of the Constitution itself is to be rigidly construed as shutting the door against all other services.

In the opinion of some, I suppose, Article VIII. is interpreted so as to prevent any other use of the service. In the opinion of others, Article VIII. simply secures for us the Book of Common Prayer and leaves the use of the Prayer to be determined by section 1, Canon XXII. The 15th Canon, however, provides that the Bishop, on certain occasions, may appoint special services. My object is to get an interpretation of the relation which that 15th Canon sustains to the Constitution, and to enquire whether, if that 15th Canon opens the door for other services than those of the Prayer Book, it does not open the door to the full extent desired by members of this House?

The resolution of reference was adopted.

The Rev. Dr. ROBERTS, of Vermont, then offered a resolution relating to a memorial of the late Hon. Isaac Redfield of Vermont, and moved its reference to the Committee on Memorials of deceased members.

The motion was agreed to.

The Rev. Dr. HITCHCOCK, of Pittsburgh. I offer the following resolution:—

*Resolved*, That the Committee on the Prayer Book be instructed to consider the expediency of increasing the number of Thanksgivings upon several occasions by the addition of a form of Thanksgiving for deliverance from great peril and danger.

Notwithstanding all that has been said upon the subject of services, and the Prayer Book, this resolution I think, touches a point which has not yet been discussed. Any extended Clerical experience must bear witness to the inadequacy of the present service in this particular. One or two instances will suffice to illustrate my meaning. Suppose a person meets with a sudden accident—a sudden peril of his life—and is rescued?

Mr. JAMES PARKER, of New Jersey. I rise to a point of order. The gentleman is proceeding to discuss a question which has been reported upon adversely, as I understand, by the Committee on the Prayer Book. I do not think the gentleman was in his seat at the time, or else he would, probably, not have offered that resolution.

The PRESIDENT. The Clerical Deputy from Pittsburgh was simply explaining the reason of his resolution.

The Rev. Dr. HITCHCOCK, of Pittsburgh. That was all. The report referred to additional prayers. All this is in reference to additional thanksgivings, as I understand. That is one instance. Another, perhaps a more striking one, would be if one were exposed to danger by being suddenly thrown into the water from a vessel, or in any other wise, and he desired to have thanksgiving offered for his safety. What would be left to a Clergyman but to adopt the prayer for use in sickness, or, perhaps, that for a safe return from sea? I, therefore, most respectfully submit that, if alterations are in order, they are specially needed in this respect.

On motion of the Rev. Dr. HITCHCOCK of Pittsburgh, the resolution was referred to the Committee on the Prayer Book.

#### PROPOSED AMENDMENTS TO THE CONSTITUTION.

The Rev. Dr. LEEDS, of Maryland. I wish to propose an amendment to an Article of the Constitution.

*Resolved*, That the Committee on Amendments to the Constitution be instructed to inquire and report to this House whether Article III. of the Constitution cannot be advantageously recast, with a view (1) to removing the implication in its twelfth line that the House of Bishops is not a part of the General Convention; (2) to preventing embarrassment in future from that provision of the Article which erects every act of the House of Deputies into a law, that fails to command within three days of its passage, a response from the other House; and (3) to making more conformable the substance of the Article to the dignity of the House of Bishops, its enlarged condition and its long established existence as a permanent part in the organization of the Convention and a co-ordinate power in its legislative functions.

And should the said Committee come to the conclusion that Article III. can be recast, they be still further

instructed to report the said Article in such form and shape as shall meet the requirements of the case.

Mr. President, after what has been said upon this floor, one might fairly tremble at the thought of feeling among the pillars of the Constitution, lest he should bring them down upon him. But, while I am of the opinion that the appointment of a Commission for a thorough revision of the Constitution is neither wise nor expedient, at least at this time, I am of the opinion that any article of the same which fails to correspond with the facts of history and the results of experience should be so altered as to agree with them. I will not, at this stage of the proceeding, advocate the matter. I will only say that the report presented by the Clerical Deputy from Albany, which I had hoped to accept, does not cover the scope and intent of my own resolution.

I move a reference of the resolution to the Committee on Amendments to the Constitution.

It was so referred.

#### THE HYMNAL.

The PRESIDENT. The House will now take up the business on the Calendar. The first item is the report from the Committee to which was referred the memorial as to the binding of the Hymnal with the Prayer Book.

The report and resolution were again read.

The Rev. Mr. McILWAIN, of Iowa. I desire to ask for information as to whether there is a copyright upon the Prayer Book and Hymnal.

The PRESIDENT. The Chairman of the Committee, the Rev. Dr. Beardsley, can probably best give you that information.

The Rev. Dr. BEARDSLEY, of Connecticut. There is no copyright of the Prayer Book in the hands of the Trustees, but the copyright of the Hymnal is; and it is under a license from the Trustees that the Hymnal is now published; and the understanding with the publishers was that the arrangement between themselves and the Trustees would not be disturbed until the expiration of the time for which the arrangement was made.

The Rev. Mr. McILWAIN, of Iowa. Cannot the publisher, if he chooses, bind the book of Common Prayer and the Hymnal together?

The PRESIDENT. I think not.

Mr. ANDREWS, of Southern Ohio. I merely wish to say, that I hope no action will be taken looking to the binding up of this Hymnal with the Book of Common Prayer, until an examination has been carefully made to determine whether a change should not be made in the Hymnal. I think that there are a great many hymns that should be stricken out, and there are some valuable hymns that should be added. I do not know that it is in order to make the suggestion here, but I was afraid that some action might be taken by the Convention before the subject of changes in the Hymnal could be considered.

The PRESIDENT. The affirmation of this resolution would establish what you desire.

The Rev. Dr. HUNTINGTON, of Massachusetts. Is there time to offer a substitute, and to give my reasons therefor?

The PRESIDENT. Certainly.

The Rev. Mr. HUNTINGTON, of Massachusetts. It argues an approach almost to hardihood to propose setting aside the verdict of one of the Standing Committees of this Convention. At the same time the reasons given in the Memorial of the Bishop White Prayer Book Society seem to be so cogent, and the reasons given by the Committee for refusing that petition, seem to me to be so unsatisfactory, that I propose to offer a substitute with regard to it, and if it shall find a second, I shall be glad to say a word about it. I offer the following:

*Resolved*, The House of Bishops concurring, That the Joint resolution of 1871, forbidding the binding of the Hymnal in one volume with the Prayer Book, be and is hereby reconsidered and rescinded.

Mr. MONTGOMERY, of Western New York. I rise to a point of order. Is not the resolution just offered simply the negative of the resolution contained in the Report of the Committee? If it is it is not in order.

The Rev. Dr. HUNTINGTON, of Massachusetts. I will yield the floor to Mr. Winthrop.

Mr. WINTHROP, of Massachusetts. It happens to me to have been in the way of hearing what has already been decided by the other branch of this Convention. This proposition is, "the House of Bishops concurring," &c. I have it from the very best authority that the Bishops have already decided that, owing to the fact that there had been a very large edition of the Hymnal published by those who have taken it in charge, and that they have, with the highest honor, paid not less than \$20,000 (if I understand rightly), to the Society for the relief of Widows and Orphans of Clergymen of this Church, the Bishops decided that there was a moral obligation upon them to leave that publication undisturbed in their hands for the term of six years—that having been understood by the publishers at the time as the limit of the period during which they should have the right of publication. Therefore, on the two grounds: first, that the Hymnal was not quite yet a finality—that there might be additions made to it, or omissions recommended; and, secondly, upon the ground that a great mass of that publication was

still in the hand of the publishers, upon which we had already received a large royalty, and were likely to receive still more before the end of the three years—for these reasons the question has been determined as it has been in the other branch, and ought to be decided in the same way here.

The PRESIDENT. The Chair is of the opinion that the point of order taken by the Deputy from Western New York (Mr. Montgomery) is well taken, and that the substitute offered by the Rev. Dr. Huntington is the negative of the resolution presented by the Committee. The question must first be taken upon the resolution before the substitute can be offered.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

The PRESIDENT here announced the following messages from the House of Bishops, which were read:—

IN GENERAL CONVENTION, BOSTON, MASS. }  
TENTH DAY OF THE SESSION, Oct. 15, 1877. }

Message No. 19.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

That the House does not concur in the action of the House of Deputies communicated in Message No. 14, touching a reference to the Committee on the Lectionary of certain changes in the Calendar of Lessons; for the reason that such action is premature in the present condition of the general question of amending the Lectionary in the two Houses.

Attest: H. C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
ELEVENTH DAY OF THE SESSION, Oct. 15, 1877. }

Message No. 20.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, That in view of the action of the General Convention of 1874, and to prevent any injurious results to publishers of the Hymnal, the consideration of the request of the Bishop White Prayer Book Society [for permission to bind up the Hymnal with the Prayer Book] be postponed until the next Triennial Convention.

Attest: H. C. POTTER, Secretary.

The Rev. Dr. ADAMS, of Wisconsin. Mr. President: I conceive that it is right to discuss this question in the—

The PRESIDENT. Twelve o'clock has arrived, and the House enters upon its special order for the day.

The Rev. Dr. ADAMS. Shall I have the floor afterwards?

The PRESIDENT. You will have the floor afterwards. If the House, by general consent, are willing to act upon this resolution now, you may proceed; otherwise we must proceed to the regular order of the day.

The Rev. Dr. ADAMS, of Wisconsin. I should like an opportunity to say a few words upon this subject.

Mr. MONTGOMERY, of Western New York. I move that the order of the day be suspended, and that Dr. Adams be allowed to proceed.

The Rev. Dr. RUDDER, of Pennsylvania. I should like to have a few words also. I think that we had better wait.

The PRESIDENT. Objection being made, we shall proceed with the order of the day.

The Rev. Dr. ADAMS. Am I to understand that I have the floor when the subject comes up again?

#### CHANGE OF THE LECTIONARY.

The PRESIDENT. Yes. The order of the day is the report of the Committee on Amendments to the Constitution, and the question is upon the resolution presented by that Committee.

The resolution is in these words:—

*Resolved*, That the proposed amendment in these words: "Adding to the 8th Article of the Constitution—Provided, however, that the General Convention shall have power from time to time to amend the Lectionary, but no act for this purpose shall be valid which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of the Dioceses entitled to representation in the House of Deputies."—be not ratified.

Is the House ready for the vote?

The Rev. Dr. HARE, of Pennsylvania. I am apprehensive that what I am about to say may appear to be unfilial. It is generally unfilial to dwell much upon the errors which our parents committed in educating us, but it sometimes becomes our duty, when we ourselves come to stand in the relation of parents, to reflect upon the errors of our fathers and mothers, in order that we may avoid such errors in the education of our own children. We of this Convention stand in the double relation of sons and of parents. In the relation of parents, we ought to reflect upon the errors of the makers of our Calendar, in order that we may avoid falling into similar errors in the relation which we hold to our people—the relation of fathers.

Lately the 33d chapter of Deuteronomy has formed the First Lesson. That oracle begins, "The Lord came from Sinai and rode up from Seir unto them; he shined forth from Mount Paran," and it proceeds with such language as this: "And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." This document, three thousand years old, forms suitable matter for contemplation by Biblical scholars, but to the mass of an ordinary congregation it is unintelligible. They listen for a



time, but finding it hopeless to attempt to understand, they relax the tension of their minds, and this relaxation extends not only to the remainder of the lesson, but throughout the service.

Another of our Church Lessons is the Story of Sisera and Jael, the wife of Heber, the Kenite: "Turn in, my Lord, turn in; and Sisera laid down and slept." Then Jael, the wife of Heber, the Kenite, took a nail and a workman's hammer in her hand, and smote the nail through his temples, that he died." The First Lesson for the afternoon is the Song of Debora, commemorative of this exploit: "Blessed above women shall Jael, the wife of Heber, the Kenite, be; blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. \* \* \* The mother of Sisera looked out at a window, and cried through the lattice, 'Why is his chariot so long in coming? Why tarry the wheels of his chariot? Have they not sped? Have they not divided the prey—to every man a damsel or two? \* \* \* So let all thine enemies perish.'" I do not say that this passage of Holy Scripture is indefensible, but the Minister cannot stop to defend or explain; and, if undefended and unexplained, the whole effect is to scandalize, to revolt, not to improve, the moral sense of the people who hear it.

So much in regard to the insertions in the Calendar. Now, as to the omissions—and there is nothing which occurs more frequently—in the lays of Psalmists, or the utterances of prophets, than the promise made through Nathan to David, that his (David's) dynasty, David's race, should be perpetual; that the throne should never depart from this race. This dominion was to be as the sun, as the moon, as the everlasting witness in heaven. This oracle, made through Nathan unto David, is thought by Scriptural writers worthy of a double historical mention. It occurs both in II. Samuel and in I. Chronicles, but nowhere throughout the year does it occur on a Sunday in our Calendar. Yesterday morning we had Elijah at Cherith and at Zarephath, and in the afternoon we had him at Mount Carmel and Samaria. But the *finale* of this part of Elijah's life appears in the chapter next further on. It is this that gives us Elijah under a juniper tree, and Elijah at the mouth of the Cave, that tells of the mighty and strong winds that rent the mountain, of the earthquake, of the fire, and of the still small voice. This account will not be given to us on the next Sunday, nor on any Sunday throughout the year. The most illustrious anticipation of the New Testament doctrine concerning the assumption by Christ of kingly and priestly offices occurs in the Book of Zachariah. And telling of the scion which was to grow upon the stock of David, the language is: "Behold the man whose name is the Branch; \* \* \* he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." This passage does not occur in any lesson of the Calendar for Sunday throughout the year.

This much with regard to the Calendar for Sundays. But I ask permission to say a word with relation to the Calendar for Passion Week. The Lessons of that Calendar, to a considerable extent, apply to that oracle of the Book of Daniel which is styled "the things written in the Scripture of truth." These things concern the Seleucidæ, lying to the north of the Holy Land, and the Ptolemies to the south. Scholars may know what is the tie that connects this subject with the thing celebrated in Passion Week. I am sure the mass of any common congregation does not know. I believe that not only this tie, but the matter of this chapter, considered only as of itself, is unintelligible to them.

I beg leave to illustrate my conviction upon this point by relating a fact which occurred in my own Ministry. In the first year that cholera *asphyxia* appeared in this country, an old man, a communicant of our Church, an exemplary person, called upon me to say, that whereas people imagined that this cholera was a new thing, he believed that it was an old thing, as old as the Scriptures. I found that the passage of Scripture on which he relied was this:—

Then the king of the north was moved with cholera, and pushed against the king of the south. [Laughter.]

The Rev. Dr. BEERS, of California. It seems to me, Mr. President, that the boon asked for at the hands of the Committee on Constitutional Amendments has been yielded, but somewhat grudgingly, and not, it seems to me, up to the level and measure of the requirements and temper of this House, or of the desire of the Church throughout the whole country. It is very easy to conceive, that a measure proposed might utterly fail because it did not reach the requirements and conditions under which it would become effectual to afford the relief desired, I have the highest respect for the members of the Committee on Constitutional Amendments; but I am reminded by their action, of the days of my boyhood, when some ingenious youth would nail a coin to the floor for the purpose of inducing some passers by to stoop to pick it up, and thus subject himself to the odium of an "April fool."

It seems to me that this provision for an amendment has almost, if not quite, nailed the glittering

coin that has lured and tempted us for so many weary years, to the ground, so that when we undertake to pick it up we shall find ourselves fooled in the effort. And yet, under the homely saying which applies to great things as well as to small, let us be thankful for small favors—and for greater in proportion. There is a kind of truth and propriety in the application to this case of the maxim that a half a loaf—of what may be the bread of life—is better than no bread. I think that there is not a question in the mind of any member of this Church that some relief is needed in this direction; and that the Lectionary, as to the length of the lessons, and as to the lessons themselves, can be substantially improved, to the comfort of the people and to the edification of the Church. I trust that it will not be long before we shall have the desired relief in some other form than that embodied in the report of the committee now under consideration.

The Rev. Dr. FULTON, of Wisconsin. I feel some difficulty in speaking this morning, but I shall endeavor to make myself heard, nevertheless.

I think no man can deny that, in some respects, our Lectionary needs amendment. For example, one of the Evening Lessons in the course of the year ends with the statement that some one opened his mouth, saying, "Here endeth the second lesson." I think that is very infelicitous. But then, there are far greater difficulties than that, as the Deputy from Pennsylvania has pointed out. There are lessons in our printed Lectionary which are utterly unintelligible. I do not think that those lessons in Daniel mean what the learned and reverend Deputy says they mean, and I doubt whether there are any two Clergymen upon the floor of this House who could agree in their interpretation of them.

Then there is another difficulty. Once, when I was an exceedingly young man, for I entered the Ministry at a very early period of my life, I was appointed to conduct the service before a congregation of women; and when I came to the first lesson, which was a certain chapter in Leviticus, and to a certain passage therein, to which I will not more particularly refer, I stopped short, shut the book, and sat down. I could not read it in the presence of a congregation of women, nor in any other congregation. That lesson and certain others I have never read in public, and I never will. Again, there are three passages in the Book of Jeremiah, every one of which in turn occurs in our lessons, but which I have never read, and never will read, in the presence of women. So much for the selection of lessons in our present Lectionary.

But the order of arrangement is quite as faulty. In this Church we profess to follow the sacred ritual order of the Christian year, but what is the fact? Take our Lenten season, for example. Ought not its lessons to be selected and arranged with perfect unity of purpose to bring before our minds and hearts the sufferings of our divine Lord, for us men and for our salvation? Instead of that, however, our Lenten Lectionary, except in Holy Week, seems to refer to everything else but that grand subject. How comes it that, in the lessons for Palm Sunday, there is not a single syllable about Christ's entering Jerusalem and receiving the acclaim of the children of Jerusalem on that day—that single foretaste of the time when all the children of men should cry Hosannah to the Son of David. In the Protestant Episcopal Church, the fact is that we have no Palm Sunday, and no reference to it at all, in any service of the year.

There are a great many other things which I cannot trespass upon the time of the House to enumerate. I proceed to another part of the subject. How can we remove these and other glaring faults under our present Constitution? There is but one way to do it, and that is to appoint a Commission to draw up a Lectionary upon which this House and the House of Bishops will pass three years hence, and again after three years more. It will take six years before any change in the present condition of things can be brought about under the present Article of the Constitution. I should not complain of the length of time, and would not complain of the process if it were going to bring us a good Lectionary at last, but I simply submit that it would not answer the purpose. We have had a tentative Lectionary for Lent, which I examined very carefully, and I came to the conclusion that there were some felicitous ideas in it and many that were not. For example, during Holy Week we find the blessed words of our Master in the night in which he was betrayed, that is to say His last parting sermon to his disciples, among the daily lessons of the Holy Week. Nothing could be more beautiful or more appropriate to the services of that solemn time. That was a good point in the proposed Lenten Lectionary; but there were other points which, in my opinion, were much less desirable to be permanently imposed upon the Church.

The fact is, if we are to amend our Lectionary at all, it must be amended in a tentative manner. Something like this would suit my ideas: If we pass this constitutional amendment, as I devoutly trust we shall, then that we select a commission to take the Lectionary in hand, this commission to report to the next General Convention. We might or might not give to a separate commission the duty of preparing a proper Lectionary for Lent alone. After the report of this commission, the

next General Convention can act upon it and allow its use tentatively for the next three years, without removing our present Lectionary from the Prayer Book. Thus, for three years, until it could be finally decided upon, we could use it tentatively, and then the Convention could pass upon the whole question with the accumulated experience of all our parishes and all our Dioceses in regard to it. I submit that any proposed amendment of the Lectionary ought to be tentative. I submit that defects in our present Lectionary may be pointed out as having come from this cause; namely, that the Lectionary was made at one draft. If it had been experimentally tried and cautiously amended in accordance with the practical experience of the whole Church, we should, I think, have had a better Lectionary. I do not think any permanent amendment of our Lectionary will prove acceptable unless it is tried for a series of years in the actual services of the Church. I am not in favor of revolution, but I am in favor of the most careful, the most cautious, the most long-continued and tentative efforts upon the part of those who act for the edification of Christ's Church. Therefore I hope that this amendment will pass.

Is there any danger of revolutionary action on the part of the House under the proposed amendment? I think not. First of all any change whatever will require a vote of all the Bishops entitled to seats in the House of Bishops whether present or absent. The Bishop of China, the Bishop of Japan, the Bishop of Africa must be counted, even though they be in their respective Jurisdictions. The whole number of Bishops must be counted, and a majority of the whole number must be obtained. I think, Mr. President, that, in a matter so important as an amendment to the Lectionary, there will be in that body the gravest and most mature consideration. But, in addition to that, this House must pass such an amendment by one of the most difficult of all ordeals. It must vote by Dioceses and Orders, and no subject presented to this House will ever pass, by a vote of Dioceses and Orders, unless it has the most conspicuous merits and the least possible to be said against it. So I think that there is no danger to the Church in providing a remedy for existing evils in our Lectionary, in the only way in which, as I believe, it can be effectually provided, and that is by a conservative and progressive series of tentative processes, such as will become possible under the proposed amendment of the Constitution.

The Rev. Dr. GOODWIN, of Pennsylvania. I am very happy to find myself in perfect agreement with my friend who has just spoken. I have very little to say beyond what has been so well said. It seems to me that we may be getting too stiff in regard to any change in the Constitution, and may think, because we have already refused to pass one or two proposed amendments, that therefore we must refuse to pass any other amendment whatsoever.

I revere the Constitution, and hold it sacred. I am opposed to amendments unless they seem to me to be very necessary. It does seem to me that this amendment is necessary. The necessity seems to be generally admitted, or, rather, the desirableness of the end sought to be obtained by the amendment is admitted. Now, sir, I would call attention to one thing in connection with this proposed amendment, which has not been mentioned, and that is to compare it with the amendment which was lately rejected by this House. This does not propose to make possible any change in the Prayer Book by the General Convention which would come to the immediate attention of the worshippers in our congregations. The Prayer Book would, to the worshipper, seem to be the same as ever. It is a change merely in that part of the Prayer Book which comes under the eye of the officiating Clergyman, namely, the selection of lessons.

Again, sir, another point of distinction is that it is not such a proposition as the proposition for a new Hymnal, for example, to introduce from the wide world new hymns. It is simply to allow a different selection from the Word of God. We cannot go very wrong in that respect, it seems to me. The whole question then is, can we not improve this selection? Shall we be confined to a selection from the Word of God which we shall consider ourselves bound always to read, and to read no other portion of the Word of God in our congregations? I am in favor of a change in the Lectionary, and I go one step further than that which has already been suggested on the floor, namely, to have provided an alternate or continuous selection, a selection say for three years, to be used continuously, so that we may have more of the Word of God brought before the minds of our congregations. Can there be any danger in allowing this to be done by the General Convention as proposed? It cannot be done in a thin Convention unless it is done by the most perfect unanimity. If we had a bare quorum in this House, the vote must be unanimous. So in the House of Bishops, the vote of the whole number of Bishops must be taken, and every Bishop who is absent must be counted in the negative. It seems to me that a change is very desirable, and that such a change is one to be entrusted to the Convention, and therefore I am disposed to vote for the amendment proposed instead of voting against it.



The Rev. Dr. HARWOOD, of Connecticut. I should like to ask whether it is not possible to have a reform of the Lectionary without a Constitutional amendment, because I am indisposed to vote for any Constitutional amendment whatsoever. At the same time I feel the force of what has been said upon the floor of this House in respect to the effect of our present Lectionary. I have myself tried to read, during Lent, the tentative programme put forth to our Church, and I, for one, must say that I found it exceedingly unsatisfactory. I feel, sir, that the difficulties in making a new Lectionary are very great. I have felt that the duty of preparing a new Lectionary ought to be entrusted only to persons of great prudence and of great delicacy of insight into the Holy Scriptures, and I am not prepared to say that I think this is a work which can be done hastily by any Church in Christendom to-day. I agree with those who take the position upon this floor that we ought to have a reform in this matter, and at the same time I must vote against such a reform in the shape of a Constitutional amendment. Reference has been made by the learned Deputy from Pennsylvania, to the First Lessons for Holy Week. I don't hesitate to say that, with all reverence to the Book of Daniel, I think the First Lesson in Holy Week is simply a wet blanket thrown upon the interest which the history of our Blessed Lord's Passion incites. There is no doubt of that fact. Do not let us, however, act hastily in this matter. Let us go cautiously and carefully to work. If it be the result of years, let us have such an amendment to the Lectionary as shall be most advantageous and most satisfactory to the entire Church.

Mr. MONTGOMERY, of Western New York. I do not intend to occupy the time of the House but a few moments. The House of Bishops, at the last Convention, adopted a revised Lectionary, and sent it down to this House for our concurrence. This House determined that it had no Constitutional power to do it; that it was inhibited by the 8th Article of the Constitution; and, therefore, to solve the doubt, if there was a doubt, as to our Constitutional power to revise the Lectionary, this amendment was introduced, and a Lectionary was directed to be prepared and distributed among the members of the Convention. That Lectionary was prepared and sent out, and has been in the hands of the members of the last Convention from that day until this. The question is asked if the object sought to be accomplished by this amendment cannot be reached in some other way. We tried to reach it in some other way at the last Convention, and failed. We found it was necessary to have an amendment to the Constitution. I think it is impracticable for us to have a change in the Lectionary in any other way than the one now proposed. Suppose we proceed as some of the Deputies have suggested? If we adopt any plan at this session of the Convention, it will be sent down to the various Dioceses, and if the next General Convention shall adopt the same without the change of a word or a line, then it will be in force after three years have elapsed; but if, when the question comes up before the next Convention, one verse is omitted from, or one addition is made to a chapter in the lessons, then it will have to go over for three years more.

Now, Mr. President, I am clearly of the opinion that no amendment, involving so large a portion of the Scriptures and so much of detail, so much careful examination, and so much discretion, will meet with unqualified approval of the next Convention or of the several Diocesan Conventions. We cannot, I think, expect the concurrent action of the next Convention in every particular.

Let us see what the objections are that have been urged with so much ability and persistency. The 8th Article of the Constitution prescribes that the Prayer Book, as established by the Convention, shall be unalterable except by the action of two successive Conventions. In connection with that it says that—

No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof, made known to the Convention of every Diocese, and adopted at the subsequent General Convention.

The objection was made in regard to the adoption of the amendment providing for a form of shortened service, that if the Convention were entrusted with the power of prescribing forms of service, to be used on other occasions than Sunday, Ash Wednesday, the great feasts and fasts, etc., the Convention might exercise its power and alter the service to be used on those occasions, and therefore the Convention was not to be trusted. Now Mr. President, if this body, composed of the most learned, intelligent and zealous men in the Church, cannot be trusted to prescribe the canticles to be read on different days, I think there had better be an amendment to the Constitution passed prohibiting any Convention from ever assembling hereafter. In that way you can make your Constitution and Canons unalterable forever. You can secure that result in that way and in no other.

Now this amendment interferes in no way with the directions contained in the Prayer Book. The language of the Prayer Book, is such that this amendment can, in no wise, change a single word in the Book of Common Prayer. The language of the Rubric

upon this point is "Then shall be read [the first lesson according to the Table or Calendar." It does not say what Table, leaving it of course, to be inferred that this Table is to be under the direction and control of the legislative power of the Church. As a matter of fact these Tables were taken without careful examination, almost entirely from the English Prayer Book and have been without careful revision for perhaps one hundred years. We have certain tables preceding the Tables of Lessons. We have, first of all, the "Table of Contents." Then we have "The ratification of the Book of Common Prayer," ratified in 1789. Then we have the "Preface." Then "The order how the Psalter is appointed to be read." Then "The order how the rest of the Holy Scriptures is appointed to be read." Mr. President, if the General General Convention assembled were to alter or amend either of these Tables could it reasonably be accused of laying iconoclastic hands upon the Book of Common Prayer, and could it be said that an integral part of it was altered or amended, simply because an alteration or amendment was made in any one of these Tables? Could it be said that an integral part of it was cut out? I do not see, sir, the slightest danger to our articles of faith or doctrine in allowing this Convention, under the direction of learned and intelligent and devoted men, to prescribe Tables of Lessons. If we proceed in the manner suggested by Deputies upon this floor, it will be three years at the least, and perhaps six, before the change can be effective and become the recognized service of the Church.

No one attempts to deny that there are grave defects in the lessons as they are at present read and prescribed. Portions of Scripture are given, and then a few words or verses will be added, picturing to us the barbarism of that age and time, descriptive of the tortures inflicted by the armies of Israel upon the nations round about. I call to mind one instance of this kind. We have read the touching interview between Nathan and David, and while our hearts are touched by the story, there are read some five or six verses of the lesson which tell of how the armies of Israel went out among the Philistines and destroyed the women and children, and which have no connection with the subject at all. I think the amendment proposed meets the difficulties of the case. If we attempt to get at the remedy in any other way, we must have the concurrent action of two successive Conventions, and that is practically impossible. I therefore hope the amendment will pass.

The Rev. Dr. BEARDSLEY, of Connecticut. The object aimed at by this proposed amendment to the Constitution is to give the General Convention control of the matter of the Lectionary—to give it power to change it without reference to the Dioceses. In going to the Convention this power of revising this portion of the Book of Common Prayer, you have, in my judgment, the same difficulty which we decided Saturday in regard to shortened services. It has been said that there is no danger in adopting this amendment, because there can be no change made in the table of lessons unless it is concurred in by a majority of all the Bishops entitled to seats in the House of Bishops, and a majority of all the Dioceses entitled to representation in the House of Deputies. I have great respect for the Episcopal order—no man has more—but I venture to say that Bishops are not necessarily the best judges of what we need in a Lectionary. There may be reasons for believing that they may not be as good judges as Rectors of parishes are for services to be used in Lent, especially when such lessons supersede those appointed by the Calendar. It seems to me that the Rectors of parishes would be equally as good, if not better judges of the needs of their congregations in regard to Lenten lessons than would be the Bishops, so that this amendment has not the strength which seems to be claimed for it in that respect.

As to this House of Deputies, every one knows the insufficient consideration which is often given to the most important measures on the last days of a prolonged session, when the House of Deputies is greatly thinned out, and when those that remain are anxious to get away. I am opposed, Mr. President, to the adoption of this amendment. When the Ritual Commission, in England, ten or twelve years ago, had license to revise the Lectionary and alter the Table of Lessons, which had been used for two hundred years, they had long and frequent personal controversies on the subject, and when they finally submitted a revised Table of Lessons, it did not become a law until it had passed through both the Houses of Convocation of York and Canterbury, as well as Parliament. By this proposed amendment we show ourselves impatient of waiting three or six years for the revision of a Table of Lessons which has been in use in our American Church for well nigh a century. I am opposed to the amendment for the reason that I think we can reach the object proposed, namely, a revision of the Lectionary, in some other way. I am not opposed to that, by any means.

Mr. MONTGOMERY, of Western New York. In what way?

The Rev. Dr. BEARDSLEY, of Connecticut. By the constitutional way, we can appoint a committee or commission to prepare a revision of the whole Lectionary, just as the commission was ap-

pointed in England. Let it send up its report to the next General Convention. Suppose the next General Convention does not adopt it, and that it go for three years longer. Does that seem such a very long time to wait for the revision of a Table of Lessons which has been in use in our Church for a century? I am opposed to the adoption of the amendment providing for a change in the Lectionary without first submitting every proposed change to the examination and approval or disapproval of the several Dioceses.

The Rev. Dr. BENEDICT, of Georgia. I ask the privilege of saying a few words on this matter. I do not think the Convention is entirely clear in their comprehension of what is before us. It is not a question of whether there may be an amendment to the Lectionary, or whether certain changes are desirable in it. We all agree upon that, I think. But it is the same question in its bearings as was before the Committee on Amendments to the Constitution, and which we decided on Saturday, namely, that however desirable shortened services might be, they were not to be reached except in the mode provided by the Constitution, and therefore the majority of that Committee reported that an amendment to the Constitution which should take away the present restrictions in the way of shortened services, and which required that one Convention should adopt the action of another Convention, or rather should approve or ratify it, should not be adopted. It was signed by a majority of the Committee. The minority of the Committee brought in another report, and after long discussion the question was decided very largely in favor of the majority report of the Committee, namely, that the Constitutional amendment was not expedient. This stands, I think, precisely on the same ground. I simply state this fact for whatever weight it may carry to the House. The majority of the Committee concurred in that report as to the inexpediency of the amendment in regard to shortened services. Therefore it seems to me that, in this case, the same course of argument will have to be gone over that was gone over last week. The amendment of the Lectionary is certainly a very desirable, but it is a very difficult thing. There was a scheme for amending the Lectionary, prepared with very great care and reported to the Convention three years ago. But for the great hurry of the last few days of the Convention of 1874, some action might have been taken upon the Lectionary, but we were greatly hurried for lack of time, and the matter did not have the consideration that it deserved. It was reported to this Convention last week, and is in the hands of one of the Committees of this Convention at the present time.

Now let us take the matter of the lessons, when it comes from the committees in whose hands it is. They have considered it; it has been considered to some extent for the last three years. I read the lessons myself for a great portion of the season of Lent. In my own church, I read from the table of lessons, as in the Prayer Book they now stand. For the most part, I do not think that the proposed change was any great improvement upon the table as it now stands in the Prayer Book. In some respects it was an improvement.

Suppose this Convention should agree upon a table of lessons, and that it be adopted as a finality, and, during the next three years, that fault be found with it, and that we come here at the next General Convention and are suddenly called to act upon it. Is it not better that it should be tentative for the next three years, and then, if the need be so great, that the Convention then act upon it, and approve it, and, if it be capable of any great improvement, that we wait some three years longer? or possibly this course might be advised: We might use it for three years of tentative experiment without mending the situation, and then, at the end of those years, be called upon to decide upon its final adoption. The only objection that the Committee had before them when they signed that report, or unanimously agreed to it, was, that the adoption of the Constitutional amendment as it is now proposed, would subject this very important matter to the decision of a single Convention, and our experience in this Convention teaches us that Conventions are by no means consistent with themselves as they succeed one another.

The Rev. Dr. BURR, of Southern Ohio. The desire, I believe, has been almost unanimously expressed that we shall have a revision of the Lectionary, and especially that for the season of Lent. I could be satisfied with the revision of our Lectionary for Lent, for the present. Not but that I think there ought to be a very general revision. We are all agreed as to the necessity; and we most of us have, I think, a very earnest desire—I might say for myself and some others, a painful desire—that there should be a change. Throughout this Church there has been complaint, and it has been brought up here for many General Conventions, and been conceded. The want is painfully felt; and it seems a very strange thing to me that the wisdom of this General Convention, including the House of Bishops and this House of Deputies, cannot devise some means by which this desire may be satisfied. I am willing to take any reasonable proposition. I will vote for the amendment that is here proposed; not that I consider it



the best. I believe, with my friend from Wisconsin, that we ought immediately to initiate some measure by which we may certainly reach the desired object ere long, and, I believe, satisfy the minds of those who are fearful lest we should make no improvement that ought to be made. We ought to try the matter before it is fully decided upon; and if there could be a division—and I do not want it extended through all the chapters which are now placed before us; if there could be presented to us a plan and a report from a committee, which would carry the confidence of this House, I should be satisfied with that. It seems to me that we are losing time in a matter of great importance to the spiritual interests of this Church.

If we had shorter lessons it would aid us very much in the missionary work of the Church. I understand that oftentimes the morning chapters are passed over and the officiating Clergyman selects lessons to suit himself. I am told that it is the practice of a great many during Lent to lay aside the appointed lessons, especially the first lesson, and to choose such lessons as they deem more suitable to the occasion. I deprecate this. Needful as this change may be, I for one, want to adhere to the law of the Church. I do not feel at liberty, at any time, to violate that law in this respect. I cannot lay it aside as some of our Clergy can; and there is put upon those of us who adhere to the law of the Church a burden too heavy to bear. I should be glad if I could, in my conscience, choose sometimes a lesson different from that which is given in the Calendar. And looking over the report of the Committee on the Lectionary, I find a great deal of improvement there. There are some things that I might object to; but we shall never have a Lectionary that we are all agreed upon. In this as in other matters, however, we must yield our private opinion, in many things, and take that which, in the opinion of the whole Church, seems to be best.

I rose only to express my ardent desire that something should be done at this General Convention; and I hope that there is wisdom, prudence, good judgment, and good taste enough here to give to us, in due time, a Lectionary which will be generally satisfactory. I am sure that if we have such an one, it will tend to promote the interests of the Church.

One word more: you have noticed, Mr. President, how difficult it is, during the season of Lent, especially on week days, to get our congregations out in full numbers. It is sad to think that in our Churches everywhere, at that season, so few gather together to attend the services of the Church upon week days. Why is this? In a great measure, I believe, it is because there is not harmony in the service of the Church. The lessons are out of harmony with certain of the prayers, and revision here, I think, would tend, very materially indeed, to increase the numbers of our congregations who come together to hear, not long chapters from the old Levitical laws,—which are very good in their way,—but chapters which are more spiritual, more likely to reach the hearts and the minds of worshippers.

The Rev. Dr. WATSON, of North Carolina. I would like to add my voice in support of this amendment, and for several reasons. I do not feel at liberty, as my friend from Wisconsin has expressed himself, to change the order or appointment of lessons as I find it in the Prayer Book. I feel bound by the law of this Church to go right forward with the present Lectionary of the Church, so long as it stands. Obedience, I believe to be better than sacrifice, and hard as it may be to me, and without edification, as some of those chapters are to the congregation, they stand at present as the law of the Church; and I, as a son of the Church, intend to conform to that law. But for that very reason, sir, I would desire the relief. It is not simply a matter of personal relief. It is one of edification to the congregation. Nor do I think the same difficulties arise here as with respect to the amendments of the Liturgy. There is nothing in the Liturgy of the Church to offend the taste, the good feelings, or the moral sense of our congregations, or that conflicts with their intellectual or moral condition. The difficulty with respect to the Lectionary is entirely different from that which applies to the prayers of the Church. In one instance we seek convenience; in the other we seek to avoid that which we fear is sometimes positively injurious. I therefore think we who have voted against the amendment to the Constitution in regard to the Prayers of the Church may now, with perfect consistency, vote in favor of this amendment with respect to the Lectionary. Having voted for the amendment to the Constitution, we can then, even at this Convention, present to the Church a Lectionary which, for three years, shall undergo examination, to be confirmed by the next General Convention, and in this way obtain a sort of sanction. It will have three years' consideration and revision, if necessary. At all events, if we choose, we may adopt it at the end of three years, with the power of amendment at that time. I do not suppose that any one General Convention would adopt a Lectionary that should be entirely satisfactory to all succeeding General Conventions. Amendments will almost of necessity arise, and we will probably have a number of them before we shall

get a Lectionary to suit us to any very large extent in this Church. It will, therefore, be a tentative, formative process, a process continually advancing, that will at last, perhaps, reach perfection. I intend, with my present light, therefore, if permitted, to vote for this amendment.

Mr. BRUNE, of Maryland. If we refuse to concur in the action of the previous Convention, and to authorize any change in the Lectionary, what will be the consequence? We will be prevented, for six years, in fact, from making any change, however desirable such change may appear in the course of circumstances. In authorizing a change, we do not prescribe one. We do not say that any change shall be made unless it shall receive the concurrence of both Houses.

Suppose that upon examination—I do not pretend to have examined the subject—it should appear to this General Convention that the English Lectionary as changed, or as it may be changed between this and our next Convention, should seem desirable to us? Unless there is an authority to make the Lectionaries of the two great Churches the same, we are without the power to act, even in such a matter as that. I do not say that this will be probable, but it will, perhaps, be possible. What I am certainly desirous of declaring and enforcing as far as I can before this Convention is, that we should not deprive this body, in the exercise of its legislative power, of the right, in the intermediate time, to adopt some Lectionary.

Now this Lectionary cannot be presented to this body and adopted by it as a finality. The example which we have set with reference to the Hymnal may be followed with reference to the Lectionary. The legislation,—when we have power to legislate,—may be in its very character tentative. It may present a measure or a suggestion of a Lectionary to one Convention, and it may be not finally adopted by that or the subsequent Convention. But unless we pass this amendment to the Constitution, we shall not have the power to act at all. This is not like the question that has been already presented in reference to forms of prayer on particular occasions, because many of the members who voted against that amendment have shown us that they are going to reach the desired end in another way. But this end, however desirable, can only be reached by an amendment to the Constitution. If, during the next three years, we should all be of opinion that some change is necessary, then, unless this pass, we must initiate at the next Convention a measure authorizing an amendment of the Constitution; and that particular measure must be confirmed at a subsequent Convention, thus postponing a provision of the utmost importance, admitted to be desirable on all hands, for six years more. I trust, therefore, that this amendment will pass; and should it do so, it will be surrounded with safeguards in the very terms of the amendment itself, which require that it shall receive the sanction of the majority of all the Bishops and of all the members entitled to seats in this Convention.

Mr. BURGWIN, of Pittsburgh. The arguments made by the Clerical Deputy from North Carolina, and by the Lay Deputy from Western New York, it strikes me, bear upon their face their own refutation. These gentlemen say that such is the importance of having this Lectionary well guarded, that the General Convention would never, itself, presumably, exercise the power which is given it by providing a Lectionary by one act of legislation; but that, owing to the importance of not having this Lectionary presented to the Church and acted upon inconsiderately, it would almost inevitably present a Lectionary for our consideration which might lie over for three years, and then, after the lapse of that period, be presented for final adoption. Now, that is the very provision which is made by our present Constitution. That is the way in which we may amend the Lectionary—presenting it in one Convention tentatively, letting it be examined for three years; and then, after such examination, the Church, coming to the conclusion that it is right and proper, it may be adopted. But the arguments of the Clerical Deputies from Connecticut and from Georgia, set forth so fully and satisfactorily to my mind the reason why this General Convention is not to be entrusted with the power, by a single act, to change the Lectionary, that I shall say nothing in addition to what they have so well said, except this: That the proposition which is now before us bears upon its face the evidence of haste and inconsiderateness in its drafting which, to my mind, is an additional reason why the General Convention should not, by one act, adopt so important a matter as a whole Lectionary for the Church. Therefore, the reasons which are additional to those given by the gentleman referred to I will now mention to the House, as having, in my mind, though they are not conclusive, not fatal, some considerable weight. In the first place, the proposition now before us speaks of an act: "That the Convention shall not by act," etc. That is the introduction of a word into our Constitution hitherto unused. Civil Legislatures legislate by act. We legislate by Canon.

Again, the proposed provision contains the term "Lectionary." I know no such word in our nomenclature as "Lectionary." I believe that by the

dictionary the word is defined to be "The Roman Service Book." We have a table of lessons; we have an order of reading the Holy Scriptures, but we have no such word in our Prayer Book or Constitution or Canons, as "Lectionary."

The third and more important objection, to my mind, is, that it introduces a new rule of voting unknown to the Constitution. It provides "That it shall be voted by a majority of all the Dioceses entitled to representation." Now, what does that mean, when we come to take that vote? The only provision on that point made in our Constitution at present, in Article II., is by a vote by order. We vote simply by order, not by Dioceses. Suppose this proposition to amend the Lectionary, should come up, and it should be put to a vote. In the Diocese, we will say, of Pittsburgh, three Clergymen vote in favor of it, there being only three present; and the four Laymen present vote against it. These would be a majority of the representatives from that Diocese, but would it constitute a vote of the Diocese? You, sir, would find, I think, great difficulty in deciding; I certainly should. The Second Article of the Constitution, as I said before, provides that "the majority of suffrages by Diocese shall be conclusive in each Order, provided such majority comprehend a majority of the Dioceses represented in that Order." Therefore, as I have already said, the only mode of voting which the Constitution provides is a vote by Order. The Lay vote may be one way; it will be counted, of course in that Order. The Clerical vote may be another way, and it will be counted in that Order. But the Lay vote and the Clerical vote of a Diocese are never counted together as constituting the vote of the Diocese. And hence, this proposition, introduced, possibly carelessly, possibly by intention, I know not, prescribes a mode of voting which is not known to the Constitution, and which would give us a great deal of trouble hereafter when it comes to be decided what the vote of a Diocese is.

This may not be an insuperable difficulty. If it were the only objection which I would have I might overcome that, and say, "Leave that question to take care of itself when it shall arise." But this is simply an additional reason to those which have been given, and which, in questions when the reasons are balanced on both sides, would influence me in rejecting this proposed amendment, leaving us to the method which the Constitution now provides; namely, having a Lectionary presented to the Church by a committee chosen, who should carefully examine and present it to us. We would then have it printed in the Journal, and before us for three years, with the opportunity of examination, and then might take it up for a final vote. As we have passed an hundred years with our present Lectionary, it seems to me that it would be better to wait even three years longer than to adopt a change in the Constitution which may give us trouble, and which certainly has difficulties inherent in it.

The Rev. Dr. HUNTINGTON, of Massachusetts. Allow me to make a single point which has not been suggested. The straight forward, honest, thorough way of meeting this difficulty, and obtaining the end which, we all agree in desiring, is, by Rubrical arrangement. And gentlemen will remember that this subject was introduced in the resolution which I had the honor the other day to present, and which has been referred to the Committee on the Prayer Book, and from which I hope we shall hear before long. A very few words, not more than ten, added to the long Rubric, following the preface, entitled, "The Order How the Rest of the Holy Scriptures is Appointed to be Read," will give us not only ultimate relief, but will give us that very tentative method which the entire speeches here have been reaching after, and yet have not seemed able to grasp. A few words, not more than ten, added to the Rubric, would put in the power of the Clergy to try such form of Calendar as the Convention may see fit to set forth. Moreover, such a change would not be a temporary one. It might easily be so worded that it would be permanent, that it would hold good and stand, intelligible and consistent, after the final and conclusive Calendar had been reached.

More than this, allow me to remind you that such a method as that involves an almost infinitesimal change in the letter-press of the Prayer Book. The change that this would require is as nothing—as one to a thousand—compared with that which would be required by introducing an entirely new order of lessons.

The "six-years" argument has force, but, gentlemen, we are proud to belong to a Church where freedom—that freedom which has been so frequently, so eloquently, if not always wisely, apostrophized on this floor—slowly broadens down from precedent to precedent, and we can afford to wait. I do not say that it is all-important, but I do say that it is important, that the action of this Convention on so grave a matter should be consistent with itself. And having once declared, by a most emphatic vote, that in our judgment it is unwise to alter the Prayer Book—or the use of the Prayer Book, if you choose to distinguish so nicely as that—by methods other than those provided in the Constitution. I trust that we shall not reverse that decision, but that by sustaining the Committee in the resolution which it



proposes to take, we shall pursue a line of conduct which will, at least, be consistent with itself.

Mr. JAMES PARKER, of New Jersey. We have wasted a great deal of eloquence and much argument upon this matter. The House of Bishops have already killed it, and have so informed us. [Several Deputies—"No," "No."] The PRESIDENT. There is no such knowledge in the possession of the Chair.

The Rev. Mr. KNIGHT, of Connecticut. I rise to a point of order, I wish to know whether it is in accordance with the precedents of this House that the action of the House of Bishops may be quoted as affecting, guiding or moulding the action of this House.

The PRESIDENT. It is not in accordance with the usual precedents of this House. Recognizing the fact that the Committee has reported that the amendment ought not to pass, it still seems to me that the question should be taken upon the affirmative amendment, and not upon the resolution as presented by the Committee. Should that resolution not be adopted, then we must take the question, again, upon the ratification; and I think it would suit the desires of the Committee and be agreeable to the entire House, that the question be put affirmatively on the ratification of the amendment to the Constitution. If no objection be made, the question will be put in that manner.

Mr. McCRA DY, of South Carolina. Before that question is put, I would like to say a few words on the subject. If you give this power, the exercise of it will probably consume most of the time of many, if not all, future Conventions. Should you begin to-day to discuss a Lectionary, you could not agree upon it if you continued the discussion to the last day of the session. I wish for changes in the lessons as much as any one on this floor, but when we come to rearrange and change these lessons, I desire that it should be done systematically, with a view to doctrine and the history of our Lord's life, and this cannot be done within the time of the session of any Convention. Take the lessons for Passion Week. There is no notice of Palm Sunday. The lessons appropriate to that day are those which tell of our Lord's triumphant entry into Jerusalem. Not only was it His triumphant entry, but that was the day on which, in fulfilment of the paschal type of putting up the lamb that was chosen for the sacrifice, He put Himself into the power of the Jews, who were to sacrifice Him. And as far as I have been able to compare the Gospels, it is the only day of the week which is distinctly designated or pointed to in that whole week; and from that day all the other days of the week and the events of each day may be fixed. Then, again, as to Easter Sunday, the only type of the Resurrection which can be found in the Old Testament is the offering of the sheaf, which was according to the law to be offered on the day called the morrow after that Sabbath which followed the sacrifice of the paschal lamb. I know that the traditions of the Jews and their practice in these times is different, but that was the day fixed by the law, and that day at that paschal time fell on the day of the resurrection. It is in allusion to this probably that St. Paul speaks of our Lord as the *First Fruits* of the grave. But to place these lessons in the hands of one session of this General Convention would, after their adoption, subject them to perpetual change. What is wanted is a commission of both Houses to revise the table of lessons, and when rearranged to report, pointing out all changes proposed and their reasons for them, so that each change might be passed upon, and when made should be permanent, subject only to such changes as might be allowed by a suitable Rubric. When we are told to trust the House, those who have marked its impatience of debate and its frequent decisions to get rid of what is wearisome to it on many occasions, must hesitate to confide such a matter as the whole table of lessons to its discretion.

The Convention then took a recess.

#### AFTERNOON SESSION.

A DEPUTY from South Carolina. I move the question be taken on the matter now under consideration within half an hour after the time that the speaking upon it shall commence.

The motion was agreed to.

The Rev. Dr. DE KOVEN, of Wisconsin. As the House is small and we are waiting for the members, will you permit me, Mr. President, to occupy your attention and that of the House, for a few moments, with the reading of "An Admonition to All Ministers and Ecclesiastics," from the "Book of Homilies":—

For that the Lord doth require of his servant, whom he hath set over his household, to show both faithfulness and prudence in his office, it shall be necessary that ye above all other do behave yourselves most faithfully and diligently in your so high a function. \* \* \* and where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or holidays, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand, whereby your prudence and diligence in your office may appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labors, to your better com-

mendation, to the discharge of your consciences and their own.

The Rev. Dr. WATSON, of North Carolina, then presented the following report of the Committee on Canons:—

#### REGISTRATION OF COMMUNICANTS.

##### REPORT No. 12.

The Committee on Canons, to whom was referred a proposed amendment of section 1, Canon XII., Title II. (p. 12), the effect of which, if adopted, would be to forbid any Minister to register a communicant removing into his parish, without a letter commendatory from his former parish, respectfully report that they have considered the same, and recommend the adoption of the following resolution:—

*Resolved*, That it is inexpedient to adopt the proposed amendment to section 1 of Canon XII. of Title II.

By order of the Committee.

(Signed) ALFRED A. WATSON, *Chairman*.

Also the following:—

#### RESTORATION OF DEPOSED MINISTERS.

##### REPORT No. 13.

The Committee on Canons, to whom was referred Message No. 13 from the House of Bishops, proposing an amendment of section 2 of Canon XI., Title II. (p. 120), relating to the Restoration of Deposed Ministers, respectfully report that they have considered the whole subject, and recommend the adoption of the following Resolution:—

*Resolved*, That this House concurs with the House of Bishops in the amendment proposed by them in their Message No. 13, to section 2 of Canon XI., of Title II., relating to the Restoration of Deposed Ministers, with the amendment that the said section shall read as follows.

SECT. 2. A Bishop of this Church may, for reasons which he shall deem sufficient, remit and terminate any sentence of deposition or degradation pronounced by him upon a Presbyter or Deacon; but he shall exercise this power only upon the following conditions:

First. That he shall act with the unanimous advice and consent of his Standing Committee.

Second. That he shall first submit his proposed action, with his reasons therefor, to the judgment of five of the Bishops of this Church, whose Dioceses or Missionary Jurisdictions are nearest to his own, and shall receive in writing, from at least four of said Bishops, their approval of the said remission and their consent thereto.

Third. That before remitting such sentence he shall require the person to be restored to the Ministry to subscribe the declaration set forth in Article VII. of the Constitution.

Fourth. That in case such person was deposed for abandoning the Communion of this Church, or having been deposed by reason of his renunciation of the Ministry of this Church, or for other cause, he have also abandoned its Communion, the Bishop, before granting such remission, shall be satisfied that such person has lived in Lay-Communion with this Church for three years next preceding his application for such remission; and

Fifth. That in case the person applying for such remission shall reside out of the Diocese or Missionary District in which he was deposed, the Bishop, before granting such remission shall be furnished with written evidence of the approval of such application by the Bishop of the Diocese or District in which such person resides.

And that section 2 of Canon VI. of Title II. is hereby amended so as to read as follows:—

The section as it now stands, omitting the second proviso.

By order of the committee,

(Signed) ALFRED A. WATSON, *Chairman*.

The Rev. Dr. WATSON, of North Carolina. It will be remembered by the Convention that there are three Canons which this proposed Canon touches: One is that upon the renunciation of a Minister (Canon V. of Title II., page 98); another is that concerning the abandonment of the Communion of the Church by a Presbyter or Deacon (page 100); the third is the Canon with respect to the remission or modification of judicial sentences (section 2 of Canon II. of the same Title, upon page 120). I believe the matter came up in this wise: It was proposed to make the restoration of a Clergyman who had abandoned the Communion of the Church for causes not affecting his moral character, and who desired to return, more easy than it was under the present provision. The Committee taking the matter in hand have endeavored to unify the provisions of the Canon upon that subject, to make them consistent with one another. It has, therefore, provided a general Canon for the remission of judicial sentences. It is intended to apply to cases of all sentences. We have struck out the word "judicially," however, and simply say, "a Bishop of this Church may, for reasons which he shall deem sufficient, remit and terminate any sentence of deposition or degradation pronounced by him upon a Presbyter or Deacon." In the presentation of this Canon the Committee have sought, as I have already said, the unification of this subject.

The report was placed upon the Calendar.

The Rev. Dr. WATSON of North Carolina also presented the following report from the Committee on Canons:

#### EXPLANATION OF THE RUBRIC UNNECESSARY.

##### REPORT No. 14.

The Committee on Canons, to whom was referred the subject of the meaning of the words "agreeably to the Rubric," in section 2 of Canon XII., Title II. (p. 120), respectfully report that they have considered the same and recommend the adoption of the following resolution:—

*Resolved*, That it is unnecessary for this House to set

forth any explanation of the Rubric relating to the repelling of persons from the Holy Communion.

By order of the Committee.

(Signed) ALFRED A. WATSON, *Chairman*.

The report was placed upon the Calendar.

#### MEMORIAL OF FREE CHURCH ASSOCIATION.

The Rev. Dr. WATSON, of North Carolina, Chairman of the Committee on Canons, also presented the following report:—

The Committee on Canons, to whom was referred a memorial from the Free Church Association "urging upon the General Convention, the propriety and importance of enacting a Canon, or amending an existing Canon to forbid the consecration of churches in which pews or permanent sittings are sold," respectfully report that they have considered the same, and, while desiring to discourage private property in pews in churches, they recommend the adoption of the following resolutions:—

*Resolved*, That it is inexpedient at this time to take any action upon the subject of forbidding the consecration of churches in which pews or permanent sittings are sold.

The resolution was adopted.

#### CLERGY LISTS.

The Rev. Dr. WATSON, of North Carolina, Chairman of the Committee on Canons, also presented the following report:—

The Committee on Canons, to whom was referred the subject of so amending Canon XVI., Title I., as expressly to require the Lists of the Clergy to be printed in every Journal of the General Convention, respectfully report:—

Until the year 1874, when an effort was made to reduce the size and expense of the Journal, the Clergy Lists were uniformly printed. Until 1871, it was the practice, when any ecclesiastical authority omitted to comply with the Canon requiring such lists to be delivered to the Secretary of the House of Deputies to supply the omissions from the Diocesan Journals of Convention; but this practice was found to be inconvenient, because their Journals being published at various times of the year, the names of some Clergymen who had removed from one Diocese to another would appear in both of them, and some in neither. Accordingly, in the Journal of 1871, those lists only were printed which had been handed in by the ecclesiastical authorities of the Dioceses; and as to the remainder—nearly half of the whole number—it was stated that no such lists had been received. It seems to your Committee that it is desirable to print official lists of the Clergy every three years; and they hope that the Bishops, having their attention called to the provisions of the Canon, will hereafter furnish the required official returns. Unless this be generally done the publication of those which are sent in is of little value.

The Committee therefore recommend the adoption of the following resolution:—

*Resolved*, The House of Bishops concurring, That section 1, of Canon XVI. of Title I., is hereby amended so as to read as follows:—

SECT. 1. The Secretary of the House of Deputies shall keep a Register of all the Clergy of this Church, whose names shall be delivered to him in the following manner, that is to say: Every Bishop of this Church, or where there is no Bishop the Standing Committee of the Diocese, shall at the time of every General Convention, deliver, or cause to be delivered to the said Secretary, a list of the names of all the Ministers of this Church in their proper Diocese, annexing the names of their respective cures, or of their stations in any colleges or other seminaries of learning, or, in regard to those who have not any cures or other stations, their places of residence only; and also, with particulars of time and place, of all Ministers belonging to the Diocese who have been ordained to the Diaconate or Priesthood, or have been deposed, or have died since the preceding General Convention; and the said lists shall be published in the Journals of the General Convention.

The resolution was adopted.

#### THE CHOIR FESTIVAL.

The Rev. Dr. VANDEUSEN, of Central New York. I rise to a question of privilege. I had the honor, on Thursday last, of presenting a resolution of thanks to those who were concerned in providing the entertainment of the Choir Festival. I now ask the consent of the House to change a single expression in my resolution. In place of "the Rev. Mr. Hutchins and those associated with him," I desire to substitute "the Committee of Arrangements," thus omitting the designation of any particular person.

The PRESIDENT. This can be done by general consent. Is such consent granted? There being no objection, it may be done.

#### MEMORIAL.

The Rev. Dr. HOWARD, of Western New York. I have a memorial from the Diocese of Western New York, in reference to the decease of a late Deputy, and move its reference to the Committee on Memorials of Deceased Members.

It was so referred.

#### REVISION OF THE LECTIONARY.

The PRESIDENT. The subject now before the House is the amendment to Article VIII. of the Constitution, and Judge Sheffey, a Lay Deputy from Virginia, has the floor.

Mr. SHEFFEY, of Virginia. It was not my purpose to make a speech upon this question; and had I known before I got the floor, at recess, what I am now apprised of, I should not perhaps have sought the floor. But having obtained the floor I desire simply to express the concurrence of my mind with the arguments urged by those who are opposed to this amendment. I have listened to the debate because I have felt that there was a necessity for some action in respect to what is called the



Lectionary of the Church—the order for the reading of the Holy Scripture. I have listened to the debate, hoping that I might see the way before me to grant the prayer of those who ask for the adoption of this amendment. But the more I have reflected upon the subject, and the more I have heard from members upon the floor, the better I am satisfied that this amendment ought not to prevail.

It is a contest as to whether the General Convention shall be empowered to legislate in connection with the Prayer Book. Thus far the mind of this Church has been against the granting of any such power. If you pass this amendment there will be a reversal of the judgment pronounced a few days ago. It is immaterial whether the alteration of the Lectionary be or be not less momentous and important than the alteration of the order of use of the prayers in the Prayer Book. In either case the granting of the power is the entering wedge to the grant of further power. In my judgment the reversal of this Lectionary will be more wisely done, more cautiously done, more carefully and prudently done, if it be committed to the hands of the wisest, the most learned, the most judicious members of this body, and of the House of Bishops, carefully, conscientiously, deliberately to revise the whole subject, and then to propound to the mind of the Church, once and forever, the alternation of this altered and reformed Lectionary, as compared with that which has been in existence for one hundred years. My own judgment is, that when the time comes to abandon the Lectionary as it is, and to select another in its stead, the great sovereign power to which this Church has been accustomed to defer in respect to all modifications or alterations of its organic law, is the power to which that question should be referred; and that the people, the members of this Church throughout the length and breadth of the land, shall have the opportunity calmly to consider what they desire to be done in respect to a change in the form or in the order of worship in this Church. If the mind of the General Church be that the Lectionary propounded by a commission of wise men in the Church is preferable to that already incorporated with the Prayer Book, that mind will be in favor of its adoption. And if that mind be not in favor of its adoption, it ought not to be adopted. That is my opinion. In my judgment the thing to be done should be so wisely done, so carefully prepared, as that it shall be fit to stand for continuous use in the future as a part of the Rubric. I submit that this body has no power in itself to create any such system of Lectionary as is needed; but that at last you are bound to refer this whole matter to a committee. It has been said that a committee will be organized to report at the next session of the General Convention. If so, then I say that that committee ought to report to the General Convention, and act under the Constitution, and not at its will or pleasure. Who of us, among these three hundred Deputies, unless we have been upon the committee to compare and digest this system of readings of Scripture would be prepared to criticize it here in the daily sessions of the Convention? Therefore such revision must be by the action of a committee. What I desire to see adhered to is the rule—that, however it be prepared, this Prayer Book shall be altered only in accordance with the deliberate judgment of the great constituent body of the Church, throughout the length and breadth of the land. What if it does require three years, or six years, or nine years, to secure the revision desired? What is that in the life of this Church and in the integrity of its traditions, as connected with its own Constitution? Nothing! Let us, I say, adhere to the precedents of the past, and insist upon it, that, either in the form indicated by my friend, the Clerical Deputy from Massachusetts, or as indicated by the learned Deputy from Connecticut, the alteration shall first be propounded, and then be approved in accordance with the Constitution itself.

The Rev. Dr. AYRAULT, of Central New York. It seems to me, after listening to this debate, that it is the policy of this body to endeavor to find out ways of not doing things. Our ingenuity seems to be exhaustive in that direction. We all know that the tendency of sullenness is to keep still. It does seem to me, that if after this long experience of protracted services, we are to be disappointed in one measure or form of relief, we might at least have some loophole or hope for relief in some other direction.

I have examined to some extent the average proportion of length of the lessons in our Morning and Evening Service, as compared with the length of the prayers, and I think that about three-fifths of the time devoted to worship is occupied by the reading of the lessons. Is not that a very large proportion of the time which is to be devoted to public worship? If the Lectionary be shortened, upon the principle upon which it is proposed to shorten the Lectionary for Lent, we shall have lessons containing about twenty verses each. If the measure which I had the honor to propose to this body should be adopted,—giving three consecutive series of Calendar Lessons—we should then be enabled to have a larger range of Holy Scripture read on occasions of public worship, and each selection will in itself be much shortened, and therefore, in this

indirect way, our service will be much shortened.

It does seem to me, after the many confessions and admissions of various members of this body, that we are suffering from an excess of fanatical moderation. I can see it in no other light. We are acting as though we could not trust the wisdom, conservatism and experience of this body to permit some immediate change in the simple matter of the mode of reading the Holy Scripture, and as if it would, forsooth invalidate the traditions of the Church were we to make some slight change in our order of reading the lessons. Can anything more extravagant than such an idea be conceived? For my own part, I cannot imagine anything more unwise than the statement that if we change our Lectionary we are thereby introducing an element which may ultimately result in future revolutions and disorder. I do think, therefore, that there is in this body an excess of fanatical moderation.

The Rev. Mr. SCHEETZ, of Missouri. I think that my friend from Virginia has said all that possibly can be said in favor of the passage of this amendment. He insists upon it that we shall be bound by the Constitution, and that we shall act under the Constitution. If we make this amendment it becomes a part of the Constitution, and we are then bound by it, and will be acting under it. The proposed amendment is to be submitted to the very highest power which these Dioceses know anything about—this General Convention. I do not hold because it is not the fact, that the General Convention is a representative of the Church. I think that that is a sad misnomer. It is simply a representative of its Dioceses. But, notwithstanding this fact, it is the highest and only power in the Church that we know of that has authority over such things as this. What we are after is distinctly this: to get the Constitutional power to do what we want to, and what we can do now just as well as at any subsequent time. I do protest against this continual self-mortification of this body—against this continual talk as if we had no confidence in ourselves. I think that if a stranger were to come in and hear how we talk about ourselves, he would really think that we had no confidence whatever in ourselves. I protest against this worship of what our fathers did—as if it were something like the Holy Scripture, and could not be touched. The 19th Article distinctly declares that the Church is fallible. The 24th Article gives full authority for alteration of the Prayer Book. The Constitution itself admits that it is imperfect, because it provides for its own amendment. Our fathers have set us the example of amendment. I think, therefore, that we ought to relieve ourselves of this feeling of diffidence, and consider in earnest the question whether we ought not now, and right away, to take such action, by the amendment of the Constitution, as will give us the relief which we all so earnestly desire.

Mr. MEADS, of Albany. It seems to me that this House has very clearly indicated its desire for some such relief as can be secured by a proper revision of the Lectionary. But the difficulty in the way of it is, in the mind of many, that it involves a Constitutional amendment not upon the direct subject matter which is to be acted upon now, but confers power to be acted upon at pleasure by any single Convention, and under any concurrence of circumstances in the future. It seems to me that if anything was clearly indicated in the vote taken by the House the other day, it appears was that it disapproves of Constitutional amendments, to throw down the fences to a general exercise of power by any one Convention; and it established, it seems to me, the principle that, whatever relief was desired, whatever relief was to be granted, it was to be granted in the form of specific action upon the subject matter immediately before it, and not in the way of another Convention,—an indefinite power to be exercised by a single Convention. If that principle is to be applied to this case, and yet the relief that is sought shall be afforded, it could be done, it seems to me in precisely the same way as was indicated, the other day in the resolution of the Honorable Deputy from New York in respect to the shortened service. I think that there will be no indisposition to give every relief in such a specific form.

I desire to give notice that, in case this amendment should fail to receive the sanction of this House, I shall offer a resolution that it be referred to a committee of the proper size—a joint committee of both Houses—to take into consideration what is required in the way of a revision of the Lectionary; that they have power to sit during the recess of the Convention, as in their judgment shall be deemed desirable. At all events, and whatever constitutional changes there may be, a Lectionary would then be in course of preparation. It is a work that under all circumstances would require to be done to the satisfaction of the Convention; and the work by the plan suggested would be done, even though the Convention should, in its wisdom, see fit to adopt such a resolution as that proposed by the Reverend Deputy from Massachusetts—which proposes to do it by way of a change of the Rubric. Whatever be the form in which it was authorized to be done, the Lectionary itself would be in course

of preparation, to be submitted to the General Convention.

The Rev. Dr. GOODWIN, of Pennsylvania. It seems to me that there may be a misunderstanding on this subject, which it would be hardly desirable to have created. I was very much struck by the suggestion made by the Lay Deputy from Pittsburgh. He stated that the arguments that were urged in favor of this amendment go to show that it ought not to pass, because it is said by those who favor this amendment that of course the action of one Convention would lie over until the next Convention, and be subjected to the action of the Church in the meantime, and that it would not be acted upon until the next Convention. It was urged that that was precisely the course that the matter would take under the Constitution as it stands. I want to call the attention of the House to the vast difference in the two cases. Under the Constitution as it stands, if any change were prepared at one Convention and should lie over until the next Convention, that change must be adopted *in totidem verbis*, without the slightest modification, at that second Convention. But if the amendment were to pass at this Convention, and then lie over, as unquestionably it would have to do, for the consideration of the next Convention; it would be subject at the next Convention to such improvements and modifications as the three years consideration should have suggested. The difference between this case and the case of a Constitutional change is enormous. When a change in the Constitution is proposed there is a short draft, in a few words, which can be perfected; they then go over to the next Convention, and then they can fairly and properly be adopted only in those precise words. But here is an immense field for revision. Here there is a new Table of Lessons proposed—a matter embracing almost an infinity of detail. Under the Constitution, as it is, this would have to lie over and be adopted finally, in all its details, precisely as it is proposed—without the liberty of making the slightest change. I think that the suggestion of the Lay Deputy from Virginia is the strongest argument in this case. If we leave this under the Constitution as it is, we shall be obliged at the Second General Convention—when it comes to act upon the change—to swallow the whole thing precisely as it is, without the slightest change or modification.

It is said that we cannot do otherwise; and indeed we cannot. We should have to leave it to the Commission to make the thing complete for us. The whole Church, after three years consideration, could not change a syllable in it. I think that that is argument enough in favor of passing this amendment—in order that, in so large a matter of detail the General Convention, which has finally to act upon the subject, should have power to make the slight, or even the more important amendments, which might occur to them after a consideration of three years.

The Rev. Dr. STEARNS, of Easton. The lay Deputy from Virginia argues in behalf of altering the Lectionary, on the ground that we want the deliberate judgment of the Church. Now the only way that we can get the deliberate judgment of the Church on the proposed new Lectionary is by the actual use of it; and we can have that use temporarily, only by the adoption of this amendment. If we adopt it under the Constitution as it now stands, by two successive General Conventions, we then make it a part and parcel of the Prayer Book permanently. We have not, therefore, an opportunity to pass our deliberate judgment upon it. If we should now adopt this amendment, and then pass the Lectionary which has been reported for our action, and allow it to be tried in the Church for three years, and find that it does not meet the wants of the Church, we then can amend it. So that the very argument of the lay Deputy from Virginia—the necessity of obtaining the deliberate judgment of the Church upon the proposed amendment—is, in reality, an argument in favor of the adoption of this amendment.

Mr. ROGERS, of Michigan. It has been alleged, as an argument against the passage of this amendment, that if it should pass it would serve as an opening wedge to other interferences with the Prayer Book. It seems to me that it is not a sound argument to say that we should reject a sound and proper amendment because, possibly, it may stimulate somebody hereafter to propose an amendment which would be improper. Conservatism should be reasonable. I am fully aware that this is a radical age; that pretty much all of the affairs of the community are mixed up, more or less, with radicalism. We are moving in a radical hemisphere. But, sir, we should never be afraid to do what is right, or what is proper for fear that we may give countenance to somebody who proposes to do something wrong.

I have for a long time felt the need of a revision of the Lectionary. The argument which was used here by the Clerical Deputy from Wisconsin, touched me in exactly the right spot. I have felt that very thing as he has felt it heretofore. It seems to me that we have arrived at a point in the history of the Church, and in the history of the times, when it is necessary to pay some attention to improving even the Lectionary. Some of the gentlemen who have been heard upon this question, and who resist this proposition, seem to regard it as an innovation. Why? Because it interferes with the



Prayer Book? But we are bringing nothing, and do not propose to bring anything within the lids of the Prayer Book, in the way of reading the Scriptures, except the Scriptures themselves. It is only a question as to what portions of the Scriptures shall be read on certain occasions, and what portions shall not be read. I confess that the arguments which have been adduced in favor of this proposition, seem to me to carry the greater weight. I wish to be governed by reasonable views; and I accept as the more reasonable and consistent, the views of those who have favored the adoption of this amendment.

The PRESIDENT. The hour has arrived at which the House determined to take the vote upon this question, and therefore no further argument can be allowed. It will be remembered by the House that the question is to be put affirmatively: "Resolved, That the amendment to Article 8 of the Constitution, as proposed at the last Convention, in the following words," &c., "be and is hereby ratified."

The vote being taken, resulted as follows:

*Clerical Vote.*—Dioceses represented, 45. Ayes, 32; nays, 9; divided, 4.

*Lay Vote.*—Dioceses represented, 39. Ayes, 24; nays, 12; divided, 3.

The vote in detail was as follows:

#### CLERICAL VOTE.

*Alabama.*—Rev. Horace Stringfellow, D.D., Rev. John M. Banister, D.D., Rev. John A. Massey, D.D., and Rev. George H. Hunt, aye.

*Albany.*—Rev. George C. Pennell, S.T.D., aye. Rev. William Payne, D.D., and Rev. Francis Harrison, S.T.D., nay.

*Arkansas.*—Rev. Tullius C. Tupper and Rev. James A. Matthews, aye.

*California.*—Rev. Hiram W. Beers, D.D., aye.

*Central New York.*—Rev. George H. McKnight, D.D., Rev. Walter Ayrault, D.D., and Rev. Henry R. Lockwood, aye. Rev. Edwin M. Van Deusen, D.D., nay.

*Central Pennsylvania.*—Rev. A. Augustus Marple, Rev. Charles Breck, D.D., Rev. Cortlandt Whitehead, and Rev. William C. Leverett, aye.

*Connecticut.*—Rev. Edwin E. Johnson, aye. Rev. E. Edwards Beardsley, D.D., LL.D., Rev. Cyrus F. Knight and Rev. Edwin Harwood, D.D., nay.

*Delaware.*—Rev. James H. B. Brooks, aye. Rev. Benjamin J. Douglass, nay.

*Easton.*—Rev. Theodore P. Barber, D.D., Rev. John O. Barton, D.D., Rev. John Crosdale, D.D., and Rev. Edward J. Stearns, D.D., aye.

*Florida.*—Rev. J. J. Scott, D.D., LL.D., nay.

*Fond du Lac.*—Rev. Martin Van Buren Averill and Rev. George Vernor, aye.

*Georgia.*—Rev. Henry K. Rees, Rev. Thomas Boone, and Rev. Robert C. Foute, aye. Rev. Samuel Benedict, D.D., nay.

*Illinois.*—Rev. Clinton Locke, D.D., aye. Rev. Samuel Chase, D.D., Rev. Samuel Harris, D.D., and Rev. Charles W. Leffingwell D.D., nay.

*Indiana.*—Rev. Warren H. Roberts, and Rev. Edward A. Bradley, aye.

*Iowa.*—Rev. Robert C. McIlwain, Rev. Joseph E. Ryan and Rev. James Trimble, aye.

*Kansas.*—Rev. Archibald Beatty, D.D., Rev. D. W. Cox, and Rev. Henry H. Loring, aye.

*Kentucky.*—Rev. Jacob S. Shipman, D.D., Rev. James Craik, D.D., LL.D., Rev. Edmund T. Perkins, D.D., and Rev. Louis P. Tschiffely, aye.

*Long Island.*—Rev. Charles H. Hall, D.D., Rev. Noah Hunt Schenck, D.D., and Rev. T. Stafford Drowne, D.D., aye.

*Louisiana.*—Rev. Hugh Miller Thompson, D.D., Rev. John F. Girault, and Rev. John Percival, D.D., nay.

*Maine.*—Rev. Christopher S. Leffingwell, aye. Rev. Samuel Upjohn, and Rev. William James Alger, nay.

*Maryland.*—Rev. Orlando Hutton, D.D., Rev. Meyer Lewin, D.D., and Rev. George Leeds, D.D., aye. Rev. Edward A. Dalrymple, S.T.D., nay.

*Massachusetts.*—Rev. Alexander Burgess, D.D., and Alexander H. Vinton, D.D., aye. Rev. William R. Huntington, D.D., and Rev. Thomas R. Lambert, D.D., nay.

*Michigan.*—Rev. George Worthington, S.T.D., Rev. William J. Harris, D.D., and Rev. Marcus Lane, aye.

*Minnesota.*—Rev. Edward Livermore, and Rev. G. P. Whipple, aye.

*Mississippi.*—Rev. Henry Sansom, D.D., Rev. Alexander Marks, and Rev. James T. Pickett, aye.

*Missouri.*—Rev. James Runcie, D.D., Rev. F. B. Scheetz, Rev. George K. Dunlop, and Rev. J. P. T. Ingraham, D.D., aye.

*Nebraska.*—Rev. Frank R. Millsbaugh, B.D., Rev. Robert W. Oliver, D.D., Rev. Samuel Goodale, and Rev. James Paterson, aye.

*New Hampshire.*—Rev. Isaac G. Hubbard, D.D., and Rev. James H. Eames, D.D., aye.

*New Jersey.*—Rev. George Morgan Hills, D.D., aye. Rev. Joseph F. Garrison, M.D., nay.

*New York.*—Rev. Philander K. Cady, D.D., Rev. Morgan Dix, D.D., and Rev. George F. Seymour, D.D., aye.

*North Carolina.*—Rev. Alfred A. Watson, D.D., and Rev. Jarvis Buxton, D.D., aye. Rev. Joseph C. Huske, D.D., nay.

*Northern New Jersey.*—Rev. Richard Abercrombie, D.D., and Rev. Joseph H. Smith, aye.

*Ohio.*—Rev. William W. Farr and Rev. Sherlock A. Bronson, D.D., aye.

*Pennsylvania.*—Rev. G. Emlen Hare, D.D., Rev. D. R. Goodwin, D.D., LL.D., and Rev. Henry Brown, aye.

*Pittsburgh.*—Rev. William A. Hitchcock, D.D., and Rev. Reese F. Alsop, aye. Rev. William H. Mills, and Rev. Richard S. Smith, nay.

*Rhode Island.*—Rev. David H. Greer, and Rev. Chas. A. L. Richards, aye.

*South Carolina.*—Rev. Charles C. Pinckney, D.D., aye. Rev. A. Toomer Porter, D.D., and Rev. John D. McCollough, and Rev. John Johnson, nay.

*Southern Ohio.*—Rev. Erastus Burr, D.D., and Rev. I. Newton Stanger, aye.

*Tennessee.*—Rev. Philip A. Fitts, aye. Rev. George White, D.D., nay.

*Texas.*—Rev. Stephen M. Bird, aye.

*Vermont.*—Rev. Edward R. Atwill, aye. Rev. Nathaniel F. Putnam, Rev. Andrew Hull, D.D., and Rev. Daniel C. Roberts, nay.

*Virginia.*—Rev. J. Stuart Hanckel, D.D., Rev. George H. Norton, D.D., Rev. Charles Minnigerode, D.D., and Rev. Churchill J. Gibson, D.D., nay.

*Western Michigan.*—Rev. Rev. Joseph W. Bancroft, aye.

*Western New York.*—Rev. Henry Anstie, D.D., and Rev. Oran R. Howard, D.D., aye. Rev. Edward Ingersoll, D.D., nay.

*Wisconsin.*—Rev. James DeKoven, D.D., Rev. A. D. Cole, D.D., and Rev. John Fulton, D.D., aye. Rev. William Adams, D.D., nay.

#### LAY VOTE.

*Alabama.*—Mr. F. B. Clark, aye.

*Albany.*—Mr. Lyman Tremayne, and Mr. G. Pomeroy Keesee, aye. Mr. Orlando Meads, LL.D., nay.

*Central New York.*—Mr. Horace O. Moss, aye. Mr. James W. Clarke, nay.

*Central Pennsylvania.*—Mr. Robert A. Lamberton, Mr. Henry Coppée, LL.D., Mr. John L. Atlee, M.D., and Hon. John W. Maynard, aye.

*Connecticut.*—Hon. Frederick J. Kingsbury, and Hon. Elisha Johnson, aye. Hon. Benjamin Stark, nay.

*Delaware.*—Mr. George H. Raymond, aye. Mr. S. Minot Curtis, and Mr. George H. Bates, nay.

*Easton.*—Mr. George R. Goldsborough, and Mr. William S. Walker, aye.

*Georgia.*—Mr. Louis N. Whittle and Mr. John R. Johnson, aye.

*Illinois.*—Mr. S. Corning Judd, nay.

*Indiana.*—Mr. Mr. George C. Duy, and Hon. John B. Howe, nay.

*Iowa.*—Mr. George J. Boal, Mr. Daniel Mooar, and Mr. William K. White, aye.

*Kansas.*—Mr. Ambrose Todd, aye.

*Kentucky.*—Hon. John W. Stevenson, Mr. William Cornwall, Mr. R. A. Robinson, and Col. Samuel B. Churchill, aye.

*Long Island.*—Mr. Henry E. Pierrepont and Mr. William Nicoll, aye.

*Louisiana.*—Gen. C. C. Augur, U.S.A., aye. Mr. Geo. W. Race, nay.

*Maine.*—Hon. James Bridge and Mr. Robert H. Gardiner, aye. Hon. Henry Ingalls, nay.

*Maryland.*—Hon. Daniel K. Magruder, Mr. Frederick W. Brune, Mr. William G. Harrison, and Hon. Montgomery Blair, aye.

*Massachusetts.*—Mr. George C. Shattuck, M.D., Hon. Enoch R. Mudge, and Hon. Robert C. Winthrop, LL.D., aye.

*Michigan.*—Mr. Henry P. Baldwin and Mr. Henry W. Rogers, aye.

*Minnesota.*—Mr. E. H. Holbrook, Jr., aye. Hon. Isaac Atwater and Hon. E. T. Wilder, nay.

*Mississippi.*—Mr. E. S. Butts, aye.

*Missouri.*—Mr. Geo. H. Gill and Gen. J. H. Simpson, U.S.A., aye.

*New Hampshire.*—Mr. Franklin Low, aye.

*New Jersey.*—Mr. James Parker, nay.

*New York.*—Hon. Hamilton Fish, LL.D., nay.

*North Carolina.*—Mr. James G. Martin, aye. Mr. Armand J. DeRoset, M.D., Mr. William H. Battle, LL.D., and Mr. William F. Martin, nay.

*Northern New Jersey.*—Mr. Henry Meigs, Mr. Cortlandt Parker, and Mr. Alfred Mills, aye.

*Ohio.*—Mr. Augustus H. Moss, aye.

*Pennsylvania.*—Mr. William Welsh, and Mr. Lemuel Coffin, aye.

*Pittsburgh.*—Mr. John H. Shoenberger and Mr. Hill Burgwin, nay.

*Rhode Island.*—Mr. T. P. I. Goddard, aye.

*South Carolina.*—Mr. Edward McCrady and Mr. William H. Parker, nay.

*Southern Ohio.*—Mr. John W. Andrews, Mr. V. B. Horton, and Mr. Alex. H. McGuffey, aye.

*Tennessee.*—Mr. Jacob Thompson, aye. Mr. Albert T. McNeal and Mr. Edmund Cooper, nay.

*Vermont.*—Mr. Timothy P. Redfield, aye. Mr. Charles Clement, nay.

*Virginia.*—Hon. Hugh W. Sheffey and Hon. Richard Parker, nay.

*Western Michigan.*—Mr. Levens C. Chapin, aye.

*Western New York.*—Mr. DeWitt Parrshall, Mr. James M. Smith, LL.D., Mr. Thomas C. Montgomery, and Mr. William M. White, aye.

*Wisconsin.*—Mr. J. B. Doe, nay.

The PRESIDENT. This amendment to the 8th Article of the Constitution is ratified by the House of Deputies.

#### CHANGE OF NAME.

Pending the announcement of the vote, the Rev. Dr. HALL, of Long Island, Chairman of the Committee on Amendments to the Constitution, presented the following report:—

The Committee on Amendments to the Constitution, to which were referred certain memorials and papers looking to "a change in the legal title of the Church," respectfully report:—

The duties of this Committee are usually limited to the interpretation of the text, or to the explanation of the effects of amendments on the body of the Constitution. They do not discover any occasion for an exercise of their functions in the subject before them.

Grave doubts are entertained by some as to the results of any change of name upon the legal right of property in the several Dioceses of this Church, on which they do not feel called on to pass.

The present Constitution of this Church uses the name of the Protestant Episcopal Church in the United States of America, and the Committee see no good reason to change the name there used.

But as the memorials have come to them on the reference of this House, with the weight of Diocesan authority, they express their respect for such authority and their duty to this body by offering the following resolution:—

*Resolved,* That no change be made in the name of this Church used in the Constitution.

CHARLES H. HALL.  
J. F. GARRISON.  
WM. R. HUNTINGTON.  
SAMUEL S. HARRIS.  
SAMUEL BENEDICT.  
E. T. WILDER.  
CORTLANDT PARKER.  
HAMILTON FISH.  
J. B. HOWE.  
EDWARD MCCRADY.  
E. H. BENNETT.  
J. W. STEVENSON.

The PRESIDENT. Shall the resolution which accompanies the report, be put upon its passage?

The Rev. Dr. ADAMS, of Wisconsin. I move that the whole subject be indefinitely postponed; and I think that I have the right before any other resolution is brought forward, to say something upon that point. I want to say, with regard to the proposal of a change of the name of this Church, that I conceive that at this time—

The speaker was here interrupted by the announcement of the vote by the President, as given above.

The PRESIDENT. The next thing in order is the unfinished business before the House.

Mr. BURGWIN, of Pittsburgh. I wish to call the attention of the House to a question which has been raised with regard to what constitutes the vote of a Diocese. You well recollect that the first amendment which came before us was announced by the decision of the Chair as having been carried by the constitutional majority. Subsequently, the question was raised (and referred to the Constitutional Committee for consideration and report): what constitutes the vote of a Diocese, and was the amendment adopted by the constitutional majority? I do not pretend to say what the decision of that question ought to be, but it seems to me that we ought to have it decided; and that we ought to know, before we send a message to the House of Bishops, announcing our ratification of that amendment, that it has actually been adopted. I think, before proceeding further in the matter, we should have a decision from the Constitutional Committee, whether in their view, this decision has been carried by the constitutional majority of the Diocese.

A DEPUTY, from Louisiana. I desire to call attention to the fact that the list of voters was not called over, so that the members could know whether their votes were correctly recorded. I am certainly very much surprised in the result of the vote, from the count which I made of it.

The Rev. Dr. HUNTINGTON, of Massachusetts. My count also varies from that of the Secretary.

The PRESIDENT. The list will be called over again. Deputies will please give their attention to the statement of the votes as recorded.

Mr. WELSH, of Pennsylvania. I desire to ask if in the opinion of the Chair, a Deputy who is absent from the House on the business of the House at the time the roll is called, but returns before the correction of the call, thereby loses his vote?

The PRESIDENT. The vote has already been announced, and it is the decision of the Chair that no new votes can now be received.

Mr. WELSH, of Pennsylvania. Even though the corrections have not yet been announced?

The PRESIDENT. We are now going over the list simply to satisfy the House of the accuracy of the record of the Secretary.

Mr. WHITTLE, of Georgia. Do I understand the Chair distinctly to rule that it will exclude the vote of a Deputy who was out of the room when the roll was called?

The PRESIDENT. Certainly, I must exclude the votes of those who were not present when the vote was taken.

The Rev. Dr. ADAMS, of Wisconsin. [Referring to the report just presented by the Rev. Dr. Hall.] I moved, upon your announcing the resolution accompanying that report, that it be laid upon the table, and that its consideration be indefinitely postponed. My motion was seconded.

The PRESIDENT. Objection has been made to the consideration of the resolution at present, and therefore no motion to indefinitely postpone is in order. Your motion must be made when the resolution comes up on the Calendar. The Chair supposed, when you took the floor, that you were going to speak with reference to the unfinished business, which comes up as soon as this roll-call is finished.

The Rev. Dr. ADAMS. Then that resolution goes upon the Calendar?

The PRESIDENT. It goes upon the Calendar.

The Rev. Dr. CRAIK, of Kentucky. Allow me, Mr. President, at the request of a member of the Joint Committee on Mr. Welsh's resolutions, to say that the report of that Joint Committee will be made to the House to-morrow morning, at the proper time for receiving reports.

Mr. MEADS, of Albany. I would like at this time to submit a resolution that I referred to previous to the taking of this vote. I suppose it is still proper that some such movement should be made in this House toward the preparation of a proper Table of Lessons. Whatever may be the Constitutional effect it would still be well to have the subject in the



course of movement toward the attainment of some practical end. The resolutions are as follows:—

*Resolved*, That, if the House of Bishops concur, it be referred to a joint committee of seven members on the part of the House of Bishops, and of seven Clerical and seven Lay Deputies on the part of this House, to prepare and report to this Convention as soon as may be practicable, and not later than at its next session, a revised Table of Lessons, and that such Committee have leave to sit during the interval between this and the next General Convention, and that such Committee be authorized to receive and consider such suggestions in relation to such Table of Lessons as may be made to it; and, further, that it cause any revised Table of Lessons it may be prepared to report, to be printed and circulated for the information of the Church, previous to the meeting of the next Convention. Provided, that nothing contained herein shall prevent the action of this House upon the subject of a Table of Lessons for Lent.

I have added this additional clause to the end of the resolution at the instance of one of the Clerical Deputies from New York, in order that the Committee might have all the information possible on the subject before them, to enable them to form a conclusion, so that at the next General Convention the Convention might, at all events, have some information to act upon.

The Rev. Dr. AYRAULT, of Central New York. Does that cover the Lectionary for Lent, or not?

Mr. MEADS, of Albany. I suppose it does. It is intended to cover the Table of Lessons.

Mr. MONTGOMERY, of Western New York. I would like to ask the gentleman, if he knows whether any general Table of Lessons for Lent has been prepared by any one?

Mr. MEADS, of Albany. I have heard so in this House. I know nothing about it, personally.

The Rev. Dr. AYRAULT, of Central New York. I would like to ask whether any Lectionary for Lent has been printed?

Mr. MEADS, of Albany. It is possible it may have been, but I cannot tell certainly. At all events, it is the duty of this Committee to inquire into the subject.

The Rev. Dr. AYRAULT, of Central New York. Would it not prejudice any action that the Committee on the proposed Lectionary for Lent might be supposed to take?

Mr. MEADS, of Albany. That every member of the House can judge of for himself.

The PRESIDENT. Before I announce the vote which has been taken, I will state that an examination of the record, as made by the Secretary, shows that one Clerical vote which was counted aye should be counted divided, and that one Lay vote which was counted aye should be counted divided. But the result is not altered. The whole number of ayes is 31 out of 45 on the Clerical side, and 23 out of 39 on the Laity, a majority of Dioceses, both of the Clergy and of the Laity, voting in the affirmative. The Secretary will read the resolutions offered by Mr. Meads of Albany.

The resolutions were read.

The Rev. Mr. RICHARDS, of Rhode Island. I would like to ask the mover of that resolution to insert the words, "At least three months previous to the meeting of the next General Convention."

Mr. MEADS, of Albany. I have no objection.

The Rev. Dr. HALL, of Long Island. I wish to say, Mr. President, that, although the resolution has been read twice, I do not entirely understand it, owing, perhaps, to my obtuseness. I cannot understand whether the whole matter is thrown over to be reported to the next General Convention, or whether some part of the duty may be performed immediately. I rather incline to think that the latter is the meaning of the resolution, namely, that some part of the duty may be performed by this Committee during the present session of the Convention.

Mr. MEADS, of Albany. I think there is no objection to that. I think the idea of the resolution is that the Committee may enter at once upon its work, but that the supposed difficulty of the task will render it imperative that they sit longer than the present session of the Convention, and it is intended by the resolution that they shall have power to sit during the interval.

The Rev. Dr. AYRAULT, of Central New York. This action, it seems to me, is embarrassed by the Committee of this House, which has already prepared a Lectionary for Lent.

Mr. MONTGOMERY, of Western New York. I move the reference of the resolution to the Committee on the Prayer Book.

The PRESIDENT. It is so referred.

A division was called for, voting in the affirmative 57; in the negative, 93.

The PRESIDENT. The motion for a reference is not carried. Shall the resolutions as presented to be House, pass?

Mr. MONTGOMERY, of Western New York. For one, I do not see that they interfere at all with the action of the Committee on the Lenten Lessons. Therefore I shall vote for them.

The Rev. Dr. GARRISON, of New Jersey. If the mover of the resolution is willing to insert a clause providing that the committee may report at this Convention on the Lenten Lessons, I shall desire that that be inserted in the resolution.

Mr. MEADS, of Albany. I do not think there can be any objection to the committee reporting on the subject at this session of the General Convention if they find themselves prepared to do so.

The Rev. Dr. HALL, of Long Island. I hope,

Mr. President, that we are not going to pass a resolution without any question and without a thorough discussion of it. The question is whether this resolution is designed to facilitate the determination of the question of change of the Lectionary by this Convention, or whether it designs to put off a report upon the matter until the next Convention? As I understand the remarks of the mover, and the opinions that he has expressed very frankly, it seems to me that the intention is to put this matter off until the next Convention. Before I consent to do that, I certainly want to have the House thoroughly discuss the question whether it is expedient for us to have a committee to act upon the Lectionary in all its parts or in any one part. As I said, Mr. President, I cannot clearly understand whether it shall be inferred from these resolutions that we can act upon the question now, while the present Convention is in session, or whether the subject shall be put off until the next Convention. It may be that the terms of the resolution contemplate action by the Committee upon the subject now. For myself, I prefer that the committee act upon the resolution, if they shall be referred to the committee at once rather than to allow the determination of the questions, as would seem to be plainly indicated by the language of the resolution, to go off for three years longer. The matter has been pretty thoroughly discussed, and these are the elements of opinion to be found in the House now. I think, sir, that we can discuss this question with our minds pretty clear in regard to it, and that we can wisely and prudently and lovingly come to the conclusion in this Convention. I think it would be better, therefore, to put the resolutions on the Calendar. Let us have time to see them printed, and it may be that we can adopt them as they stand; but I do not think that we should vote at once and without discussion, just as we have been given this wonderful power. By great luck, very much to my astonishment, we have actually touched the Constitution.

Mr. MEADS, of Albany. It was not the intention of that resolution to make it of necessity carry over the report upon the subject to another Convention, although I supposed that the magnitude of the subject would be such as to make it probably impracticable to get the matter in such shape that the Committee could make an intelligible and acceptable report to this Convention. The language of the resolution is that they shall report just as soon as they find it practicable, after receiving suggestions, etc., that may be of interest and value in making up the report. If somebody could now make a suggestion that would be considered a good and sufficient one by the Committee, it would be competent, I suppose, for them to report at this session of the Convention. The object of the resolution was that, provided they could not make a report at this session, they could have the power to sit during the interval, and to receive all suggestions that might be practicable and useful in framing a report, to be presented at the next Convention. As to the Lectionary for Lenten services, it is certainly not inconsistent with this resolution that a provision for Lenten services should be reported immediately, if there can be a report made up which will be satisfactory to the Committee, for presentation to this House. At all events, an amendment of that kind was suggested by the Reverend Deputy from Central New York, and I accepted it. I should think it would be competent for the Committee to report at the present session in regard to Lenten Lessons.

Mr. CORTLANDT PARKER, of Northern New Jersey. I think it may be stated as true, that, in the debate upon the amendment providing for a form of shortened services, the feeling of this House was manifestly for larger liberty than has heretofore been enjoyed by the Clergy of our Church, not exclusively in regard to the subject-matter of that proposed amendment, but for larger liberty in the general service of the Church. It seems to me that the feeling of this Convention is obvious in this regard. The question is not whether we are so much in love with our Prayer Book, and so much in love with that conservatism which is a distinct element of Episcopacy that we will consent to no change of existing forms, but whether, with our love for these things, we had not better, while making haste, make haste slowly.

I do not accede to all the objections that have been made to the Lectionary. I think they all were susceptible of some reply, but there was something in the idea of the possibility of an improvement. I am willing to concede that, though not agreeing entirely in the suggestions about the means and machinery by which that improvement can be brought about.

It seems to me that if we make haste a little slowly we shall be doing what is right. Let this Committee have its own option to report at this or at a succeeding session. Let the learning and the piety of this body be devoted to this excellent work, and let us assure ourselves that what shall be done, will be well done. Thus we shall most effectually meet the requirements of the times, and, in my judgment, effect the best results. I therefore, for the reason that this resolution contemplates the possibility of delay in the revision, am in favor of it.

The Rev. Dr. McKNIGHT, of Central New York. There is, as I understand, a report already

prepared in regard to Lectionaries, or if not already prepared, that the matter has been referred to a Committee. I understand also that there is one proposed for the Sundays in the year. Now, it seems to me exceedingly desirable that we settle this matter now at this Convention, so that we may have these lessons during the interval between this Convention and the session of another Convention. For that reason I voted for the reference to the Committee on the Prayer Book, in order that that Committee might report something upon which this Convention might act.

The Rev. Dr. HALL, of Long Island. I agree with the remarks of the Deputy from Northern New Jersey, and in furtherance of the opinion expressed by him, with which I am in full accord, and in order that time may be given for an examination of this matter, and in order that we may have time for its due consideration, I move that it be laid upon the table.

The PRESIDENT. It is too late to make that motion now. I have decided, objection having been made to its reference, that it be put upon the Calendar of the House.

Mr. MEADS, of Albany. I have added a clause at the end, in accordance with the suggestion of the Deputy from Central New York, giving the Committee the option to report to this Convention immediately, if they see fit, on the subject of a Lectionary for Lent, or on any other. The resolution will now read:—

*Resolved*, That if the House of Bishops concur, it be referred to a committee of seven members on the part of the House of Bishops, and seven Clerical and seven Lay Deputies on the part of this House, to prepare and report to this Convention, as soon as may be practicable, and not later than at the next General Convention, a revised Table of Lessons; and that such Committee have leave to sit during the interval between this and the next General Convention, and that such Committee be authorized to receive and consider such suggestions in relation to such Table of Lessons as may be made to it; and further, that it cause any revised Table of Lessons it may be prepared to report to be printed and circulated for the information of the Church previous to the meeting of the next General Convention.

I think it was suggested that the words "not less than three months" should be inserted, and I add those words, "not less than three months previous to the meeting of the next General Convention, provided, however, that nothing contained herein shall prevent the action of this House upon the subject of a Table of Lessons for Lent."

On motion, the resolution was put upon the Calendar.

The Rev. Dr. DEKOVEN, of Wisconsin. I have a resolution on the same subject that I would be glad to have go upon the Calendar in company with that one. It is this:

*Resolved*, The House of Bishops concurring, That the Lectionary lately put out by the Church of England be permitted to be used in the Church until the next General Convention.

I do not know whether it would be proper for me to say a word in explanation of this resolution or not.

The PRESIDENT. It is within five minutes of the time for adjournment and you can make use of that time.

The Rev. Dr. DEKOVEN. I only wish to say a word about that Lectionary. It will be remembered that the Church of England took a hundred years to get a Lectionary. It began in 1552 and was not completed until 1662. That Lectionary continued in use both in the Church of England and in this country until the year 1789. In that year the American Church put forth a Lectionary which was adopted in a General Convention then held, which was a change from the Lectionary of the Church of England. There were good reasons for the change, as every one knows. Twelve or fourteen years ago the Church of England made a change in its Lectionary. That change was adopted by both Houses of Convocation and was passed by Parliament on the 13th day of July, 1871. That Lectionary was appointed to be read with the old Lectionary until 1872. Both Lectionaries were allowed to be used until January 1st, 1878, and after January 1st, 1878, the new Lectionary is to be exclusively used. It is a very admirable Lectionary. I will point out one or two things in regard to it. In the first place, it provides for more than two lessons. There are three lessons, and very often it uses the Gospel in the Evening Service as well as in the Morning Service. It was selected and compiled with the very greatest care. Now, I do not desire that the Lectionary should necessarily be adopted by this Church, but only that we may have the opportunity of using it and of knowing what it is. It will be a great help in making the Lectionary for this Church, if it can be so used.

The PRESIDENT. This resolution will go upon the Calendar.

The Rev. Dr. HUNTINGTON, of Massachusetts. I rise to a point of order, and it is this: It will be very impertinent indeed for me to suggest that this Convention has lost its head, but I must be permitted to say that the Deputy from Long Island has raised his note of triumph a little prematurely, and that the Deputy from Wisconsin has brought in a measure which we are hardly in a position to put upon the Calendar. The Deputy from Long



Island says that we have at last touched the Constitution. We have yet to hear from another place before we can boast quite so confidently of having touched the Constitution, and I would humbly but firmly insist that when my friend makes such statements as that, he throws discredit upon the legislation of another place, from which we have yet to hear. They have already rejected one proposed amendment to the Constitution, and we are by no means sure that they will not reject another if it is passed by this body and presented to them for ratification.

The PRESIDENT. The resolution goes upon the Calendar.

The Rev. Dr. HUNTINGTON, of Massachusetts. Will you pronounce upon my point of order? It is that we cannot entertain any such proposition until we know that the amendment is passed by the Upper House.

The PRESIDENT. I pronounced upon that point by putting the resolution on the Calendar. The disposition thus made is no such an entertaining of it as would interfere with any such point as you have raised. We could not, perhaps, pass a resolution which would first call for an opinion of the House of Deputies upon an amendment to the Constitution, but we can put upon the Calendar resolutions which will come up in their proper order when such action of the House of Bishops is completed.

The Rev. Mr. DOUGLASS, of Delaware. I believe the House of Bishops has already proposed a Lectionary. There is, therefore, already prepared by the House of Bishops of this Church, a Lectionary, and the last House of Bishops resolved that it should be adopted at once. I only say this that the House may distinctly understand the matter.

The PRESIDENT. You make no motion, then? The Rev. Mr. DOUGLASS. No, sir.

On motion of Mr. Welsh the Convention adjourned until to-morrow, morning, at 9.30 A. M.

ORDERS OF THE DAY.

TUESDAY, OCTOBER 16, 12 O'CLOCK.

The report of the Committee on Constitutional Amendments, in regard to a Constitutional Commission.

WEDNESDAY, OCTOBER 17, 12 O'CLOCK.

The report of the Committee on the Lectionary for Lent.

CALENDAR OF THE HOUSE OF DEPUTIES.

MONDAY, OCTOBER 15.

- Report No. 1, from Committee on Prayer Book, on binding Hymnal with the Prayer Book.
- Resolution of the Rev. Dr. Ayrault on a Form of Service for the 4th day of July.
- Report No. 5, from Committee on Canons, with reference to ordination of candidates for the Priesthood.
- Report No. 4, of the Committee on Amendments to the Constitution, relating to a Constitutional Commission.
- Report No. 7, of the Committee on Canons, recommending an amendment to Canon relating to Professors in Colleges, &c.
- Report No. 8, of the Committee on Canons, recommending concurrence with the House of Bishops in the repeal of clause 12 of section 3, of Canon V. of Title III., relating to the dissolution of connection between Clergyman and congregation.
- Resolution relating to the final adjournment of the Convention.
- Report No. 11, of the Committee on Canons, relating to the renunciation of the Ministry.
- Report No. 10, from Committee on Canons, repealing Canon IV. of Title II.
- Report No. 3, from Committee on Prayer Book, relating to Prayer for the President of the United States, and also additional occasional prayers.
- Resolution of the Rev. Mr. Livermore, relating to the Prayer Book.
- Report No. 11, of the Committee on Canons, relating to the separation of services in the Book of Common Prayer.
- Report No. 13, of the Committee on Canons, relating to the Restoration of Deposed Ministers.
- Report No. 14, of the Committee on Canons, relating to the meaning of the words "agreeably to the Rubric," in sect. 2, of Canon XII., of Title II.
- Report of the Committee on Amendments to the Constitution, relating to "a change in the legal title of the Church."
- Resolution of Mr. Meads, relating to a revised Table of Lessons.
- Resolution of the Rev. Dr. DeKoven, relating to the use of the Lectionary of the Church of England.

Attest: CHAS. L. HUTCHINS, Secretary.

CHURCHES IN AND NEAR BOSTON.

Place.	Name.	Rector.	Street—how reached.
Boston.	Advent.	C. C. Grafton.	Bowdoin.
"	Dorchester, All Saints,	G. S. Bennitt.	Dorch's.*
"	Jam. Plain, St. John's,	S. U. Shearman,	J. Plain.*
"	Christ,	H. Burroughs, D.D.,	Salem.
"	Emmanuel,	A. H. Vinton, D.D.,	Newbury.
"	Evangelists,	B. B. Killikelly,	Charles.
"	Good Shepherd,	G. S. Prescott,	Cortes.
"	Highlands, St. James,	P. Browne,	St. James.
"	St. John's,	G. S. Converse,	Tremont.
"	St. John's,	J. H. Waterbury.	Street cars.
"	East, St. John's,	T. R. Lambert, D.D.	"
"	Charlest'n, Messiah,	H. F. Allen,	Florence.
"	Brighton, St. Margaret's,	T. Cole,	Street cars.
"	St. Mark's,	C. H. Babcock,	W. Newton.
"	Dorchester, St. Mary's,	W. W. Silvester,	Street cars.
"	St. Mary's,†	J. R. Peirce,	Parmenter.
"	South, St. Matthew's,	J. Wright,	Street cars.
"	Wash. Vill. Grace,	A. Gray,	"
"	St. Paul's,	W. W. Newton,	Tremont.
"	St. Stephen's,	A. Gray,	Tyler.
"	Trinity,	P. Brooks,	Boylston.
Arlington,	St. John's,	D. G. Haskins,	Street cars.
Brookline,	St. Paul's,	L. K. Storrs,	"
Cambridge,	Christ,	W. C. Langdon, D.D.,	"
"	East, Ascension,	W. Warland,	"
"	North, St. James,	T. S. Tyng,	"
"	St. John's,	G. Z. Gray, D.D.,	"
"	St. Peter's,	E. M. Gushee,	"
Chelsea,	St. Luke's,	J. T. Burrill,	"
Dedham,	St. Paul's,	D. Goodwin,	B. & P. R. R.
East Somerville,	St. Thomas',	G. W. Durrell,	Street cars.
Hyde Park,	Christ,	R. B. VanKleeck, D.D.	B. & P. R. R.
Longwood,	Our Saviour,	R. H. Howe,	B. & A. R. R.
Malden,	St. Paul's,	G. P. Huntington,	Street cars.
Medford,	Grace,	C. L. Hutchins,	B. & L. R. R.†
Melrose,	Trinity,	H. A. Metcalf,	B. & M. R. R.
Newton,	Grace,	G. W. Shinn,	B. & A. R. R.
"	L'w'r Falls, St. Mary's,	H. Mackay,	O. C. R. R.
Quincy,	Christ,	N. K. Bishop,	Street cars.
Somerville,	Emmanuel,	T. F. Fales,	Fitch. R. R.
Waltham,	Christ,	F. W. Smith,	B. & A. R. R.
West Newton,	Messiah,		

\* Street cars. † For sailors. ‡ And B. & M. R. R.

NOTICES.

NOTICE.

THE CONSECRATION OF ST. LUKE'S CATHEDRAL, Portland, is appointed to take place on Thursday next (St. Luke's Day), at 10½ A. M.

Those desiring to attend can take either of the trains on the Eastern Railroad on Wednesday at 7½ A. M., 12½ and 7 P. M.

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OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE YEAR OF OUR LORD 1877,

AS REPORTED FOR

MESSRS. M. H. MALLORY & CO.

## HOUSE OF BISHOPS.

NOTE.—The House of Bishops sits in private, and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

### TWELFTH DAY'S SESSION.

TUESDAY, October 16.

The Bishop of Florida appeared for the first time, and the venerable Bishop of Mississippi was excused from further attendance by reason of sickness.

The House declined to take action for the publication of a Clergy List in the Convention Journal, on the ground that its utility is not sufficient to justify the expense.

Action was taken to secure the Church from the intrusion into its pulpits of unauthorized Ministers from foreign countries, by requiring the production of proper papers, and a license by the Bishop of the Diocese in which they propose to officiate.

It was provided that when a Clergyman is nominated by the Bishop in charge of our Churches in foreign lands, and approved by the Vestry, he is placed in charge of any such Church.

It was made a Canonical offence to knowingly

aid and abet the ministrations of persons inhibited from ministering in the congregation.

The House decided, on a question submitted by the Bishop of Jeddo, that such portions only of the Prayer Book as are necessary for the immediate uses of the Mission should be translated into Japanese, and that the relations of Missionaries of our own and the English Churches should be so adjusted as that only one Liturgy should be used by them in native congregations; and also that, when the National Churches of China and Japan shall be organized, they should be provided with a Liturgy framed upon the principles of primitive and purely Catholic Liturgies, whilst adapting itself to the peculiarities of the national character.

The Rev. Dr. Schereschewsky declined the Episcopate of Shanghai.

Memorials were received from parishes and individuals interested in Church work among colored people, which obtained the warm sympathy of the House, though no practical results can be reached otherwise than through agencies already existing.

The House authorized the use, pending the adoption of a complete version, of such translations of portions of the Prayer Book into the Italian language as may be printed under the authority of the Joint Committee on that subject.

The House refused to sanction action looking towards changes in the Hymnal.

## HOUSE OF DEPUTIES.

### TWELFTH DAY.

TUESDAY, October 16.

The House of Deputies met at 9.30 A.M. Morning Prayer was read by the Rev. Philip A. Fitts, of Tennessee, assisted by the Rev. Edward Ingersoll, D.D., of Western New York. The Benediction was pronounced by the Rt. Rev. Thomas Augustus Jagger, D.D., Bishop of Southern Ohio.

The Minutes of yesterday's proceedings were read and approved.

### REPORT OF COMMITTEE ON ELECTIONS.

The Rev. Dr. SHIPMAN, of Kentucky, Chairman of the Committee on Elections, presented the following report:—

The Committee on Elections respectfully report:— That leave of absence for the remainder of the session has been granted to the following Lay Members of this House: Messrs. A. M. Nelson of the Diocese of Alabama, G. Pomeroy Keese of the Diocese of Albany, Charles C. Trowbridge of the Diocese of Michigan, Theodore Richmond of the Diocese of Tennessee, A. H. Belo of the Diocese of Texas, and Wm. L. Foster of the Diocese of New Hampshire.

The Committee would further report, that due evidence has been received of the appointment of the Rev. Geo. I. Magill of the Diocese of Rhode Island, to the place made vacant by the resignation of the Rev. Charles H. Wheeler, and also of the appointment of Mr. William Heywood of the Diocese of New Hampshire, to the place made vacant by the resignation of Mr. W. L. Foster.

On behalf of the Committee.

J. S. SHIPMAN, Chairman.

The PRESIDENT. The name of Mr. Magill in place of Mr. Wheeler, and the name of Mr. Heywood in place of Mr. Foster, will be entered upon the list.

A DEPUTY, from California. I would like to ask the Chairman of the Committee on Constitutional Amendments if that Committee has before it any proposition in reference to the status of the question in regard to the Missionary Jurisdiction of Texas and California? My memory fails me as to whether they have or not.

The PRESIDENT. The Chairman of that Committee appears to be absent, and the Deputy from California will have to seek his information at another time.

The Rev. Dr. PARKER, of New Jersey. I present the following report of the Special Committee on the resolutions of Mr. Welsh:—

The Special Joint Committee of both Houses on the Resolutions of Mr. Welsh, on Church work, would respectfully report: That they are deeply impressed with the gravity of the subject which has been laid before them and have endeavored to give to it the consideration which its importance demands. The relation of the Church to society, is one of the most vital questions with which the Church in every age has had to deal, and her power as an organization is to be shown not by the maintenance of a rigid inflexibility, but by her ability to adapt herself to the changing conditions of human society and to meet its ever varying wants. It is hardly necessary to say that in our own country and in view of the social condition of the great body of the people under our free institutions, the

work given to the Church in America in guiding and directing the social movements of the age, is a work of permanent importance, demanding all the energy which the Church can put forth; and calling for every agency which can be legitimately applied to its successful prosecution. It is a narrow and imperfect view of the Constitution and Ministry of the Church which regards the Priesthood as the only agency which is to be employed in the extension of the Kingdom of Christ in the world.

To the Priesthood, indeed, is entrusted exclusively the administration of the Sacraments, and to wait continually upon the altar and perform the work of service there. But from the beginning, both under the old and the new dispensation, other agencies have been used for the extension of the Kingdom of God, both at home and abroad.

The Prophets, under the old dispensation, did not belong only or exclusively to the Priestly order; so far from this they were often in avowed opposition to the Priests, and were for the most part persons, who without a special ordination, were called to the great work of moral reform in their day and generation. The same is true of the Christian Dispensation. In the days of the Apostles mention is made of evangelists and teachers, as classes differing from the three Orders of the Ministry. In like manner, the great preaching Orders of the Middle Ages, who more than any other agency, perhaps, paved the way for the Reformation, were Laymen, who went forth and preached the Gospel to the poor, and gave themselves up to the work of moral reform, both within and without the Church. Nor can your Committee overlook the fact that it was the aim of Wesley in his great effort to evangelize the Church and people of England, to raise up an order of men, who, without being bound by irrevocable vows, might go forth, as God gave them opportunity, to preach the Gospel to every creature. Wesley called attention to the fact that priestly and prophetic functions are not necessarily identical, and that while it is given to the Priesthood to serve at the altar, the work of evangelizing may be committed to other hands, and may be discharged by persons who are not of necessity entirely separated from secular callings.

Impressed with these facts, your Committee would recommend an earnest and well-directed effort to secure a more widely extended use of Lay service in the great work of making known the Gospel of Christ, and in taking part in all those varied ministrations of charity and social effort, by which, not the souls only, but the bodies of men are to be diligently cared for, and their moral and intellectual wants, as far as possible, supplied.

In almost every parish there are devoted and well-trained men and women, who under the direction of the Rector, might be used in the work of evangelizing and teaching.

It is the opinion of your Committee that the existing system of Lay-reading does not meet this want, especially among the colored population of the South, and the agriculturists throughout the country, and is not adequate to the end to be attained. It is defective in that which can alone give such efforts a hold upon the people; viz., earnest teaching and exhortation face to face upon the things which belong to their eternal interests, the salvation of souls.

Your Committee would also recommend a freer use of Brotherhoods and Sisterhoods, provided they hold fast to the faith once delivered unto the Saints and pay due respect to the constituted authority of the Church.

Your Committee are also impressed with the fact that the Sunday School has not fulfilled the promise it gave, nor does it meet the social wants of the young men and women who ought to be trained up and retained in the ways of the Church. Is it not possible, in a great measure, to supply this latter defect, if, in every city and village, congregations would unite together in building guild rooms or halls, where Churchmen and women may be brought together and have their intellectual and social wants supplied by means of lectures, libraries and similar agencies.

The resolutions upon which we are reporting refer to facts and principles of vast importance, which underlie all these special modes of administration. These resolutions specially mention "dangerous organizations, arraying themselves against the very capital that affords them profitable employment," and speak of the duty of "those who hold in trust from God superior intelligence, literary, leisure or social position." Your Committee believe that recent wants in the history of our country impose upon this Convention the duty of setting forth, with the solemnity and emphasis of the united voice of those who represent, in part, the whole people of



this country, certain fundamental truths that are at the foundation of the social order in America.

The people need to be reminded that property and culture, and social and official position have no rights that do not impose equivalent obligations. The first and highest of the obligations connected with these great gifts is the duty of teaching the people, by precept and example, those cardinal principles of religion and morality, which are the basis of social order. Not only our own recent history, but all history teaches that unless these principles are embedded in the heart and exemplified in the conduct of the people, mere physical force will be powerless to protect and preserve the most cherished interests of society.

To be effective, then, the Lay-agencies to which we have referred in the former part of this Report, must be composed in large part of those who hold in trust the mighty forces of wealth, and culture, and social position. Employers and all who are looked up to for superior knowledge must show to those whom they can so powerfully influence, that they have the faith of Jesus Christ in their own hearts, and that they, in the spirit of their Master, earnestly desire to impart the precious gift to others. For the greatest motive power over the human heart is love; and that love that Christ showed to men, constraining them to a like manifestation of love to their brethren, is the very power of the Gospel.

This truth is not a mere abstraction; it is intensely practical. And its practical value has been amply proved. The spread of communistic principles and much more, the spread of communistic feeling, have exhibited too clearly the fatal consequence of a failure on the part of the privileged possessors of power and influence to aid in carrying the Gospel of the Son of Man to all the people. On the other hand, it has been the privilege of this Convention to learn, in the course of its deliberations, that the patient and loving efforts of persons high in authority (continued for many years) to imbue with Christian principle the officers and men in their employ, were rewarded in the most intense crisis of the late social outbreak, by the determination of these men to stand upon the side of law and order; and thus a great city was saved from pillage.

Without the active help of the favored holders of power and influence, and especially when their example is thrown against religion and morality all the agencies of the Church will be comparatively inefficient.

Your Committee also call the attention of the Convention to the increasing desecration of the Lord's Day by unnecessary work, and ask how the evangelizing of all the people can be fully accomplished, and the antagonism between labor and capital be removed, when so many of them are obliged to profane that day by being employed in secular labors? Is it right that men should be debarred from keeping the Lord's Day holy in order that the capitalist may increase his gain or indulge in sensual gratification? By stopping all Sunday traffic, and by not taking the Lord's Day as a time for repairing or overhauling machinery, and by refraining from all unnecessary labor, capitalists would remove many obstacles in the way of reaching the people.

Your Committee in conclusion would offer the following resolutions:—

**Resolved**, That the two Houses of this General Convention do most earnestly entreat their brethren of the Clergy and Laity diligently to inculcate, and themselves to act upon the facts and suggestions of the foregoing report; and in order to accomplish more effectually the purposes therein proposed, the parochial Clergy are requested to select and appoint from their respective cures with the consent of their several Bishops, fit and proper persons specially adapted to act as catechists and teachers.

**2. Resolved**, That it be recommended to the parish Clergy and to the parochial authorities associated with them to consider earnestly whether existing Church buildings cannot be used to a greater extent than they now are for the benefit and blessing of the people, and be thrown open at hours when not occupied by the regular congregations, to all those who will come in for the worship of God and the hearing of His Word.

**3. Resolved**, That the usual number of copies of the foregoing report and resolutions be printed for the use of the Convention.

**4. Resolved**, That the Committee be allowed to sit again.

JAMES CRAIK.  
D. B. KNICKERBACKER.  
A. TOOMER PORTER.  
GEORGE F. SEYMOUR.  
STEVENS PARKER.  
HENRY C. LAY.  
F. D. HUNTINGTON.  
J. B. KERFOOT.  
WM. WELSH.  
MONTGOMERY BLAIR.  
ELISHA JOHNSON.  
JOHN H. DEVEREUX.  
L. N. WHITTE.

The Rev. Dr. CRAIK, of Kentucky. I move that the report and resolutions be adopted as a whole, and at once. I do not think it would be well to lumber up the Calendar with new matter, which we may not be able to reach at all. This is so apparently right that I suppose no objection will be made to the adoption of the resolutions coming from this Committee. Those resolutions evidently give the sentiment of the House as already expressed in a

very emphatic way. All the resolutions except the last one accomplish the whole purpose of the framers of the report. The last resolution, however, looks only to the fact that a Canon may be required to carry out some of the recommendations of the report. It is my own opinion, Mr. President, that no Canon is required; that all that is there recommended is in the power of all the members of Christ's body, who, by that membership, hold a Priesthood from the Great High Priest of our profession. The Committee present a written report, and the reason for asking for a continuance of the Committee is that they may further consult as to whether it be necessary to report a Canon upon that subject. They may, or they may not. The leave to sit can, of course, be of no significance, one way or the other, and therefore I suppose that it will, as matter of course, be granted. I ask you to put the question, unless objection is made, upon the adoption of the report and resolutions.

The PRESIDENT. Unless objection is made, the resolutions will be put upon their passage.

Mr. CORNWALL, of Kentucky. I wish, as a Lay Deputy, to say something on that subject. No subject of greater importance has come before the General Convention. The agency of Laymen in the work of the Church has been steadily increasing for several years since 1865, and in 1874 the number licensed of Lay Readers had increased to 598. The work of the reader is better adapted to the destitute regions than to the older portions of the land. It is the only hope for the people of those destitute places. If a communicant remove beyond the ministrations of the Church he must either become a reader for his family and neighbors, or they will gradually fall away from the faith and practice of religion.

The Book of Common Prayer supplies the only means known in Christendom by which any may maintain an edifying worship, pure and acceptable to God.

Any man who has sufficient reverence for God and intelligence to read, may use the service of the book, with such sermons and other instructions as he can provide, and by these means keep alive the knowledge and practice of the true religion. In the destitute places, if this service be once introduced and faithfully maintained, it will prove to be all that is needed. When a village or town has grown up without the ministrations of religion, and the people are asked to build a church, they find four or more denominations all seeking to establish themselves and requiring an equal number of religious houses to be built and a Minister to be maintained in each. The people cannot bear these burdens, and conclude that as a generation has lived and prospered without religion, its claims may be postponed indefinitely.

The remedy for the growing irreligiousness of the age is in bringing the Laity to work wherever it can be done. If we had the treasury of the United States to pay salaries, we could not find the educated Ministers ready to go and reap the harvest of the land. If we had the men to go forth to save the destitute and the dispersed, the people who need them most, neither could nor would support them.

In this perplexity we can gather instruction from the primitive Church. In this enquiry we need not search beyond the pages of the New Testament to find what agencies converted the Roman Empire to Christ in the short period of thirty-one years. We find that the Church of Christ began its work of converting the world on the day of Pentecost A. D. 33, and that in the year 64 when St. Paul wrote to the Colossians the Gospels had been preached in "all the world" and in the reach of every creature. The agents by which this work was done in so short a period were, the Apostles, the Presbyters or Seventy, and the devout Laity mentioned in Acts, Chapter ii. Out of "every nation under heaven" who were at that time in Jerusalem, and who went home into all lands preaching the Cross of Christ in every synagogue and place of prayer. In the first mission of the Apostles through Asia Minor we read that they preached the Gospel, and in their second that they ordained "Elders in any city." The Laity composed the multitude of the preachers and they were men who had become learned in the Scriptures, and who by study and by their earnestness made themselves fit for the Ministry of the Church. Our Saviour's prophecy that the Gospel should be preached in all lands before the destruction of the City of Jerusalem, told what was to be expected.

The statement of St. Paul in the Epistle to the Colossians shows that our Saviour's prophecy had been fulfilled in the year 64. Much of the work was done by the multitude of devout Laymen, some of whom continued their work for a generation in the synagogues; and by others, who were ordained into the orders of Clergy.

Such is one branch of the work which is now proposed by these resolutions. The same means which converted the heathen in the days of the Apostles, are as powerful now as they were then, if we will but use them faithfully. I hope the resolutions will meet with the warm approval of this House.

The resolutions were adopted.

The Rev. Dr. HARRIS, of Illinois. I am instructed by the Committee on Amendments to the Constitution to present the following report:—

#### REPORT No. 10.

The Committee on Amendments to the Constitution, to whom was referred the resolution of Rev. Mr. Tupper, of Arkansas, concerning the granting to Delegates from Missionary Jurisdictions the right to vote, as well as to sit in the House of Deputies, have considered the subject so referred to them, and respectfully present the following Report:—

The matter of admitting delegates from Missionary Jurisdictions to the floor of this House, without a right to vote, came up at the session of 1871, upon a memorial presented by the Missionary Jurisdiction of Dakota. That memorial was referred to the Committee on Canons, who reported a Canon intended to provide for the admission of such delegates, but without giving them a vote. A minority of the Committee, however, reported against such admission, on the ground of its unconstitutionality. After a long debate, a substitute was offered by Mr. McCrady, of South Carolina, in the form of a standing order admitting one Clerical and one Lay Delegate from each Missionary Jurisdiction to a seat upon the floor, with the "privilege of speaking on any question directly or specifically affecting their respective Jurisdictions, and no other, upon motion of any member of this House." That substitute was adopted, and so the matter stands now.

The giving to such delegates a right to vote in this body, however, is an entirely different matter. Such enfranchisement was never contemplated by the friends of the measure to which reference has just been made. In order to do this, it would be necessary to amend the Constitution, and such amendment would introduce an entirely new element into the organization of this House. By the Constitution it is provided that this House shall be composed of not more than four Clerical and four Lay Deputies from each Diocese, to be chosen in the manner prescribed by the Convention thereof. The constituent body recognized here is the Diocese acting through its Convention, and no such constituent body exists in the case of a Missionary Jurisdiction. The Church is not so organized in such Jurisdiction as to come within the contemplation of this provision; and to admit such delegates to the right to vote in this House would be to receive Deputies from organizations whose existence the Constitution does not recognize, and which themselves have never acceded to the Constitution.

Concerning the expediency of so amending the Constitution as to render the admission of such Delegates to a vote in the House possible, the Committee fail to see any good reason for such a change. If Missionary Jurisdictions desire a vote in this House, they have but to organize into Dioceses, accede to the Constitution, and apply for admission into Union with the General Convention; and the time is surely not very distant when all such Jurisdictions will become Dioceses, and, as such, have full representation on this floor.

The Committee therefore respectfully report, that in their opinion it is inexpedient to take any action in this matter, and ask to be discharged from its further consideration.

EDMUND H. BENNETT.  
E. T. WILDER.  
EDWARD MCCRADY.  
CHARLES H. HALL.  
SAMUEL BENEDICT.  
J. F. GARRISON.  
W. R. HUNTINGTON.  
SAMUEL S. HARRIS.  
HAMILTON FISH.  
J. W. STEVENSON.  
J. B. HOWE.

As there is no resolution appended, I move, if it be in order, that the Committee be discharged from further consideration of this matter.

The motion was agreed to.

Mr. MCCRADY, of South Carolina. I beg leave to present the following report, from the same Committee, upon the resolution of Dr. Farrington:—

The Committee on Amendments to the Constitution, to which was referred the resolution of Dr. Farrington, requiring the Committee to consider, and report as soon as possible, whether any proposed alteration of the Constitution is adopted which has not received the concurrent vote of the Clerical Deputation and the Lay Deputation in a majority of the Dioceses which have adopted the Constitution, respectfully report that they have considered the said resolution, and are of opinion that a vote taken by Orders is a compliance with the requirements of the 9th Article of the Constitution, interpreted in the light of the 2d Article of the same. The words suggesting the doubt are supposed to be "in a" majority of the Dioceses which may have adopted the same,—that is, the Constitution. The same words are found in the 1st Article of the Constitution, fixing the business quorum of our Conventions; thus, "and this Church in a majority of the Dioceses which shall have adopted this Constitution shall be represented before they proceed to business." The 2d Article of the Constitution then prescribes the number of Deputies to which each Diocese shall be entitled, and the manner of voting, in the following clause:—

The Church in each Diocese shall be entitled to a representation of both the Clergy and the Laity. Such representation shall consist of not more than four Clergymen and four Laymen, Communicants in this Church, residents in the Diocese, and chosen in the manner prescribed by the Convention thereof; and in all questions, when required by the Clerical or Lay representatives from any Diocese, each order shall have one vote; and the majority of suffrages by Dioceses shall be conclusive in each order, provided such majority comprehends a majority of the Dioceses represented in that order; the concurrence of both orders shall be necessary to constitute a vote of the Convention.

If the Convention of any Diocese shall neglect or decline to appoint "Clerical or Lay Deputies, or if any of those of either order should neglect or be prevented from attending, such Diocese shall nevertheless be considered as duly represented by such Deputy or Deputies as may attend, whether Lay or Clerical."

The terms employed in the 9th Article must be construed so as to conform with the clear meaning of the two first Articles. When all three, the first, second and ninth Articles are collated, it seems impossible to resist the conclusion that the manner of voting, and the determination of the result of the voting by the majority of the



suffrages of the Dioceses must apply to the manner of taking the vote, and determining the result under the provisions of the 9th Article. There is but this one method of voting for such a purpose provided in the Constitution.

It is said the Diocese is a unit, and therefore both orders in each representation must concur to cast a vote for an alteration of the Constitution. If the Diocese be the unit, how can the representatives of both Clergy and Laity undertake to pronounce for it without the Bishop? Surely it must take the head as well as the body to make up this unit. The "Constitution is unalterable, unless in General Convention," is the provision; and the General Convention is composed of two Houses; the House of Bishops as well as this House, and such a construction would require these two Houses to meet together to vote for such a purpose. Our whole history tells us that this never has been done, although many alterations of the Constitution have been made since the adoption of the 9th Article. The manner of taking the vote of this House on such occasions (except perhaps with great unanimity of opinion, the House has taken the vote by acclamation), has been in conformity with the direction of the 2d Article. This usage, from the very adoption of this 9th Article to this present time, is contemporaneous exposition, and should not now be questioned. In all that time, there never has been any rule or order of this House, other than that, for ascertaining how the question of adoption or rejection of proposed amendments was to be determined. This doubt probably springs from ecclesiastical idea of a Diocese, and the use of that word, and Diocesan in this 9th Article; and it may as well be said that these words were not originally in this 9th Article, but were substituted for the word "State," a word not ecclesiastical. And further, that this whole Article stands in place of one in our original Constitution, which allowed each "State" (not Diocese) but one vote in this House, and that was only to be given upon the concurrence of both orders representing the Church in each State. The change seems to have been intended to change the mode of voting and determining questions of all kinds.

The Committee therefore recommend the adoption of the following resolution:—

*Resolved*, That the proper manner of voting and determining questions upon alterations of the Constitution is that presented in the 2d Article for a vote by orders, but the votes in the affirmative must be a majority of the number of the Dioceses which have adopted our Constitution in each order, and the concurrence of both orders in each Diocese cannot be required.

(Signed)

CHARLES H. HALL.  
SAMUEL BENEDICT.  
W. R. HUNTINGTON.  
J. F. GARRISON.  
SAMUEL S. HARRIS.  
J. W. STEVENSON.  
EDMUND H. BENNETT.  
J. B. HOWE.  
E. T. WILDER.  
EDWARD McCRADY.  
CORTLANDT PARKER.  
HAMILTON FISH.

The PRESIDENT. Unless objection is made, this resolution will be put upon its passage.

The Rev. Dr. GOODWIN, of Pennsylvania. I would like to ask one question: Does the 9th Article of the Constitution require the vote to be taken by Orders? It seems to be implied, by the resolution, that it does.

Mr. McCRADY, of South Carolina. The report expressly recognizes the fact that it has been done where this House has been unanimous.

The Rev. Dr. GOODWIN, of Pennsylvania. The resolution says that the proper way to do it is, the vote by Orders.

Mr. McCRADY. That is the proper way. This would be a deviation; but, at the same time, it would be justifiable if the vote were unanimous.

Mr. WELSH, of Pennsylvania. The question has constantly arisen, and never been satisfactorily determined, whether it required a majority of all those Dioceses which have adopted the Constitution, or only those which have representatives in this Convention.

Mr. McCRADY, of South Carolina. That majority must be a majority of the number of Dioceses which have accepted this Constitution.

A DEPUTY. Only in amending.

Mr. McCRADY, of South Carolina. In amending. But you must have a majority of all the Dioceses; and if it were unanimous, then there could be no doubt that you might take the vote by acclamation. And that has been done more than once.

The Rev. Dr. AYRAULT, of Central New York. I would simply ask whether, in case any number of Dioceses, being unwilling to accept an amendment to the Constitution, should absent themselves from this body whenever the question arose, they could thereby prevent any possible amendment to the Constitution?

Mr. McCRADY, of South Carolina. It is in their power to do so.

Mr. BURGWIN, of Pittsburgh. I would ask that this resolution be placed upon the Calendar. It will then be printed, probably, in the CHURCHMAN, and we shall have an opportunity to see it, and we may then be prepared for the discussion.

The PRESIDENT. Objection being made, the report will go upon the Calendar.

Mr. STEVENSON, of Kentucky. I would offer the following resolution, for reference only:—

*Resolved*, That the Committee on Expenses be requested to inquire into the expediency of holding the future sessions of the General Convention permanently in the city of New York; of inquiring into the propriety of requiring each Diocese to pay the expenses of its own Deputation.

The resolution was adopted.

The Rev. Mr. HILL, of California. I will, by permission, offer the following resolution of reference:—

*Resolved*, That the Committee on Amendment to the Constitution be requested to inquire as to the effect of the Amendment to the Constitution relative to Missionary Jurisdictions, upon the legal and ecclesiastical status of the Missionary Jurisdictions of Northern California, and Northern and Western Texas, and report to this Convention what legislation, if any, in reference thereto will be necessary and proper.

I only desire to say that I hope the Committee will be able to report that no resolution is necessary. But in the debate upon this amendment, eminently legal gentlemen upon this floor differed; one, if I mistake not, saying that he thought it would have a serious effect; and my distinguished friend on my right said it would not. It is a serious question, because if it be a fact that those jurisdictions are wiped out of existence by this amendment, it may, in future, if they go on to act under it, effect a real injury, because no matter how many good links you have to a title, if the last one has no peg to hang upon, all will fall. I would like to have that question settled, because I believe that the report of that Committee, adopted by this Convention, would settle the matter. If I am not misinformed, it is the rule adopted in legal decisions that, in matters relating to the internal affairs, and to explanations of the Constitutions, of an ecclesiastical or charitable body, the decisions of the highest authority in that body would be accepted as conclusive. I hope the Committee will be able to give us a report on that subject.

The motion to refer was agreed to.

The Rev. Mr. McCOLLOUGH, of South Carolina. Mr. President, if resolutions are in order, I would offer the following:—

*Resolved*, the House of Bishops concurring, That the following be proposed as additional Rubrics in the Book of Common Prayer and made known to the several Dioceses, according to the provisions of Article VIII. of the Constitution.

1. To be inserted at the end of the order for "daily Morning Prayer": On other days than Sundays, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day, it shall be lawful to use a portion of the above order, to wit: The General Confession, Declaration of Absolution, Lord's Prayer and Versicles following, one or more of the Psalms for the Day, one of the Appointed Lessons, the Te Deum, or Jubilate, or Benedictus, the Apostles or Nicene Creed, Collect for the Day, Collects for Peace and for Grace, Prayer of St. Chrysostom, Grace of our Lord Jesus Christ, &c.

2. And at the end of the order for Evening Prayer a Rubric in the same words, with the substitution of Cantate, Bonum Est or Deus Misereatur, for Te Deum, Jubilate, and Benedictus, and of Collect for Aid against Perils, for Collect for Grace.

I am aware that this resolution covers precisely the ground of that offered by the Clerical Deputy from Pennsylvania, and I am prepared to vote on that. But his reference was to the Committee on Canons, and the resolution proposes to make the requisite provision by Canon. Now the object of my resolution is, to meet the difficulties of those who allege that this is going at the matter indirectly, and I want to test the sense of the House, whether it is well to go at the matter directly, in case the other fails. Therefore I move to refer this resolution to the Joint Committee—which, I believe, has been appointed—on Shortened Services.

Mr. JAMES PARKER, of New Jersey. There is no such committee.

The PRESIDENT. I do not recall any such committee. The Committee on the Prayer Book has been permitted to act with another committee.

The Rev. Mr. McCULLOUGH, of South Carolina. That is the committee to which I move reference.

The motion to refer was agreed to.

MESSAGE FROM THE HOUSE OF BISHOPS, No. 21.

A message from the House of Bishops (No. 21, printed in yesterday's Journal) was then received and laid before the House.

The Rev. Dr. WATSON, of North Carolina. I move that this be referred to the Committee on Canons. We have already before us, and under consideration, the Canon as it came from the Joint Committee.

The motion to refer was agreed to.

The Rev. Dr. WATSON, of North Carolina. The Committee on Canons have instructed me to ask the recall of the Canon which was reported upon the eleventh day of October, upon Clerical residence, No. 7, of our Reports. I, therefore, move the recommitment of that report to that Committee.

The motion to recommit was agreed to.

Mr. ANDREWS, of Southern Ohio. Mr. President, I am not certain whether we have a committee on the Hymnal of the Church now, or whether that committee has closed its work and been discharged. Supposing we have no committee on that subject, I wish to introduce the following resolution:

*Resolved*, the House of Bishops concurring, That a Joint Committee of five Bishops, five Presbyters and five Laymen, be appointed to consider and report to the next General Convention what changes, if any, should be made in the Hymnal of this Church.

I would only say, in addition, that it is the general feeling of the Church, so far as I know, that considerable improvements might be made in this

Hymnal, and if so, we should consider it before the binding of the Hymnal with the Prayer Book.

Mr. WHITTLE, of Georgia. We had a Committee upon the Hymnal, and I understood it was a standing Committee. Has it ever been discharged? The PRESIDENT. It has been discharged.

The resolution was adopted.

The Rev. Mr. GARRISON, of New Jersey. I would propose the following amendments to the Canons, and move its reference to the Committee on Canons:—

Add to Title I., Canon VI., section 4, [1]: "Nor within less than one month from his satisfactory passage of all the Canonical examinations required for the office of a Deacon."

Add to Title I., Canon VIII., section 4, [1]: "Nor within less than one month from his satisfactory passage of all the examinations required for the office of a Presbyter."

The motion to refer was agreed to.

Mr. GARDINER, of Maine. I offer the following resolution, and move that it be referred to the Committee on the Prayer Book:—

*Resolved*, That the House of Bishops be respectfully requested to select and recommend one or more collects from the Prayer Book, to be used in the Burial Service, immediately after the lesson, and also something appropriate for the Burial of Children.

*Resolved*, That this resolution be referred to the Committee on the Prayer Book.

I wish to say a word in explanation. It is in relation to the Burial Service. Formerly the service was held in the Church yard, and the family and friends would gather about the grave. But how is it now? All this is changed. It is held in the Church, and the burial takes place at a great distance, perhaps, from the Church, without the services. At the end of the lesson the service abruptly terminates, and it seems very unfitted to such an occasion; or else the Clergyman introduces one or two Collects of his own selection, or, in very many cases in the Church, an extempore prayer is used, thus following the customs of the denominations.

It seems to me, therefore, that such an amendment as the resolution contemplates, in making one or two Collects to terminate the service, would be very much to the edification of the people.

The Rev. Dr. BEARDSLEY, of Connecticut. Why refer it to the Prayer Book Committee? There is no action asked from them on the subject. I would suggest that the House adopt it, and then it can be sent to the House of Bishops for them to act upon as they will.

The motion to refer was agreed to.

The Rev. Mr. LIVERMORE, of Minnesota. I would offer the following resolution:—

*Resolved*, That the House of Deputies, believing that the union of Church and State, in the present condition of the world, is prejudicial to the best interests of religion, hereby expresses its sympathy with the efforts now being made for the severance of that union in England.

Of course some apology would be required for anything that may look like interference with the English Church on the part of this Convention. But a very little attention to the way in which the present state of things has grown up may perhaps be some apology for it. We know that there was a time, formerly, when to be a member of the English Church was synonymous with being a member of the English nation. They were identical. That state of things has passed away. We speak not of the propriety or the impropriety of the union of Church and State in mediæval times; but we know that a very different state of things has come up since. We know, now, that the Church of England may be managed by persons who are not even Christians. We know that members of the English Church and of the English nation foresee that the dissolution of that union is coming; that men like Gladstone have made a tentative movement in the same direction in the case of the Irish Church, and we can all see that the severance of this union is only a question of time. It seems to me not unfitting that this Convention should express what, I do not doubt, is the universal sentiment of every member, that the union of Church and State is disastrous to the best interests of religion. How can it be otherwise, when, on the part of an unbelieving party or ministry, there is a power to appoint persons to the highest offices of the Church? And can we not with propriety express our sympathy with a movement of this kind? What has our own Church done by its action? We have no dependence on the Government. Our Church acts freely.

We are only expressing our sympathy with our suffering brethren who are looking forward to this same state of things. I hope that this resolution will express the unanimous feeling of this Convention.

The Rev. Mr. LANGFORD, of New Jersey. I move that the resolution be laid upon the table.

The motion to lay upon the table was agreed to.

Mr. WELSH, of Pennsylvania. Mr. President: I have a very brief, and it may be called a very radical resolution to offer, and after a few moments of explanation I will move that it be referred to the proper committee.

The explanation is this: The Board of Missions has, for several years, been dwarfing the missionary spirit of the Church instead of promoting it. The Committee on Nominations conferred freely with the Bishops and the Deputies from the vari-



ous Dioceses, and nominated the men they indicated as possessing the best missionary spirit. I may not speak freely of the Clerical members of the Board of Missions, but of my own order I may speak without reserve. Of the two hundred members of the Board of Missions only five attended the three annual meetings, and of those it is probable some of them only attended to give their cards indicating they were present, without participating in any of the work of the Board of Missions. From some cause, the Board of Missions has, for several years, failed of the very purpose for which it was appointed, for instead of warming the hearts of those who attend it, they have been chilled by indulgence in discussions as to rules of order. It is apparent to every true friend of missions that some change is absolutely necessary, and, this change has now become obvious. The time selected for the meetings of the Board is when the members of the Convention are so drowsy, from being overtaxed by two sessions and sometimes three committees daily, that it is impossible for them to give the time and the spirit necessary to this most important work of the Church. No man ever grew in spiritual things who delayed his reading and devotions until he was so drowsy that his mind seemed incapable of acting. And we are not likely to have the spiritual life of our Church quickened until we give to this, its highest work, the best time we have at our disposal. I think there is some change needed, and that of a radical character, in our Missionary Parishes. The Missionary Bishops that we have appointed with such a prospect of success, will become starvelings, for it is obvious that there is not enough missionary spirit in the Church to enable us to collect by free will offerings the money that is necessary in order to support and assist those Bishops in the great work to which they have been called. My proposition, as will be seen by the resolution, is to discontinue the Board of Missions and to let the General Convention act for it; to have a large Executive Committee appointed by this Convention. That Committee can subdivide itself into a Foreign and a Domestic Committee, and an Indian Committee likewise, if they are so disposed. To that large Committee will be entrusted all the executive work of the Missionary Department of our Church. They can, with the help of the Bishops and Delegates to the General Convention, should they desire to do so, form auxiliaries, hold Missionary Meetings and Missionary Congresses, if need be, and discuss all practical subjects, and then these Committees will furnish them with speakers and render them such assistance as may be necessary. Practical subjects may be brought by such Committees before this House for discussion. Having the members of the House of Bishops with them, the fullest consideration of every subject will be possible. In that way we shall be able to reach the whole missionary life of the Church.

I would not, Mr. President, have brought this subject at this time to the attention of the Convention had I not learned that there is a larger number of practical working Christian men in the Lay Delegation than ever before. The presence of that class of men here makes me feel sure that this General Convention will be as well qualified to discuss missionary topics as any other body of men that can be selected. We can have discussions from day to day, and the Missionary Bishops and our African Bishop are here to enlighten us upon the great work that they are overseeing. We have become independent in our missionary life, and can reach the heart of the Church, causing it to give forth freely all the funds that are needed through the length and breadth of this and other lands.

The adoption of this resolution will be safe, because it must go to the House of Bishops, and when acted on by that body, if such action is favorable the Committee on Canons can prepare such Canons as may be required, and the matter can be brought before this House for consideration. I will read the resolution, and will move its reference to the Committee on Foreign and Domestic Missions, out of courtesy to that Committee, though I would greatly prefer that the House take action upon the question at once:—

*Resolved*, the House of Bishops concurring, That Canon IX., Title III., with the Constitution of the Board of Missions, be and the same is hereby repealed, and the Committee on Canons, acting with the Committee on Canons of the House of Bishops, report a Canon authorizing and enabling the General Convention to perform all the duties now performed by the Board of Missions.

Objection being made to the resolution being placed upon the Calendar, it was referred to the Committee on Domestic and Foreign Missions.

The Rev. Dr. BROWN, of Ohio. I have a similar resolution which I also desire shall be referred to the same Committee. The resolution is as follows:—

*Resolved*, That Canon IX., Title III., be amended so as to strike out all after the title, so as to read as follows:—

1. It shall be the duty of the General Convention, at every triennial meeting, on nomination by a joint committee of the two Houses, designated for that purpose, to appoint a Board of Missions for the management of the General Missions, Foreign and Domestic, of this Church.

(2). All Bishops of this Church, Clerical and Lay

Deputies of the General Convention shall be, *ex officio*, members of said Board.

(3). The elective members shall be selected from Presbyters and Laymen of the several organized Dioceses, nominated to the Committee by the Bishop and delegations from each Diocese in such numerical proportion, as shall from time to time be determined.

II. It shall be the duty of the General Convention, on the third day of its session, to resolve itself into the Missionary Society of the Church, at which time all the members of said Society shall deliberate together upon the General Missions of the Church, and such session shall not exceed four days.

The Rev. Dr. BROWN. It is not complete, but I desire that it be referred to the same Committee to whom was referred the resolution offered by the Lay Deputy from Pennsylvania, Mr. Welsh.

The motion was so referred.

The PRESIDENT. Mr. Race of Louisiana, is appointed a member of the Committee on Amendments to the Constitution, in place of Mr. Woolworth of Nebraska, who has not yet come to the House.

Mr. JUDD, of Illinois. I believe that this House is getting too large—so large that it is unwieldy for the transaction of business. We have now forty-five Dioceses besides the Missionary Jurisdictions, the representatives of which are entitled to seats on this floor. At the next Convention we shall have forty-eight Dioceses, which will necessitate a membership of nearly 400, and, in addition to that, will be the representatives from the Missionary Jurisdictions. I desire, sir, to reduce this representation, not only for the reason that the House is too large but because I think it would be better that each deputation, Clerical and Lay, should be composed of three members each, so that there may not be so many divided votes. I therefore move you, Mr. President, that the resolutions I am about to propose be referred to the Committee on Amendments to the Constitution for the consideration of that Committee.

A DEPUTY. The Committee on Constitutional Amendments have fully considered that subject and will report to-day or to-morrow.

Mr. JUDD. I was not aware that the matter had been brought before the Convention at all.

Rev. Dr. HALL, of Long Island, then presented the following report from the Committee on Amendments to the Constitution:—

The Committee on Amendments to the Constitution, to which the Resolution of the Rev. Dr. Stringfellow was referred, viz.: an Amendment to Article I. of the Constitution, by substituting "the second Wednesday of September," in place of "the first Wednesday of October," as it now reads, respectfully report that in their opinion, the change proposed is inexpedient, the Committee therefore offer the following resolution:—

*Resolved*, That this Committee be discharged from the consideration of the proposed amendment.

By order of the Committee.

(Signed) CHARLES H. HALL, *Chairman*.

The Rev. Dr. HALL. I move that the resolution be put upon its passage.

The resolution then passed.

The PRESIDENT. The hour of twelve has now arrived, and the order of the day will be taken up. That order is the Report of the Committee on Constitutional Amendments in regard to a Constitutional Commission. Shall the report be read, or only the resolution attached to the report?

A DEPUTY. I call for the reading of the report.

The report was read by the Secretary.

[See Report No. 4, heretofore printed in the CHURCHMAN.]

The PRESIDENT. The question before the House is, will the House pass the resolution offered by the Committee, namely:—

*Resolved*, That it is inexpedient to institute any Commission to revise and amend the Constitution of the Church.

Is the House prepared for the question?

The Rev. Dr. DEKOVEN, of Wisconsin. Mr. President and gentlemen of the Convention: I feel a great deal of diffidence in speaking upon this subject this morning, because of the great array of authority which is presented in the names of those who have signed the report which has just been read to this Convention. Indeed, I think that some of the reasons that are presented in that report cannot be answered. I have learned to believe, from careful consideration and from the arguments that I have heard here, that it is undesirable to appoint a Constitutional Commission, who, in the general idea of a commission, would have the power to consider the whole subject of the Constitution, and therefore might be a very radical and revolutionary commission. Therefore I have prepared a resolution which I beg leave to present as a substitute for the resolution appended to the report of the Committee. I have drawn it in such a way that I believe it will cover the difficulties that are presented by the report, or at least that it will not be open to the graver objections which are there apparent.

The resolution was read, as follows:—

*Resolved*, the House of Bishops concurring, That a Committee be appointed to consist of three Bishops, three Presbyters and three Laymen, to consider and report to the next General Convention, what amendment may be necessary in the Constitution to remove apparent ambiguities, as well as to provide for the proportionate representation of Clergy and Laity, the adaptation of Provinces to our peculiar American States, system, and the setting forth our true relation to the An-

glican communion as well as to the whole Catholic Church.

The Rev. Dr. DEKOVEN, of Wisconsin. I move this resolution as a substitute for the resolution of the Committee, and if it is seconded, I shall be able, I suppose, to speak upon it.

The motion was seconded.

The PRESIDENT. The question before the House will be upon the substitute offered by the Clerical Deputy from Wisconsin, which has just been read.

The Rev. Dr. DEKOVEN, of Wisconsin, Mr. President, and gentlemen of the Convention: One often hears an analogy drawn between the Constitution of the Church in this Country and the Constitution of the United States. I think the difference between the Constitution of our Church and the Constitution of the two Houses of Congress, and of our Government in general, though often brought out in the way of analogy, are not perhaps as clearly understood as they ought to be.

The Upper House of Congress, or the Senate, as every one knows, represents the States; the Lower House represents the people. The Upper House of the General Convention does not represent the Dioceses, but represents the Order of Bishops; the Lower House, or the House of Deputies, in this Convention, does not represent the people, but in our common notion, represents the Dioceses, instead of the orders, Clerical and Lay, in those Dioceses. We also have no Supreme Court. We also have no Executive.

Now, the first point to which I shall call your attention this morning is, that in the Constitution of our Church, there seems an ambiguity. Let me first say, however, that in regard to the two Houses of this General Convention, we have simply followed the idea that each State should have an equal vote, which prevailed in this country during the Revolutionary War, which was found by the civil government not to be practicable, and which was abolished on the adoption of our national Constitution, when the House of Representatives was made to represent the people. I say, sir, that in the Constitution of this Church there seems an ambiguity. Having had my attention called to it, and my thoughts directed to it, I have been interested, in listening to the speeches upon the various Constitutional amendments, to find how the speakers ranged themselves, now on this side and now on that side of the Constitution. You will all remember that the lay Delegate from the Diocese of Illinois stated that this House only derived its powers by delegation from the House of Bishops. It will be remembered that it was stated by the lay Deputy from the Diocese of Louisiana that this House, or rather this General Convention, has not simply legislative powers, but judicial powers. If I understood aright, the Clerical Deputy from the Diocese of Pennsylvania, who always speaks clearly and logically upon any subject, seemed also to maintain the idea that the General Convention was the sovereign authority of this Church. On the other hand, as I listened to the Lay Deputy from Virginia, who always speaks clearly and distinctly upon Constitutional questions, I seemed to find in what he said, another theory, that he was jealous of Constitutional amendments because of the provisions of the 9th Article of the Constitution, and held the idea which has been entertained in this Church for a generation; namely, that this General Convention is not a sovereign power, but the sovereign power lies in the Dioceses of which it is composed, and that no amendment to the Constitution ought to be adopted unless it has received a full approbation of a majority of those Dioceses. I have thought that the jealousy of Constitutional amendments which the Deputy from Virginia always evinces, was due to the fact that our way of passing Constitutional amendments—approving them in one Convention and sending them down, for information simply, to the Dioceses, and then bringing them back here and passing upon them finally—seemed to overthrow the idea of Diocesan independence. I beg leave to say, Mr. President, that this ambiguity in the Constitution runs through the explanations thereof which are to be found in the works of the two great Constitutional lawyers whom this Church has had. The first, a distinguished Clergyman, the Rev. Dr. Hawks, whose work, as a commentator upon the Constitution, I hold in my hand, maintained that the Dioceses were, after all, the supreme arbiters; while the Hon. Murray Hoffman, who now, at an advanced age, still continues in this world, maintained the opposite theory, namely, that this Convention is a sovereign, absolute, ecclesiastical body, for maintaining and carrying on ecclesiastical government. And in that very admirable commentary upon our Constitution and Canons by the Rev. Dr. Francis Vinton, now at rest, the same idea is presented with great clearness and ability. With your permission, Mr. President, I shall read from the two eminent authorities whom I have mentioned, in one instance a selection from Dr. Hawks' work, and the other from the work of Murray Hoffman, in order simply to show that there exists between these two great constitutional lawyers, an irreconcilable difference.

The passage from Dr. Hawks is to be found on page 45 of his book, in his commentary upon



the 9th Article of the Constitution, and is as follows:—

Delegates from Dioceses may or may not be instructed by their respective Conventions how to vote. That is a totally distinct subject. We think that Dioceses, as such, have a perfect right to do as they please with reference to the expression of an opinion on a proposed change that has been made known to them. If they see fit, in such case, to instruct their Delegates, they may do so (though we do not think it judicious);—if to communicate their opinion of the proposed alteration, approbatory or condemnatory, to be transmitted to the General Convention by their Secretary, they may do so;—if by entire silence, to leave their acquiescence to be presumed, as in such case it should be, they may do so; but as Dioceses, it is the right of each, if it pleases, to make known, in some mode, to the General Convention what the Diocesan Convention thinks of any proposed alteration either of the Constitution or Book of Common Prayer; and if a majority of such Diocesan Conventions should make known that they disapprove, we do not think that it was designed, under this Article, to permit the General Convention to make the alteration.

On the other hand, Murray Hoffman (I cannot read his long and elaborate process of reasoning upon the subject), says, in speaking of the Convention of 1789, and giving all other Conventions the same power:—

That Convention, under the powers given to its delegates, strengthened by the ratifications of the Dioceses (even if strictly needless), was constituted and approved as a body of supreme absolute power to establish an ecclesiastical government for the whole Church of the United States. It seems useless to advert to the few limitations upon this power.

This is to be found on page 109 of Murray Hoffman's Commentary upon the Law of the Church; and from pages 173 to 178 will be found an elaboration of the argument that the sovereign power resides in this Convention.

Now, it seems to me, Mr. President, first of all, and my first point is, that, in the opinion of the two greatest lawyers of this Church, there is a fatal ambiguity in the Constitution of this Church, the self-same ambiguity which, under the State, deluged this land with blood. I say that this ambiguity exists, and is to be found there. Now, I want to show where and how the ambiguity is to be found. I shall mention a striking instance of it which occurs in every Diocesan Convention, and is to be seen in this General Convention. A Diocesan Convention meets and is presided over by its Bishop. The Clergy and Laity take their places and there is presented a remarkable anomaly. A little parish consisting perhaps of twenty communicants, not half a dozen of them men, scarcely able to support its Rector, and eking out a scanty subsistence, aided possibly by contributions from the Missionary Board, is represented by its Clergyman and its Laity in the Diocesan Convention. The great parish of the Diocese, with perhaps five hundred communicants, with large gifts to charity, with organized works of mercy, with everything which makes up strength and power, sits in the same Diocesan Convention, and its representation is exactly the same. Here, to-day, in this General Convention, we have the great Diocese of New York and the little Diocese of Nebraska. I take them because they represent the extremes. In the statistics in the last Church Almanac I find the figures in regard to these Dioceses. I cannot, of course, be responsible for their exact correctness. I only state them as I find them. The number of Communicants in the Diocese of Nebraska is stated to be between ten and eleven hundred. The number of communicants in the Diocese of New York is stated at nearly thirty thousand. And yet on this floor the Deputies of the Diocese of Nebraska have exactly the same vote as those from the Diocese of New York. I will take another instance, which is not so striking. The Diocese of Kansas has between eleven and twelve hundred communicants. The Diocese of Connecticut has nearly eighteen thousand communicants, and yet on this floor they represent two different areas, not only in extent of territory, but in number of communicants, and their representation is exactly the same.

Mr. President, the common notion that prevails is, that the organic unit of this Church is the Diocese, and that the individual unit is the parish. Permit me to assert here that the organic unit is not the Diocese, but the Province, and that the individual unit, so to speak, is not the parish, but the individual Laymen, Clergymen and Bishops, who make up the three-fold order of the Church of God.

The time of the speaker here expired.

The Rev. Dr. FULTON, of Wisconsin. I had intended to speak on the subject, but I yield my place to my colleague.

The House having by unanimous vote extended the time,—

The PRESIDENT. Then Dr. DeKoven will proceed.

The Rev. Dr. DEKOVEN, of Wisconsin. Only one argument is needed in support of the view that the province is the organic unit. It is this:—the organic unit should be reproductive. The solitary Bishop (and for this reason, if for no other, his successor ought never to be appointed until after he is dead) ought never to perpetuate his succession. It needs at least three Bishops to make it possible in any real way, to perpetuate his succession. There-

fore the province, which includes the representation of Laity, Clergy, and the three or more Bishops of the Province, makes the organic unit. And for another reason the College of Bishops, sitting in its unity and in its diversity, is at once a protest against the more congregational notion of Diocesan independence, and against the other theory of Papalism, which centres authority not in the Apostolic College, but in the single Pope. I therefore assert that the Province is the organic unity, and that the individual, in his three fold capacity, as Layman, Presbyter and Bishop, is the individual unity. And here is the fault of the Constitution of this Church: that running all through it is the uncertainty whether Dioceses or orders are represented here. When I listened to the report read this morning upon something relating to that very subject, I could not help thinking, when it was said that we voted by Dioceses and orders, that we never, in fact do so, we never in any true sense, vote by orders in this Convention. All that we do is to give to each Diocese two votes—the one Clerical and the other Lay; because the Clergy and Laity, by our process of representation, do not represent their orders, but represent their Dioceses. And yet, while I say that that is our common notion, I apprehend it will be found that in the Constitution very great ambiguity prevails with regard to this point.

And now, Mr. President, I come to something which is infinitely more important than anything I have yet said. I want to speak, as a Clergyman, in behalf of the Laity of this Church. I assert that on this floor there is no true representation of the Laity of this Church. I think that I can show this by reference to a matter which is known to every one. What is a Layman in the Protestant Episcopal Church? Whom does the law of the land make a Layman for the purpose of voting? Anybody who attends with more or less regularity a particular church, and contributes with more or less liberality to its support. He need not be baptized. He need not be confirmed. He need not be a communicant. He may even be Jew, Turk, or infidel, if you please, provided he has the money qualification which makes up the franchise of the Church.

There runs all through this Church what I may call a simoniacal taint, because holy baptism, or membership of the Church, is not made the foundation of its franchise, but money is. I know that there are two great limitations to this evil, and I must mention those (because my desire is not to overstate or put the case at its worst); those limitations are, that to some of the officers of our Church, and notably to the General Convention, a communicant must be elected. That is the first limitation. Another limitation is, that not every Layman, and perhaps not a majority of Laymen, may be represented in this Convention. And yet those two limitations have been the salt which has saved us,—nothing else. But, underneath it all, lies this money qualification. The parish elects its vestry, and in many cases its vestry need not be communicants. The vestry and parish elect the Lay Delegates to the Diocesan Convention, and in many cases they need not be communicants. The Diocesan Convention elects the Lay Members of the Standing Committees; and they need not be communicants. And, Mr. President, until the year 1856, there was no law that any Lay Member of the General Convention should be a communicant; and it is an actual fact that when, in 1856, the amendment to the Constitution was passed, besides the non-communicants who rose and left the House, an unbaptized man arose and left it also. I therefore say that the Lay Members of this body do not thoroughly and entirely (though they be communicants) represent the faithful Laity. Nor are they elected by the Laity. That statement applies also to the Clergy. I do not sit here to-day as the representative of my order. I sit here to-day as the representative of more Laymen than Clergymen. For, in the Diocese of Wisconsin, it is the law that the Clergy and Laity should vote on one ballot; and as every parish has four Laymen to one Clergyman (even taking in these Clergymen who have no parochial cares) the vote is something like four to one. The Clergy have to make up by influence what they lack in numbers. This is not the case in all the Dioceses. I always feel mortified, as representing my order, when I sit down by the Clerical Deputy of the Diocese of New York, who is elected by the Clerical order, and where the Lay Deputy is elected by the Lay order; and yet he, himself, does not represent the Lay order, for he must also be elected by the Clergy as well. The point of my remark is this: That orders, not Dioceses, ought to be represented. Let me state it better than that: The orders, Clerical and Lay, in the Dioceses, need to be represented in this Convention, rather than simply the Dioceses themselves.

There are some other points that I would like to speak of. I believe that the difficulty which lies at the foundation of the integrity of the Lay orders is the secret of weakened hands and feeble hearts, and irresolute purposes on the part of the Clergy. "Like people, like priest," is an over-true proverb. As you go through the length and breadth of this land, and witness the sorrow, the trials—the degradation, I had almost said—of the parochial Clergy, you are quite well aware that, underneath all, lies

some grave difficulty that ought to be remedied. I would have you consider, for a moment, the position of the Bishop. That which constitutes the government of the Diocese, according to our law, is a three-fold thing—the Diocesan Convention, the Standing Committee, and the Bishop. The Diocesan Convention has in it just these evils that I have spoken of, and which prevent it from being a true Diocesan Synod. The Standing Committee may have among its Laity, people who are not communicants, who are possibly even unbaptized; and though they be a council of advice to the Bishop, the Bishop has not the slightest voice in their nomination. Thus you have the marvellous spectacle of a Bishop, sitting at the head of his Diocesan Synod, but bound by laws which that Synod makes, and in the making of which, as a Bishop, he has had no voice whatsoever, either of assent or of dissent. Substitute for the Diocesan Synod the Provincial Synod, or for a single Bishop, the College of Bishops, and remit your legislation from the Diocesan Synod to the Provincial Synod, and you will have a right relation established between all the parts of the body. I will also say that you will have a body capable of governing, and capable of growth.

There are two other points in this resolution. The first is the judicial system of the Church. Are the members of this Convention aware that, until the year 1841, a Bishop of this Church might have been tried, not by his peers, but by a mixed court, consisting of Bishops, Clergy and Laity? Are they aware that, until the year 1845, it was a provision of this Constitution that every Diocese should and must (the word "shall" being used) make up its own judicial system? The word, in 1848, was changed from "shall" to "may," and now the Dioceses have a permission, which they do not fail to exercise, and which produces an utter want of uniformity in every Diocese in this country with regard to judicial matters; so that the law as it is in Wisconsin may not be the law of Ohio, and the law of Ohio may not be the law of Virginia. So that a man may be deposed in one Diocese for that which it is perfectly lawful for him to hold or do in another. Of course I know that these judicial systems are subject to the Constitution and to the Canons of the General Convention; but still there is this lack of uniformity. In 1836 and in 1859 Mr. Murray Hoffman presented to this Convention a series of Canons with regard to the trial of Clergymen, providing for a uniform system throughout the Dioceses. It was rejected, and since then nothing has been done, nor, so far as I am aware, has anything been proposed.

Let me say one thing more, and that is in regard to the last clause of my resolutions, which refer to the relationship of this Church with the Anglican Communion and to the Holy Catholic Church. Pray do not let anybody get uneasy for fear that what I may say may seem to refer to what has been mentioned on this floor—a change of name. I hope that we may call ourselves "Protestant Episcopal" just so long as it actually represents our condition. Let us be true, whatever else we are. It may be in accordance with our state of mind to give a name to our Church which represents one feature in our manifold organization, and which represents one feature alone. It may suit our present condition to describe ourselves by that process whereby, in the course of its history, the Anglican Church washed its face! That may suit our present condition; but I believe that the day will come when this Church will demand not that an accident of its condition, not that a part of its organization should represent it to the world; but that its immortal lineage, which dates back to the time of our Saviour's sending the Holy Ghost upon His Church, shall truly represent it; and that we only have a right to exist, as we are a true member or branch of the Holy Catholic Church, protesting against Roman error, and holding with all our hearts, in the words of the Lambeth Conference, to that truth, and to that faith which alone can be preserved in its purity and in its integrity, as it is "taught in the Holy Scriptures, summed up in the creeds, held by the primitive Church and affirmed by the undisputed General Councils."

The PRESIDENT. The time of Dr. DeKoven was extended by the House for fifteen minutes, which have now more than expired.

Mr. JAMES PARKER, of New Jersey. I move that Dr. DeKoven have permission to proceed. If necessary I will claim the floor and give my time to him.

The motion extending the time of the speaker was unanimously agreed to.

The Rev. Dr. DEKOVEN, of Wisconsin. I would like, Mr. President, to relieve the tedium of my remarks by a slight jest, and lest any one should not recognize it as such, I beg leave to announce it beforehand. It is this: I have listened with very great interest, though somewhat wearily, to the debates in the Board of Missions. I was exceedingly interested by finding that a proposition had come before that House for the union of another missionary society—"the American Church Missionary Society"—with "the Board of Domestic and Foreign Missions of the Protestant Episcopal Church in the United States." You have the whole name there. The society that wished to be affiliated and which,



from its name, I suppose, must have been a Ritualistic society, calls itself "the American Church Missionary Society." [Laughter.] Now, I am quite prepared, if I am on the Board of Missions, to vote for the affiliation of those two societies, and I think that the American Church Missionary Society ought to absorb the Domestic and Foreign Board of Missions (if I do not get it quite right please excuse me) of the Protestant Episcopal Church of the United States. [Laughter and applause.]

The PRESIDENT. The Deputies will please remember that applause is not desirable.

The Rev. Dr. DEKOVEN. And now, Mr. President, there are certain remarks which I desire to make in conclusion. We have heard a great deal said about the conservatism of this body. We have been told over and over again that that conservatism rests with the Laity. I have heard somebody on this floor—I do not remember who it was—assert that the Clergy were revolutionary. The difficulty is, not that the Laity are conservative; it is that in their heart of hearts they know that they do not represent the faithful Laity; I say they are paralyzed. They call it conservatism. I call it stupor. In the next place, there is another thing to which I wish to call the attention of the House. The other day there came up a resolution on this floor which has been alluded to by the Lay Deputy from Pennsylvania (who always leads us in practical work), that we should have a nomination of the Board of Missions. And there was some discussion as to how it should be done, and finally the President casts a ballot for the whole House—which nominated the Committee to nominate the Board of Missions. That Committee has not yet reported. That act, Mr. President, seems to me to be one of those suicidal acts which a Convention oftentimes commits, and does not know that it is suicidal. Is there any work under heaven which belongs to this great National Council like that of the spreading of the Gospel in this land? Yet what do we do when we make this nomination? We, the Clerical and Lay Deputies, abdicate our duties to a Board that does not formally and fairly represent us; and this Board, after discussions equally wearying as those to which the Lay Deputy has alluded, abdicates its duties to two committees; and then these two committees abdicate their duties to their admirable Secretaries. I say, Mr. President, if this House were constituted as it ought to be constituted, if it were a true Provincial Synod, as it ought to be, or a great National Council representing Provincial Synods, it would never thus abdicate its work.

As I look abroad upon this Church of ours in this, our day, and see the work that lies before it, I am moved to the very depths of my being as I speak to you this morning. I am aware how little statistics accurately represent anything, and yet let me say that if, for the next ninety years, this Church of ours should increase as it has increased during the last ninety years, instead of having forty-five Bishops she would then have 1,200 Bishops; instead of having a body of about 3,500 Clergymen she would have 42,500 Clergymen. I am aware that statistics are more or less uncertain. It may not increase as it has done, or we may even increase more rapidly.

There is another thought which moves me, and it is the thought of the work which this Church has to do, and which divides itself into two great parts; that which looks down to us, and that which reaches above us; that which seeks to spread this Church in influence, and to mould the emotions of the people in this land; and that which helps this Church to lift up towards God, to educate this land in the spiritual life, and influence its loftiest thought; and in both cases the impulse of this Church is felt in this work.

When I hear people speak of this great Church—of this mighty Church, or, as somebody called it, this Continental Church, my heart responds to their adjectives. But from the depths of my soul I lift up entreating prayers to Almighty God that it may be what those adjectives express. We were told by two earnest Lay Deputies on this floor, who spoke of matters of practical work, that we are not reaching the masses in this country. Who does not know it? Let me say, sir, that we are not reaching its educated thought. And here I must say something which the Lay Deputy from Pennsylvania may not like as well as he does that which I have said of him before: I cannot believe that to the height and depth of this question mere resolutions or pastoral letters can possibly reach. It lies down deeper. It lies underneath the very foundation. It is to be found in our imperfect organization. Perfectly organized, there is no need of sermons, no need of consultation. You might as well go forth in the springtime and exhort the trees and the flowers to put forth their beauty as to exhort a living Church to send its Gospel to the masses. If it lives, it must do so. And thus you will reach the educated thought of this land. In the year 1865, the most admirable report which I ever read on the subject of Christian education was presented to this House, signed by those whose names were a tower of strength in the great cause. It was circulated over this land by hundreds and thousands of copies. And yet I hold to-day that the only subject which this Church has neglected—though, according to its theories, it is bound to it

by every tie of honor and of obligation—is the mighty subject of Christian education. To mould the thought of this land, to bring religion to bear upon science, to uphold the ancient creeds, to proclaim the truth that never dies, to train the mind according to that immortal law which governs us, body, soul, and spirit—this ought to be the work of this Church.

I must say in this connection, that I cannot but deprecate what is to be found in our mother country, and possibly to some degree here,—that the thought which seems to be gaining force with the Laity, is the tampering with the ancient doctrines, the word of ridicule uttered against some portions of the Old Testament, the denial of the plentitude of its inspiration, the lifting up on some sort—alas! that I should say it!—of cruel hands against the very uplifted cross, in the denial of the verity of the blessed Atonement! This is not the way in which the educated thought of this land can ever be reached!

This Church, if duly organized, if rightfully constituted, if proclaiming on the one side its allegiance to the Catholic Church, and, on the other, proclaiming its protest against Papal error; if having a uniform organization—first on the Diocesan Synod, second, on the Provincial Synod, and third, on the great National Council, with the Laymen representing the faithful Laity, with the Presbyters representing their own order, with the Bishop sitting in his College of Bishops, responsible on the one side to the constituted order of his Diocese, and responsible on the other to the Apostolic College. You have a power and a vigor which will make this Church to be all that our hopes desire for it, all that our rhetoric clothes it with—great, mighty, powerful, going forth, in the strength of the Word of God, conquering and to conquer.

The Rev. Dr. BEERS, of California. Mr. President, were the alternative presented of accepting the resolution of the Committee on Constitutional Amendments, or of approving the substitute offered by the Clerical Deputy from Wisconsin, I should have no hesitation in saying that, in my judgment, this House ought to accept the substitute; although, for my part, I will say in passing, it would be more acceptable to me with the two concluding clauses left out; for the reason that the main body of the resolution touches and provides for what, it seems to me, is at the moment a living need of the Church. It seems to me that there can be no question whatever, when we recall to mind the debate that has occupied—and, I believe, profitably—the attention of this House for so many days, on the subject of Constitutional revision; that is, in other words, on the subject of drawing the sharp edge of a knife over the bandages that seem to me to fetter the limbs and to circumscribe the powers and the activities of this Church in the accomplishment of the Heaven appointed mission which lies upon her conscience, and ought to elicit all the energy of which she is capable. Gentlemen have talked of six years, of nine years, of twelve years, and of fifteen years, as of little consequence, in relation to measures of this kind. It seems to me that they have not talked wisely in this regard. A year in the history of such a Church as ours—a single year of three hundred and sixty-five days, carries with it a freight of interests that may not be valued by human computation; it carries with it the freight of human souls, that are either built up or paralyzed, that are either saved or lost through our wisdom in devising, or, perhaps, through our unwisdom in refusing to devise.

Now, we must accept a good thing, with its liabilities, as I understand it. Conservatism, I think, has been almost idolized in this Church of ours, as though it were almost the only virtue, as though it alone made us what we are. There are disadvantages in the Church; but, as I say, we must accept a good thing with its disabilities. Conservatism may be an honest watch-dog that guards the door that protects the Treasury, or it may change into something new and strange, a different creature, that stretches out its fore legs and bows down its head and shuts its eyes and resists, whether the onward movement is right or wrong.

It seems to me that the debate on this question of Constitutional revision has developed very clearly the existence of two classes or parties of men in this body, and I shall name them the *entering-wedge* class and the *fly-in-amber* class. In any measure that is brought up we are met with the cry, "Entering-wedge!"—as though there were some attempt to split this Church in twain from East to West or from North to South. I say that every measure ought to be tried upon its own merits.

Passing this by, let us look at the fly-in-amber class. They think they detect in the amber of the Constitution a fly somewhere, and they are ready with hammer to break the amber in order to get at the fly. [Laughter.]

Now what are the facts as respects the proper attitude of this Church in regard to Constitutional revision? Look at the Constitution as it is. Is it a sacred thing, sent down from Heaven, before which we must bow with veiled faces, and to which it is sacrilege to stretch out our hands? What is its own language? It says, "Come and handle me; inspect me, look me over. If I be susceptible of improve-

ment, change me. If, as the years go on, the generations to come shall find my provisions are not in the proper shape to meet the requirements of the times, in God's name, provide for it in your nature and essence; come and reconstruct me, make me capable of doing the work that I was built up to do." It is not a metallic coffin, that is never unsealed, to put the Church in.

There is a line of argument upon this subject of Constitutional revision that recalls to mind a book famous in England a few years ago, Bentham's "Book of Fallacies." The same sort of thing in every free-thoughted land in the relation of State and Church has been going on for more than a generation, the entering-wedge party always resisting and quoting the wisdom of the fathers, the other always desiring to go faster than would be a prudent pace, and liable to smash the machine. Now, what is the principal fallacy in that book? "Don't do a thing that ought to be done, that needs to be done, and that, if done, will be useful, because, if you do, you may do something else that ought not to be done, that is not needed to be done, and that would not be useful if done." That is the first fallacy. And in the name of common sense, is there force, reason or logic in the idea that this Convention, if it enables the revision of the Constitution to be accomplished, prudently and deliberately, with all the forms provided for in the Constitution, the moment that it has got that prescription out of the way, is to be smitten with madness or senility? that it is to lose its prudence and its judgment, and to do things that now it shudders at the permission to do? I believe that there is conservatism enough at the foundation of sentiment and thought, and in the Liturgy and Constitution of the Church, which you can never eradicate. To prevent the Church exercising a proper and reasonable liberty for the amendment of the Constitution in a proper manner will the better accomplish dangerous results.

This has been the cry all along the ages. Every step made by mankind in advance, in Church and State, has been resisted. I am not sorry for it. It ought to be resisted. That is the ordainment of Providence, in order to give that step a staid measure, so that it shall not degenerate into a run—the dangerous rush of innovation and change. But if the world had heeded this cry to its paralysis, ages ago, we to-day should be paddling in dug-outs rather than sailing in steamships.

The Rev. Dr. NORTON, of Virginia. Mr. President I am sure every member of this Convention must have listened with the greatest interest and greatest pleasure to the gentleman from Wisconsin. I am sure that, however many of us may differ from his views, we must all have been sensible of the clearness of his statements upon every point. Those who are competent judges must agree that, in respect to the history of our Church in the past and to the present position of our Constitution, this proposition of his is, in the main, accurate. We were likewise interested to find that his impartial judgment upon the whole subject has satisfied him that this Commission proposed by him was not expedient; that the force of the reason assigned by the Committee on Amendments to the Constitution was so far apparent that he felt himself compelled to abandon the larger portion of the field occupied by him and to content himself with a new resolution.

Now, sir, so far as the report of this Committee is concerned, it appears to me that he has abandoned the whole field, and that, however interesting the views of the gentleman to which we listened, may be, yet they lie outside of the question which is brought before us by this report of the Committee. Let us look at it, Mr. President. He says, notwithstanding he concurs in the great reasons adduced by the Committee why we ought not to appoint this Commission, yet, that there are ambiguities in the Constitution which require investigation. Where did he point us to those ambiguities? Did he put his finger on that part of the Constitution which was ambiguous? No, sir; he went immediately outside of the Constitution and told us—and told us truly—that there were two conflicting theories among wise men of the Clergy and the Laity as to the fundamental principles of our American Church Government. His theories are not found in the Constitution, and it was the complaint of the gentleman from Wisconsin that they were not found there. An expression used by himself was in effect an assertion of this statement when, near the close of his remarks, he abandoned the word "ambiguity" and spoke of our "imperfect Constitution." But as our Fathers of the Church had not fashioned our fabric of Church government so that it should accord with the theories of the gentleman from Wisconsin, so that was the trouble and there was no ambiguity pointed out.

Now, it seems to me conceded that there are prevailing, as there have been prevailing, these two conflicting theories as to the government of our Church; those who hold that the unit is the Diocese, and that the general government of the Church has been formed by Dioceses; those who affirm that the whole governing power resides in the General Convention, and that all power of legislation outside the General Convention is a delegated power. We admit, sir, that there is no definition in the Constitution of these theories. Men in the Church have been allowed to maintain the one



theory or the other, and have never been able to prove, by the Constitution, that one or the other was the true theory. It is perfectly true that the framers of our ecclesiastical government never drew that distinct line between the power of the Dioceses and the power of the General Convention which we find in the Constitution of the United States. We find no declaration that the powers are delegated by the Dioceses to the central government, and no expression that all other powers are reserved to the Dioceses. It may have been designed, it may have been merely an overruling Providence which has caused this omission in our Constitution. Is it not true that, with this Constitution,—with these fundamental principles of government,—we have prospered, and that members of the Church who have talked about them or written about them, have never to this day seriously impeded the order or progress of the Church? Is it needful now that we shall have a clear definition upon these points, and that definition embodied in the Constitution of the Church? The gentleman from Wisconsin has told us that there was a special analogy between our condition and that of the State and that there had been a settlement of this question in the civil sphere? There has been a settlement of it, and attended with what circumstances? Why, the Deputy from Wisconsin says that the settlement of this question in the civil spheres flooded the land with blood. Is it so necessary to us that we shall have a Constitutional definition upon these points, that we are to run the risk of agitation? And my word for it, sir, there will be agitation whenever there is an attempt to place either of these theories in the Constitution of the Church.

But, Mr. President, when we pass to the specific points enumerated by the Deputy from Wisconsin, it appears to me that, in every case, we find illustrated the wisdom of our fathers and the wisdom of our Committee on Constitutional Amendments, in their report that there should be no such general sweeping changes and remodeling of the Constitution, as have been desired by some, but that it shall be left for specific amendments to be proposed and urged until finally rejected or adopted. Why, sir, take the first point of imperfection in our Constitution, that which makes the Laity in the General Convention to be the representatives of money. That is something which has attracted the observation of Churchmen for years. Does not every man, familiar with the history of the Church, know that while money in the Church has power, as in this world it must have power everywhere, there has been, and continually, a change for the better? And we in this great Convention who are privileged to commune freely with the Laymen sitting here as representatives of the Laity of the Church, feel satisfied from such intercourse that they represent something higher and better than money; and this has been the result of the gradual change which has been going on just as circumstances allowed; and it became expedient for legislation, first in many of the Dioceses, and then in the General Convention itself, to require a spiritual qualification for those who take part in the legislation of the Church. At the proper time let these legislative changes be made, and there will be an additional improvement, till, at last, I am satisfied, there will be no grounds for the charge that our Lay members represent money.

Take the judiciary. The Deputy from Wisconsin was perfectly accurate when he said that until a late day there was no general judiciary in this Church. Happily for us, it was a late day in our history before it ever became necessary that there should be a General Tribunal for the trial of Bishops. When the time came the necessity was met, and it was established, as all men are agreed it ought to be established, that Bishops should be tried by their peers. But, sir, if, from any theory of perfection in government, this General Convention should ever lend a listening ear to such views of government as we have heard, and seek to supply the supposed want of a Judiciary in the Church, and that clause in the Constitution which now reads "may," which has been substituted for "shall," should be taken advantage of by the General Convention and a method of trial for the Clergy should be established by the General Convention, then I say that this Church would be shaken to her very foundations, and we should all regret that we had passed away from the protection of the Constitution of our fathers in this regard.

Now, sir, I will not task the attention of the Convention by remarking upon other points. I will not notice at all the beautiful and instructive views presented by the gentleman from Wisconsin upon other topics, going entirely outside this question now before us. But I must say that I heard nothing which in the least degree shook my own conviction that our wisdom would lie in adopting the resolution of our Committee.

The PRESIDENT. The question is on the substitute offered by the Clerical Deputy from Wisconsin. Shall the same now pass?

Mr. FISH. Mr. President, I should not have asked the attention of the Convention but for the fact that the Committee on Constitutional Amend-

ments committed to me the presentation of its report. Possibly, therefore, it may also be my duty to sustain before this body the passage of the resolution of that Committee. I think that the question of order might be raised on the presentation of this substitute. It may be doubtful, but I submit to those who are better versed in parliamentary law than I profess to be whether a reference of new subjects to a Joint Committee of the two Houses be a proper substitute for the resolution of the Committee that it is inexpedient to appoint a Constitutional Commission to revise the whole fabric of our organic law. It may be well that the Convention direct its attention to the history of the question now before us.

On, I think, the third day of its session, a resolution was presented by the Reverend Deputy from Wisconsin, reciting a preamble, offered in the Diocesan Convention of Wisconsin, to a resolution which asked a change of the name of this Church. That resolution appears to have failed of passage, in the Diocesan Convention, but it is brought before this body by the Deputy from Wisconsin as a preamble to his resolution which refers to the Convention the consideration of the propriety of a Constitutional Commission to consider two points: (1) the change of the name of the Church, and (2) the contemplation of what may be necessary, in view of the growth of the Church in the second century of its existence, on which it is about to enter.

Of the two subjects, I think the one is as much too late as the other is too early. It is too late, sir, for this Church to undertake to change the name of "Protestant Episcopal." [Applause.] That name came to us before our Constitution came. It was inherited. It is inherent. It is fixed in the hearts of the people of this Church. Sir, if we are not Protestant we are nothing. It is too late, therefore, to consider that question of change. Whatever might have been expedient at the first, we cannot now turn the dial backward.

The other question which was referred by the resolution of my reverend friend—I trust he will allow me so to call him, for I certainly am friendly to him—whose charm of diction and whose eloquence never fail to captivate, even if sometimes they fail to convince—his resolution next proposes to consider what is to be done in contemplation of the second century of our growth. Mr. President, it is yet too soon to consider that. We have yet twelve years more before that necessity will be upon us. There will be at least four General Conventions of the Church, in each of which I trust the reverend Deputy from Wisconsin will participate, enlivening and delighting, not only those on this floor, but those who are attracted to the galleries. [Laughter.]

Mr. President, the resolution is an evasion—and I use that word with all respect, and not in any offensive sense—of the question referred to the Committee, and on which the Committee has reported. There is also a memorial, from the Diocese, I think, of Iowa, referred to among the papers considered by the Committee, distinctly proposing a change in the name of the Church, and a memorial and resolution from other quarters, proposing a change. But the change in the name of the Church was the original proposition on which this idea of a proposed Constitutional Commission rested. The resolution was very quiet in its consideration of that idea. But I trust that the Convention will not avoid the one great distinctive question which lay at the bottom of the proposition for this Commission, viz., the name of the Church.

Now in regard to the primitive Church, I may be allowed to refer to the effect of the change in the name.

The Rev. Dr. HALL, of Long Island. Mr. President, I feel constrained to rise to a point of order,—that the question of the name of the Church is not yet under discussion, but comes up when that resolution is reached in its place on the Calendar.

Mr. FISH, of New York. On that point I contend that it is distinctly in order; for the resolutions and memorials on which the report of the Committee whose resolution is now under consideration embraced that one distinctive idea—one of them that and that alone.

The PRESIDENT. The Chair is of opinion that the Deputy from New York is in order; that this matter may be brought in illustration of the substitute which is presented.

Mr. FISH, of New York. Now, Mr. President, a little anecdote in regard to the history of the fortunes attending a change of name. A very interesting book on names tells of the change of the name of a German, a Mr. Feirstein, who belonged to a respectable family. He took it in his head to travel, and went to England. The name was there thought a little inconvenient; the English would pronounce it and sometimes spell it badly. He was obliged to change his name to Flint, finding it a synonymous term, and he became "Mr. Flint." Shortly afterwards he went to France. The Frenchmen were unwilling to accept an English translation, and they again changed the name to the French equivalent of Flint—"Pierre à Fusil." [Laughter.] Mr. "Pierre à Fusil," prosecuting his travels, came to the United States, and we, with our peculiar appropriateness, were unwilling to accept that translation, and he became Peter Gun. [Laughter.] Well, Mr. Feirstein had ample means

provided for him, a large credit at his bankers, but as Peter Gun he could draw no money, for this provision which his parents and his own fortune had accumulated and provided for him was wholly unavailable; and so Peter Gun had to go home and again become Mr. Feirstein. [Laughter.]

Now, sir, our Church has been amply provided—I will not say amply; no, not so; but it has been provided, in various parts of the country, with means, endowments or funds. It has been endowed and provided as the "Protestant Episcopal Church." Now, sir, suppose you change the name, will not the Church find itself in a position very much like that of poor Peter Gun, unable to draw out and to use the very funds and fortunes which have been provided for it? I am told that in at least one Diocese, it has been chartered as the "Protestant Episcopal Church." The Convention, I think, is bound to pass distinctively upon the proposition which was submitted to it in the form of a memorial from that Diocese, and I think two or three others—possibly one from Connecticut—whether or not a Constitutional Commission should be appointed. The reverend gentleman, Deputy from Wisconsin, admits the force of the argument of the Committee as to the impropriety of that Commission. Why, then, shall the Convention avoid the expression of its opinion concurring with his, and fail to record that it is inexpedient to appoint a Constitutional Commission? The proposition offered as a substitute, in its very nature sustains and confirms, as the gentleman does in his language, the argument of the report. It undertakes not a general reference of the whole Constitution, but a reference to a Joint Committee to report on three points. To that extent it recognizes the validity of the argument that specific, instead of general provision is preferable. But in his resolution comes that same question, lying covertly in the last proposition, as to the name of the Church. Let us have a vote upon the resolution of the Committee, and then, if the gentleman proposes to offer his resolution of reference, I am not sure that I shall not vote for it; not upon the ground that I agree to all its points, but that I would vote to refer for consideration almost any proposition on which any respectable and large number of any body of which I may be a member entertains a doubt or desires an expression. If, therefore, the gentleman will allow the resolution of the Committee to be put to vote, I think it would dispose of the question to which he himself referred, and if he then offers his resolution as a distinctive one, I certainly shall say no word against its adoption, but, in all probability, shall vote with him.

The Rev. Dr. DEKOVEN, of Wisconsin. Mr. President, I would be very glad to withdraw the resolution in order that the vote may be taken upon the report of the Committee, providing it would be in order that the resolution be presented immediately afterwards for a vote. If it were to be placed on the Calendar, and so delayed, I should be anxious about it.

Mr. FISH, of New York. I hope that there will be a general agreement. The question was before the Convention and was discussed; for I did not rise until I supposed there was no one else wishing to discuss it.

A DEPUTY. Mr. President, did I understand the Lay Deputy from New York to say that he would agree to the reference?

The Rev. Dr. DEKOVEN, of Wisconsin. I will withdraw it, trusting to the generosity of the House that no one will object and thus place it on the Calendar.

The House then took a recess until half-past two o'clock.

#### AFTERNOON SESSION.

The Convention assembled at 2.30 P. M.

The Rev. Mr. McILWAIN, of Iowa. I ask permission of the House to withdraw a memorial from the hands of the Committee to which it was sent. It is a memorial in regard to a Missionary Jurisdiction in the Diocese of Iowa.

The PRESIDENT. Has the memorial already been reported upon?

The Rev. Mr. McILWAIN, of Iowa. No, sir; it has not been reported upon. It is in the hands of the Committee at present. The Deputation from Iowa asks leave to obtain from the Committee on New Dioceses the memorial presented from Iowa.

The PRESIDENT. Shall permission be granted the Deputation from Iowa to procure from the Committee on New Dioceses the memorial referred to?

On motion, permission was granted.

The Rev. Dr. WATSON, of North Carolina. My apology for having, apparently endeavored to present the reports which I hold in my hand at an inopportune moment, is, that, in the pause of the proceedings, I thought it would be as well that the time of the House should be occupied in this kind of business. I have two reports to make. One is on the trials of Clergymen in Missionary Jurisdictions. Members of the Convention will find the Canons referred to printed on page 63 of the Digest, and they will find the message of the House of Bishops, on which this Committee has reported, on page 57 of the CHURCHMAN. The report proposes an amendment of Title I. Canon XV., section 7, sub-section 4. By reference to that page of the



CHURCHMAN referred to, members of the Convention will see what the amendment is which is proposed. The report is as follows:—

#### REPORT No. 17.

The Committee on Canons, to whom was referred Message No. 9 from the House of Bishops, proposing an amendment to clause [4] of section 7, of Canon XV., of Title I., relating to the Jurisdiction of Missionary Bishops over the Clergy in the district assigned to them, respectfully report that they have carefully examined the said Canon and the proposed amendment, and find no ground of objection to amending the Canon as proposed. It appears desirable to them, however, that a further change in the said clause should be made, so as to remove the present uncertainty as to the selection of the particular code of Canons under which the Clergy referred to in the Canon may be brought to trial. It requires that a selection shall be made, but it does not state by whom it shall be made. It seemed also proper that the words "*or Missionary Jurisdiction*" should be added, so that the Presbyters to compose a court may be selected from Missionary Jurisdictions as well as from Dioceses.

The Committee therefore recommend the adoption of the following resolution:—

*Resolved*, That this House concurs with the House of Bishops in the proposed amendment of clause [4] of section 7 of Canon XV. of Title I. with the following amendments:—

1. Insert, after the word "*selected*," the words "*by the said Missionary Bishop*."

2. Insert, after the words "*Presbyters of any Diocese*," the words "*or Missionary Jurisdiction*."

By order of the Committee.

(Signed,) ALFRED A. WATSON, Ch'n.

The PRESIDENT. The question is on the passage of the resolution as it comes from the Committee on Canons. Is the House prepared for the question?

The resolution was adopted.

The Rev. Dr. WATSON, of North Carolina. The next report is upon another amendment of Message No. 5 from the House of Bishops, which proposes an additional section to Canon XXI., Title I. It will be found on page 85 of the Digest, and members of the Convention will also find the message by reference to the same page of THE CHURCHMAN—page 57. The report is as follows:—

#### REPORT No. 18.

The Committee on Canons, to whom was referred Message No. 5, from the House of Bishops, proposing an additional section to be added to Canon XXI., of Title I., respectfully report that they recommend the adoption of the following resolution:

*Resolved*, That this House concurs with the House of Bishops in the action proposed by them in their Message No. 5, adding a new section to Canon XXI., of Title I., with the amendment that the said section read as follows:

Section 2. Ministers shall also be continually diligent in the inculcation of Christian holiness of life, in such following of the example of our Saviour Christ as shall exhibit to the world in the membership of the Church a peculiar people, called out to be separate from all vain pomps and glories, covetous desires, fraudulent dealings and corrupting associations and frivolities imperiling spirituality of life; exhorting them to the maintenance of family worship and the due observance of the Lord's day, and calling upon parents and sponsors to train their children and God-children, both by precept and example faithfully to observe their baptismal vows.

By order of the Committee.

(Signed) ALFRED A. WATSON, Chairman.

If the members of the Convention will turn to page 57 of THE CHURCHMAN, they will find this message from the House of Bishops. We propose to omit the specifications included between the 7th, 8th and 13th lines, beginning with the words, "And more specifically." Shall I read the message as it will stand after the omissions have been made? I will read first what we propose to omit:—

And more specifically, as occasion shall require, shall warn their people of gaming, intemperance, the criminal destruction of ante-natal life, attendance at places frequented by evil livers, and sports abused to purposes of licentiousness and fraud.

That is what we propose to omit from the Message as sent to us from the House of Bishops. The amendment will be as set forth in the report just read. That is the way in which we propose to make the amendment.

The PRESIDENT. That the House may understand this whole matter, I will state that the Committee on Canons, to whom was referred Message No. 5 from the House of Bishops, proposing an additional section to be added to Canon XXI. of Title I., propose an amendment to that Message, which is as follows: [Reads same.]

A DEPUTY from Pittsburgh. As those words read by Dr. Watson in the Message as it originally came from the House of Bishops are proposed to be left out, I should like this report to go upon the Calendar.

The PRESIDENT. It will go upon the Calendar.

The Rev. Mr. HILL, of California. I move that the question on the Order of the Day be taken not later than four o'clock.

The Rev. Dr. GOODWIN, of Pennsylvania. I think it very unlikely that the House will fairly be prepared to vote upon the question at that time. There are several who I know, desire to speak upon this question. I desire to speak, myself, for the ten or fifteen minutes which may be allotted to me. It seems to me that we ought not to be in haste to fix the time for taking the vote upon this question, more especially when it will have the effect of cutting off debate upon this question.

The PRESIDENT. Is it the pleasure of the House that the question on the order of the day be taken not later than four o'clock?

A DEPUTY. The effect, Mr. President, of this action will be to stop debate upon the subject by those who desire to participate in it. The other side of the question has been heard at length on this floor. Indulgence has been extended to the reverend gentleman from Wisconsin that has not been extended to any other speaker. I submit that at least this body ought to have liberty of discussion. The subject is a vast one, and it should be thoroughly ventilated.

The PRESIDENT. The question before the House is this: Resolved, That the question on the Order of the Day, if not taken before, be taken at four o'clock this afternoon.

The question being submitted to the House, the President declared the resolution carried.

A division was then called for.

The Rev. Mr. HILL, of California. I want to say, in regard to the motion which I have made, that I have no desire to keep off debate, and I am willing, individually, to stay and hear all these discussions; but I would like to ask one question, and that is, if we are to debate for two or three days every proposition that comes up, when will we ever adjourn?

Mr. WILDER, of Minnesota. It seems to me, sir, that I am mistaken, or else that the Convention is mistaken. I understood, perhaps erroneously, that the Reverend Deputy from Wisconsin withdrew his amendment with the understanding that he was to offer it after the vote on the resolution appended to the report of the Committee on Amendments to the Constitution had been taken. If that is the case, it seems to me that the matter is very much simplified. The consideration involved in the substitute offered by the Deputy from Wisconsin will come up by and by, after the vote has been taken upon the resolution referred to, and discussion upon it can then be had. Am I right in my understanding that the Rev. Dr. Dekoven withdrew his resolution?

The Rev. Dr. DEKOVEN, of Wisconsin. I offered to withdraw it on condition that, when the original resolution of the Committee on Amendments to the Constitution was passed, my substitute would come up for discussion. I offered to do that upon the understanding that there would be no objection. If there is to be an objection to it, I do not withdraw it. I did not offer to withdraw my substitute, unless it was unanimously consented that it might come up after the other had been disposed of.

The Rev. Dr. HALL, of Long Island. Allow me to suggest a mode of getting at the matter that may obviate the difficulty. Perhaps, if I may be allowed to move that the resolution of the Rev. Deputy from Wisconsin be laid on the table, for the purpose of acting upon the resolution proposed by the Committee on Amendments to the Constitution, that after that is disposed of the substitute of the Rev. Deputy from Wisconsin can go on the Calendar.

The PRESIDENT. It is hardly proper to discuss the point of order at this time. The question is now simply whether the vote shall be taken upon the proposition now before the House, at or before four o'clock. The question has already been put before the House, and a division called for. The Deputies voting will please stand until they are counted.

The result of the vote was: Affirmative, 65; negative, 87.

The PRESIDENT. The resolution in regard to taking the vote fails of its passage.

The Rev. Dr. DEKOVEN. I will withdraw my substitute with the view of taking it up immediately, and with the hope that, by unanimous consent, it will be allowed to be considered. Of course we shall then be in the same situation that we are at present.

The Rev. Dr. PERKINS, of Kentucky. I think it but fair to the Rev. Dr. Dekoven to state that if he has withdrawn his substitute with the expectation that unanimous consent will be given for its consideration without reference, there are a number of Deputies about me who will make objection.

The PRESIDENT. The substitute is withdrawn by the Deputy from Wisconsin.

The Rev. Dr. HUNTINGTON, of Massachusetts. I did not understand that the Deputy from Wisconsin had withdrawn his substitute. My understanding was, that he withdrew it on certain conditions, and we have been distinctly informed that those conditions will not be complied with.

The PRESIDENT. I supposed the Deputy from Wisconsin to have withdrawn his substitute. The Deputy from New York—Mr. Fish—now has the floor.

Mr. FISH, of New York. Before recess I was about entering upon the consideration of the inapplicability of the substitute that was before the House. That proposition having been withdrawn, I need say nothing farther in that direction. I had endeavored to compress, within the fifteen minutes which were to have been allotted me, all that I had to say with reference to the adoption of the original proposition from the Committee. I am not aware that I can say anything farther upon the question without a repetition of what I have already

said. The substitute being withdrawn, I presume that the House is now ready to vote upon the proposition from the Committee, namely, that it is inexpedient to appoint a Constitutional Commission. I believe I have nothing farther to say.

The PRESIDENT. Is the House prepared to vote upon the original resolution reported by the Committee?

Mr. BURGWIN, of Pittsburgh. Mr. President: I regret that the Deputy from Wisconsin withdrew his proposed substitute, because I was prepared to vote upon it, and I should, possibly, have preferred it to the one I hold in my hand, and which I will read; but, inasmuch as the temper of the House was against it, I now ask leave to offer as an amendment to the original resolution, as reported by the Committee, the resolution which I will now read:—

*Resolved* the House of Deputies concurring, That a Commission, consisting of seven Bishops, seven Presbyters, and seven Laymen be chosen whose duty it shall be to inquire and report to the next General Convention, what changes, if any, they think needful to be made in the Constitution in order to remove ambiguities or contradictions, actual or apparent. That such Committee may suggest and recommend separate and distinct amendments or additions in the several Articles of the Constitution as they now stand, but it is not hereby implied or intended that they shall remodel the present, or report a new Constitution.

In regard to the question of order which was spoken of, I will call the attention of the House to the Rule of Order No. 13, which provides that no proposition or substitute different from the subject under consideration can be received. Any amendment or substitute, therefore, if it is upon the same subject, is proper to be brought it by way of amendment.

This proposition, I think, Mr. President, answers the objections that have been made in this regard.

In relation to the objections which have been made as to the power of the Commission, I will say that, inasmuch as the Constitution itself provides that any proposition made to the Convention by a single deputation or a single member may be considered by the Convention, and, if adopted, may be presented at the next General Convention for approval. I have always thought it was a much better plan in order that these amendments may come before us in a proper shape and well considered instead of being, as they often are, the crude proposition of a member who has found some difficulty in the Constitution, apparent or real, and comes here with a proposition to have it amended in that respect, that all amendments should be considered by a commission. This commission is simply a committee appointed by this House for the purpose of considering certain questions and preparing a well digested report. I do not desire that this Commission shall enter upon the work of a complete revision of the Constitution, but only that it shall present a report to the next General Convention in regard to the construction of certain Articles of the Constitution. I think, sir, that after nearly one hundred years, many amendments having been heretofore made from time to time, and, as it has often happened, without reference to the force and effect of other parts of the Constitution, it is time we have that revision which this proposition contemplates.

In order to show more particularly the views I hold in regard to what would be the power of that commission, I call the attention of the House to the 1st Article of the Constitution to show how it may be amended and the obscurities cleared up. The first difficulty which presents itself is one which has caused a great deal of trouble. It is as to what constitutes a majority vote of Dioceses when they come together. There is, undoubtedly, a difference, apparent or real, between the 2d and 9th Articles. The matter has been decided one way by very forcible arguments, and there have been arguments equally as strong presented on the other side. The best authorities in the Church are divided upon the question. Now, I think it is time, Mr. President, that we have this matter settled. I do not say that the report would necessarily settle it; but we would have the benefit of a report made by a commission of the most learned and devoted men in the Church, who would have time for the most careful and deliberate investigation of the question, and we should certainly be in a much better position for wisely and permanently settling these difficulties than we could be if we merely discussed the matter in Convention without any great degree of previous examination and deliberation.

Another difficulty which arises under the second Article is in regard to the number of representatives. A proposition has been made to reduce the number to three Clerical and three Lay Deputies from each Diocese. Another proposition is that they be proportioned to the number of communicants or to the number of Presbyters in a Diocese.

These are questions which would properly come before that Commission, upon which they can report after three years' examination in their closets, and not in the field of debate in this House. We will at least have the benefit of their carefully matured opinion instead of having a discussion without proper deliberation and examination. We can certainly act with much more wisdom after we have before us the report of a chosen committee from this House.

Another difficulty arises under the third Article.



That was adopted when there were but three Bishops and when the House of Bishops possessed the power to veto measures passed by this House, but could not originate measures in itself. The Constitution has, however, been so amended as to give to the House of Bishops the power to originate measures, and to concur or to nonconcur in measures adopted by this House, precisely as in the two Houses of Congress. Each House may refuse to concur in the measures adopted by the other, but no measure can become effective unless it receives the sanction of both. The veto power, therefore, is no longer necessary.

In regard to the 5th Article of the Constitution, there is certainly a difficulty, owing to the looseness in which provision is made for the reception of a Diocese into union with this Convention. It simply provides that "A Protestant Episcopal Church in any of the United States, or any Territory thereof, not now represented, may, at any time hereafter, be admitted on acceding to this Constitution." As I stated in the few remarks I submitted the other day in regard to a Constitutional amendment then under discussion, in reference to throwing out portions of a Diocese, there is no provision made there for getting back part of a Diocese which has once been thrown out. In a few years it will be absolutely necessary that there be some provision made, so that we may afterwards get a portion of a territory which has once been thrown out back again to the Diocese.

There is another question which is always interesting, and that is in regard to the endowment of the Dioceses, which are supposed to be admitted under the same Article of the Constitution which provides for the division of Dioceses. It says that:—"Such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the Support of the Episcopate in the contemplated new Diocese."

Now that has already been before us at this session of the Convention. We have found a great deal of difficulty in deciding what is a suitable provision. That Article is certainly loosely drawn and might be made far more explicit.

Then in Article VI. there is presented a question which has divided the Church from the time when it was asserted that the word "may" instead of "shall" should be asserted in the Article. It raises the question of a Court of Appeals. Many believe that under the Constitution as it now stands this General Convention has a right to establish a Court of Appeals; that it must necessarily be included in the reserved rights of the Church, when assembled in General Convention, and that when it said "the Dioceses may" it meant that they may until the further action of the General Convention. It is not free from doubt; but we ought to know, and we ought to have the matter settled, whether the General Convention can establish a Court of Appeals or not; and, if it be the opinion of the Convention that such a court should be established, that they may have the right and power, even in the Constitution, to establish it.

Another and a peculiar question rises in reference to Article VIII., where it is said that "A Book of Common Prayer," &c., "shall be used in the Protestant Episcopal Church of those Dioceses which have adopted this Constitution." Now what is meant by the words "shall be used?" Some think that authority is there given for the use of the Book of Common Prayer, whereas others think that it merely means that the Book of Common Prayer shall be the use of the separate Dioceses, employing the word "use" with its technical meaning as the services of the Church in that Diocese. Then in Article IX. arises the ambiguity of which I have already spoken. It says: "This Constitution shall be unalterable, unless in General Convention, by the Church, and in a majority of the Dioceses." Now, it may happen, it has perhaps already happened, that a vote has been taken, and one-half of the Diocese, the Clerical vote, has been counted one way while the other half has gone the other way. Can we say that when the Clerical Deputies of the Diocese have voted nay, and the Lay Deputies have voted yea, that it constitutes a vote of the Diocese in favor of a change in the Constitution? If it mean that, the expression with regard to use, is certainly very unfortunate.

The provision which I have offered is, that this Commission shall be raised; that they shall consider what changes or alterations to recommend for the purpose of removing these apparent ambiguities and contradictions, whether they be fancied or real; but that they shall not remodel or revise the Constitution, changing the entire substance. The proper mode of amendment is to present separate

and distinct propositions for us to act on, so that each may stand upon its own merits, or be rejected or adopted without the necessity of adopting the entire report. I think that there ought to be no greater danger arising from the reference of proposed amendments to the Constitution to such a Commission than there is under the present system; for any member of this House can now come here and present exactly similar propositions, and we are bound to entertain them and vote on them, either aye or no, without regard to the source whence they come; and we are not injuring ourselves by letting these propositions come before us, and submitting them to a commission of the kind which this proposition contemplates in order that they may be well considered. Then we certainly can act more intelligently than we could upon a proposition which comes before the House and receives our decision, either yea or nay, without due consideration, and sometimes at the close of a session when we are cut off with five or ten minutes of debate, and when it is utterly impossible to fully discuss the merits or demerits of the proposition before us.

As we have seen, when the Committee have reported at one session of the Convention certain proposed alterations in the Constitution, we have adopted them at the close of the session; then they have been brought before us again, we have referred them to the very same Committee, composed almost entirely of the same individuals who had previously reported in favor of the proposed amendments, and have had a second report from them recommending its rejection.

I offer this as an amendment,—to strike out all after the word "Resolved," and to insert this amendment.

A DEPUTY. May I ask wherein the proposition differs from the one referred to this Committee and reported upon by them? I find it difficult to distinguish, in my own mind, between them. It seems to me that they are practically one and the same proposition.

Mr. FISH, of New York. I would suggest that it is not in order to offer this as an amendment at this time. I submit that it is not an amendment germane to the resolution pending. It is more objectionable than the resolution of the Deputy from Wisconsin. It proposes, not a commission to revise the Constitution, but the creation of a judicial tribunal, to pass upon such questions of doubt as may be raised, either by themselves or by any member not only of this body, but possibly of the Church. The danger of such a proposition is apparent in the speech of the Deputy from Pittsburgh [Mr. Burgwin]. If the ingenuity of one gentleman can point out, as I understand he did in his remarks, no less than thirteen questions upon which he wants either amendment or construction, what will be the work before this tribunal? It is the creation, not of a commission to revise or amend the Constitution, but of a tribunal wholly unknown to this body, to pass upon doubts, upon possible ambiguities. Sir, so long as the imperfection of language lasts, and so long as the ingenuity of man—I was going to say, so long as a man exists—no written constitution has been or will be framed, on which doubts may not be raised.

Is this body prepared to create a Court of Appeals, not for the decision of questions of discipline or whatever it may be, but a Supreme Court to pass upon doubts not practically arising here, but existing in the minds of individual men throughout the country? I submit, therefore, Mr. President, that it is not in order as an amendment to the proposition before the House. I wish, if possible, to bring the House to a vote, if it be their pleasure, upon the proposition before the House. Then, if the gentleman proposes an amendment, it will come out properly as a distinctive one, not for the creation of a Constitutional Commission, but something analogous to a Supreme Court.

The PRESIDENT. The point of order raised by the Lay Deputy from New York (Mr. Fish) seems to the Chair to be well taken. When the substitute was presented this morning by the Clerical Deputy from Wisconsin, the Chair had the same opinion with reference to that substitute, but he has adopted, rather, this course, that where rules of order of this body do not actually force a decision upon him he will wait for an appeal from the floor rather than to declare anything out of order. The Chair, therefore, is opinion that this resolution ought not to be presented at the present time. Mr. Judd has the floor.

Mr. BURGWIN, of Pittsburgh. May I ask exactly what the decision is? The resolution reported by the Committee was, "Resolved," so and so. My motion was, to strike out all after the word "Resolved," and insert that which I have on my paper here. With a great deal of deference to the decision of the Chair, inasmuch as this is establishing a very important precedent, I respectfully appeal from its decision, and ask leave to read a rule of order:—

No proposition on a subject different from the one under consideration shall be received under color of an amendment or substitute.

And I ask the chair to rule whether this decides that the subjection of the resolution of the Chairman of the Committee on Constitutional Amendments is essentially different from that which is embodied in the amendment which I offer?

Mr. MONTGOMERY, of Western New York. I regret very much to have to vote against sustaining the decision of the Chair, but I am in favor, and I believe all parliamentary rules are in favor, of allowing the largest latitude of amendment and debate, and I think that unless it is very clearly improper, and this does not seem to be so—the gentleman ought to be allowed to move his amendment. I am afraid, sir, those who are best conversant with parliamentary law in this House, will be compelled to overrule the decision of the Chair, which we shall be very sorry to do.

The PRESIDENT. The Chair will be very glad to be overruled in it, because he would like to have something established upon which he can act. This matter comes up every day, very much to the trouble of the Chair.

Mr. WINTHROP, of Massachusetts. I am disposed to make one suggestion. The original report upon which we are acting is one upon business confined to this House. It is a report coming from a Committee of this House upon a memorial referred originally to this House. We propose to engraft upon the resolution reported by a Committee of this House—with which the other branch of the Convention has nothing on earth to do—a declaration that it is inexpedient for us to institute any commission upon the subject of revising and amending the Constitution of the Church. We propose to engraft upon that a joint resolution—a resolution to which the assent of the House of Bishops is necessary, and which, it seems to me, is inconsistent with the character of the report. I never have known a joint resolution or a bill in Congress, or elsewhere, engrafted upon a simpler report of one of the other branches, declaring that it is inexpedient to act upon the subject.

The Rev. Mr. THOMAS, of Minnesota. I really hope, sir, that the decision of the Chair will be sustained, for I find myself in this position—that whereas I would like to vote in favor of the recommendation of the Committee, would also like to vote in favor of the resolution offered by the Deputy from Wisconsin. But if this is presented either as an amendment, or as a substitute, I shall feel obliged to vote against something that I am in favor of. I hope, therefore, that the decision of the Chair will be sustained.

Mr. STEVENSON, of Kentucky. I move to lay the appeal upon the table.

Mr. BURGWIN, of Pittsburgh. I was just about to rise to withdraw the appeal, in view of the point raised by the gentleman from Massachusetts (Mr. Winthrop). That point had not been previously made.

The PRESIDENT. The appeal being withdrawn, Mr. Judd has the floor on the original resolution.

Mr. JUDD, of Illinois. Mr. President, as the matter now stands, the question is, whether we desire to declare it inexpedient to legislate at the present time upon the question now before the House. I hope that I shall not be called revolutionary, although some gentlemen, in what has been said before the House, have declared that this proposition of the Reverend Deputy from Wisconsin is revolutionary. I do not believe that I shall be called revolutionary in respect to the vote which I have had the honor to cast in this Convention, for I have voted against the adoption of every one of the amendments to the Constitution which have been proposed to this Convention. But, sir, I cannot sit still and suffer to pass unnoticed some of the propositions which have been submitted to this body.

The first is in respect to the change of name. In the outset I desire to state that I am not prepared to vote at this Convention for such change. I have my reasons for not voting for a change, which I do not care at the present time to state. It is enough to say that I am opposed to it at this time. But I cannot remain in my seat and listen without protest to the propositions which have been put forth here in respect to the sacredness of this name, "Protestant Episcopal." Protestant is a qualifying word. It signifies protesting obstructively; whereas I believe this Church of ours to be an objective Church, an affirmative one, for the purpose of teaching affirmative doctrines, and for promulgating the Gospel of our blessed Lord. I am in the habit, day by day, of standing in the house of Almighty God and protesting that I believe in the Holy Catholic Church; but when I go outside those sacred walls, and am asked what is my faith—whether I believe in the Holy Catholic Church—shall I respond, "I consider it an insult to be asked such a question," and answer, "No; I believe in the Protestant Episcopal Church?" I, for one, am in favor at the proper time of accommodating the name of this Church to what we confess in the Creeds, which we pronounce in the presence of Almighty God.

Now as to one proposition which I have not only heard suggested on the floor of this House, but have seen in newspaper articles and have heard proclaimed through the length and breadth of this Church, namely, that if we should proclaim the name of the Church to be that which we profess in the creed, we shall lose some property. Here comes in the money question again. But, Mr. President, I deny the proposition. I disagree in this respect with honorable and distinguished Deputies on this floor. If property be conveyed to me in the name of "S. Corning Judd," and my name



afterwards be changed, will any lawyer on the floor of this House say that, therefore, I lose the title to that property? The question is one of identity; and will any one claim that when we shall have declared that we are the Holy Catholic Church, or a branch of it, we shall thereby lose our identity? Why, sir, in 1814 this Convention, with a view to property interests, solemnly declared that the Protestant Episcopal Church in the United States is the same Church heretofore known as the Church of England. And the Protestant Episcopal Church, or, in other words, the Church of England, I apprehend, has never lost any property rights simply because she has not adhered to the name of the Church of England.

The Rev. Mr. HILL, of California. I beg pardon for interrupting the gentleman, but I would like to know whether, under the resolution before us, a discussion as to the name of the Church is in order. I simply make this suggestion because, if that question is in order, there are gentlemen here who would like to be heard upon it.

Mr. JUDD, of Illinois. I am giving my reasons for being opposed to the report of the Committee, which says that it is inexpedient to consider this subject at this time.

The Rev. Dr. HALL, of Long Island. I would ask the gentleman to point out where in the report of the Committee that has been said or alluded to? He has confused two reports. The other is not before us. I have endured the remarks of the gentleman, believing that he is entirely out of order.

Mr. PARKER, of New Jersey. The correct point was made by Mr. Prince as against Mr. Fish, and the Chair ruled that Mr. Fish might use the argument by way of illustration.

The PRESIDENT. I hope Mr. Judd will confine himself to what is in order. The Chair had supposed that this was a report upon the resolutions which had been referred to the Committee having charge of the subject of a change of name, and therefore supposed that that was embraced in the substance of the report, even if it did not come in in its actual language, and that therefore the discussion of the question whether it was expedient to institute a commission which should take into consideration, among other subjects, the change of name would absolutely involve a discussion of some question upon the expediency of the change of name. The decision of the Chair was based upon that ground. If the Chairman of the Committee on Constitutional Amendments declares that this change of name does not come in any way into the report, or is not connected with it, it would present the matter in a somewhat different light.

The Rev. Dr. HALL, of Long Island. The matter is not mentioned directly in the report.

Mr. JUDD of Illinois. Mr. President, I would ask whether I cannot give my reasons for being opposed to the adoption of the report of the Committee. I should be glad to have this question with regard to a change of name referred to a committee which might consider the matter.

A DEPUTY. I suggest to the gentleman from Illinois that there is already a report from the Committee on the subject of a change of name, and that his remarks will be entirely in order when that report is taken up. It is now on the Calendar, as I believe.

Mr. JUDD, of Illinois. Then I will make my remarks in anticipation of that report. [Laughter.]

The PRESIDENT. Mr. Judd had better omit that, I think, if it is not in the present report.

Mr. JUDD, of Illinois. I will finish in one moment, and will say nothing more relative to the change of name, to which, as I have already announced, I am opposed, at present, except that I do not want it to be denounced as revolutionary because I believe that it is possible to change this name without changing our faith. I am opposed to this resolution on this ground, but I will simply add one word more, with the indulgence of the Chair, upon that subject, and that shall be the end of all that I shall say in respect thereto during the present session of the Convention.

There is a little self-denying newspaper, the organ of a sect, which is published in Chicago, that has almost reached its centenary, which calls the Protestant Episcopal Church "one of the minor sects," and I apprehend that the editor of that paper, should he find out that the Holy Catholic Church, as represented in this branch of it, belongs to the Church Universal, will stop calling us one of the minor sects. [Laughter.] But, Mr. President, that question is not now before this Committee, it is true, and hence I pass on.

I think that we ought to appoint a committee or a commission—call it what you may—to consider some propositions that have been suggested by the distinguished gentleman from Pittsburgh. Is it possible that this House is afraid of discussion? Is it afraid to have propositions brought to its consideration after mature reflection of three long years? This House is not bound to adopt any measure that the commission may propose. I submit, sir, that we cannot adequately discuss any measure that may come before this Convention in a little pitiable fifteen-minutes' speech. And shall we say that we are not prepared to arrange a committee who may, after three years' deliberation, propose amendments to the Constitution for our consideration? I, for one, am in favor of such a

committee, and I shall so vote if I get the opportunity. Hence, I shall vote against the resolution of the Committee which is now before the House.

Mr. PRINCE, of Long Island. Mr. President, I regret very much the form in which this matter is before us, because it puts some of us in an awkward position. Had it not been for the discourtesy unparalleled, I believe, in any body even with far less pretensions than this, which prevented the arrangement being made that the vote should be first taken on this, and that then the proposition of the Clerical Deputy from Wisconsin should be immediately taken up, we could have met the whole question candidly and easily, and every man could have got upon the record in precisely the manner which he desired. As it now is, we have a proposition coming from this Committee, no doubt intended by them to say that it is inexpedient to have a Commission to take in charge the whole matter of revision of the Constitution. But it does not say so in terms, and the adoption of this resolution would make it impossible, it seems to me, for any one voting for it, worded as it is, to vote afterwards for this proposition of the Deputy from Wisconsin, or that of the Deputy from Pittsburgh. For one, I am in favor of either of these propositions. I am utterly opposed—as it seems to me that any one with practical experience as to Constitutional amendments must be—to this sweeping suggestion that a committee or commission to take the whole matter in charge is not desirable. We, in the State of New York, at any rate, are not afraid of the words "Constitutional Commission." They do not bring before us any spectre of evil. On the contrary, we date from our Constitutional Commission there, all that we are proudest of in the State to-day,—reform in all our methods of legislation, the overthrow of corruption and the establishment in its place of good government; and had the Lay Deputy from New York been in that State instead of occupying a high position at the capital of the country, I think he would not have felt that prejudice against the term which he now seems to entertain.

Now let us look at this matter practically, as we would at any other question that comes before a rational man for his rational opinion. And the two questions which I suppose every man who has to vote on any question is to ask himself are simply these: 1. What good will it do if passed? and, 2. What harm can it do if passed? I am now speaking of the desirability of some such proposition as that which came from the Deputy from Wisconsin or the Deputy from Pittsburgh. What good can come from having a committee of that kind? In the first place, this good: that it gets at amendments, if we are to have amendments, decently and in order; that it gets at them in the best and most proper way so that they will be at unity with themselves instead of having an isolated amendment on some one particular point introduced by some one particular member, which may be entirely out of character, at any rate in its language, with some other parts of the Constitution. The Constitution is, of course, susceptible of amendment. In itself it provides for amendment. In the natural growth of the Church of course it has to be amended. Now, shall it have it in this regular way, coming from a commission of the most eminent men selected for that purpose, who will give three years' consideration to the subject, who will go over the whole ground and make a report at unity with itself? or shall it be spasmodically one member or another popping up with his little amendment upon some particular hobby of his own, to be acted upon in one way or the other?

So much for the obvious good that there is in this method of amending the Constitution. And all experience in political bodies bears out, I am sure, the suggestion that it is the right and proper way in which amendment should be made. As matters now are, a member proposes a Constitutional amendment, and it goes to the Committee for a report. This proposition is simply to have a committee to sit for three years instead of having it hurry up their report and present it within three days. Secondly, it is a very much more conservative proposition, as it appears to me. It is conservative in another sense and that in which a good many people seem to think that conservatism entirely consists, and that is, delay. It postpones any action for three years. Your Commission or Committee cannot report in three years. Then the matter comes before that General Convention and goes over to the next General Convention; and that makes six years. There is no possibility of any thing being done upon it within six years; and delay, to this body, I understand to be of the essence of conservatism.

Now what harm can it do? We are told that it is revolutionary to amend the Constitution. Revolutionary to amend it in the best way, instead of doing it in the worst and most spasmodic way? Now, as I have said, an amendment to the Constitution provides for its own amendment. In a growing body it has to be so. You might as well say that the little boy four years old must wear till his dying day the clothes that are first placed upon him, because it will be an innovation to get him a new suit. The clothes are not made of iron; they are made of cloth, because it is known that they ought to wear out in a certain time, and that he will need others.

I say that the Constitution has within itself the provision for its own amendment, because, in the Providence of God, those who first drew it knew that the Church in America was to grow and grow and grow until, instead of being represented in a little room, it would require for its representation this vast assemblage, and its Deputies should come from ocean to ocean, and that day has not ceased. Amendments to the Constitution will come, and, I trust, for all time; so that the Church will keep pace in its organic law with the necessities that are placed upon it for doing the work of God and carrying the Gospel to every creature.

What harm can this do? as I have already said, the commission reports back to the next Convention. I do not know how, seriously, to answer the argument that it was to be a supreme court. Why, it is a committee to report back,—that is all there is of it,—and to report three years afterward instead of to-morrow or the next day. It reports to the next Convention. You cannot pass a Constitutional amendment in a Convention of this Church very easily; and I do not believe that all wisdom is going to die with this particular General Convention. There seems to be in some minds the most intense fear of what is going to be done by some General Convention in the future. Well, now, I do not think that we have deteriorated from the time of our fathers; and I do not believe that the General Conventions to come are going to be very much inferior to that in which we have the honor to sit. I have confidence that in them, as, I trust, in this, the prayer will be answered that the Holy Spirit may be present, and I have confidence in the Dioceses of this Church, that they will send to the succeeding Conventions, as they have to those that are past, men of conservatism as well as of vigor, and men who are not entirely behind the age. A proposition for amendment would have to go to two of these Conventions successively. You can have your vote by orders and Dioceses, as your vote is now, and an eighth part of the Deputies, properly ranged, can prevent the passage of anything. Surely, Mr. President, is there not sufficient safeguard, so far as conservatism and inaction go? And can we not have faith enough in the future, faith enough in those who are to come after us, faith enough in God who rules on high, and, as we believe, in the counsels of His Church, to be willing that the next Convention and the succeeding one shall have something brought before them in reasonable, proper, systematic shape, instead of having it presented by disjointed, spasmodic action, as it will be if it comes from individual members?

The Rev. Dr. HARRIS, of Illinois. I, too, am very sorry that this matter has assumed its present shape. I sympathize entirely with the speaker who has just taken his seat, when he said that he would like, as I understand him, to vote for the report of the Committee and then vote for some such proposition as that offered by the Clerical Deputy from Wisconsin. If the arrangement proposed by that Deputy had been in order, if it had been possible, first to vote upon the report of the Committee and then to vote upon the resolution offered by Dr. DeKovan, I should most heartily have voted for both propositions. But inasmuch as his resolution is now withdrawn, and the question remains upon the adoption or rejection of the report of the Committee, I ask leave to state one or two reasons why I shall vote against the erection of such a commission as has been suggested, and why I must vote in favor of the adoption of the report of this Committee.

I oppose the erection of a commission to amend or revise the Constitution for a reason that I have not yet heard advanced. I oppose it because, as I believe, I belong to the progressive party in the Church; because I am not an obstructionist, because I want to see this Church grow; because I want to see the Church leave her impediments behind her; because I want to see her going out into the world and going into action. For this reason I am opposed to the erection of a General Constitutional Commission. What sir, is it the Constitution as it is? It is the simplest of all enactments. It is, in strict parlance, strictly a Canon, a dignified Canon, a Canon which the Church has chosen to guard with certain restrictions. But at the same time it is nothing but a Canon, and the simplest of all Canons at that. It relates chiefly to the organization of this body. There are but few restrictions in the Constitution. I mention this fact in order to disabuse Deputies, if I may be permitted to say so, from what I believe to be a common error. The Constitution is looked upon as a sacred instrument which created this Church of ours. But sir, the Church is greater than the Constitution. She is the Kingdom of God, sent forth to do Christ's work in this land; and in adopting this Constitution she has not bound her limbs with withes or fetters; she has simply adopted a form of union for the purpose of doing Christ's work more efficiently, and for the purpose of confederating the various Dioceses of which the Church in this land is composed.

When I read this Constitution of ours, I, for one, marvel that this Church should have contented herself with so simple an enactment. I say that this Constitution, relating as it does chiefly to organization, is a Canon that ought to be respected by us; and for my part I would vote against the Constitu-



tional Commission, because I am in favor of leaving the Constitution for the present as it is. This simple enactment, as it is to-day, is a living thing; let it grow. We are not ready yet to crystalize our organization. The Church in this land is in a transitional condition. We are surrounded by shifting and changing conditions. We do not know yet what our ethical character is to be. Representatives of all the races of the world are coming to these shores; our very language is being changed day by day; our national character is being changed day by day; we do not yet know what our future as a Church is to be, and so I say let the polity of this Church remain in its present plastic and simple condition. Let us not take a step looking towards the crystalization of our polity—the fixing of it. We are not ready for that. Let the Church alone; let her grow. Let the Constitution alone; let it grow. Do not do anything or embody any provision which looks towards the crystalization of our ecclesiastical polity until we are better advised as to what we need.

Now, sir, because I am the friend of this Church, because I am opposed to cast-iron restrictions, because I believe that the Church ought to have the liberty to do her work and to expand, I am opposed to the appointment of a Constitutional Commission. But at the same time, while I hold this view, I am perfectly willing that a committee be appointed to take certain matters into consideration. It seems to me that the proposition offered by the Clerical Deputy from Wisconsin was an eminently proper one. He began his speech, as I was glad to hear, by advising that the report of the Committee on Amendments to the Constitution should be adopted—presenting arguments which, it seemed to me, were unanswerable, against the erection of the Constitutional Commission, and put forth with that manliness which we all know characterizes him. He then changed his ground and said: "While I do oppose the appointment of a Constitutional Commission, I do ask the appointment of a committee to take certain matters into consideration and to report to the next Convention." Is any member of this House opposed to that? Why I should be in favor of appointing a committee to investigate any matter concerning which Deputies upon this floor entertained grave doubts; wherefore I should be in favor of the appointment of that committee. I hardly agree with everything which the Deputy from Wisconsin said. I am sorry that I could not go with him in all he said. But, for these reasons, I regret extremely that this matter has taken the shape that it now has. If I might make a suggestion, it would be this: That those who agree with me—and I believe those who agree also with the Deputy from Wisconsin—have but one course to pursue in this matter, and that is to vote for the report of the Committee on Amendments to the Constitution, declaring the erection of a Constitutional Commission at this time to be inexpedient; and then we can afterwards vote in favor of the appointing of a committee to take this matter into consideration and report at the next Convention; for I hold that there is a difference between a committee and a Convention.

Mr. STEVENSON, of Kentucky. I hope that the report of the Committee will be adopted. I desire to state one or two reasons why I favor it. In doing so, I will endeavor to answer the interrogatory of the Deputy from Long Island, who desires to know why the Committee should oppose the appointment of a commission to revise the Constitution. I reply, first, that such a roving commission, with undefined and unlimited power to amend the Constitution, is opposed to all past experience in both Church and in State. The statesmen who framed the Constitution of the United States were wise men. They believed that the true mode of amending the Constitution was by specific amendment. Our fathers, who in 1789 ordained this Constitution for the Protestant Episcopal Church followed their example, and provided that it should be amended in the same way. The founders of both acted wisely and well both for Church and State, by such action, and for manifest reasons.

Where a specific amendment to the Constitution is proposed, all know its scope; its extent; its operation; how and in what manner it will affect or antagonize with the other portions of the Constitution. Every Deputy called upon to act can at once see and comprehend the practical operation of the amendment. In this mode you more safely invoke the judgment and calm opinion of the highest legislative and judicial council of the Church, whether the proposed amendment is demanded by the best interest of the Church, and whether it is consonant with her policy and her doctrine. But when you propose a Constitutional Commission with power to propose amendments without limit,—to recommend a change in any and all of its provisions, you cannot comprehend what you may be called upon to meet and determine as to amendments. One class of thought desires to give up our honored and venerated name of the Protestant Episcopal Church. Another seeks a radical change in the basis of representation, by graduating it according to the number of Ministers and communicants. A third wishes a provincial system, and others desire fundamental changes in the doctrine and polity of the Church. None of these proposed amendments, if proposed singly, could receive the approval of this body.

But by referring the Constitution to a Constitutional Commission composed of members, reflecting all the views of those several, varied, and opposing schools of thought, each hoping to secure the change desired, especially by him, votes for the proposed commission. And in this way, advocates of the measure wholly diverse in their views, but hoping to yet obtain their desired amendments, combine and unite in the support of the measure to all these various amendments. When agreed upon are presented by the commission, and we are called upon to vote on them at the one Session of the General Convention. Such a mode of amending the organic law, seems to me unsafe, opposed by the experience of the past and dangerous to the best interests of the Church, I have shown by my course, as a member of this House for eighteen years, that I am always ready to support amendments to the Constitution when the necessities of the Church require amendments. I do not think changes in the Constitution should be made for light or transient causes, but whenever I am satisfied that the best interests of the Church demand amendment, I always support it. If any amendment be deemed necessary now, let him propose the specific amendment, one or more; let him specify the precise alterations which he desires to have made in our organic law, then refer these proposed amendments to a committee or to a commission of the House, to be reported on at the next General Convention. Each Deputy can then consider each amendment in specific form, and be prepared to vote advisedly. This, I repeat, is, in my judgment, the only true mode of amending the Constitution. If you constitute a commission they will go to work, I fear, to see, not whether a change is necessary, but to ascertain whether and in what manner they can alter and improve the Constitution. For these and similar reasons I am constrained to vote against the appointment of the proposed Constitutional Committee or Commission. The Committee on Constitutional amendments in this House have for two sessions of this House considered this subject and unanimously reported against it. If this Committee do not possess the confidence of the House change it, or organize a special committee. But I beg you to pause ere you hand this old Constitution of the Church—under which it has grown, prospered and been blessed—to any commission with unrestricted power to make fundamental amendments. I know of no precedent in Church or State for such. When the General Convention abandons the mode of specific amendments it surrenders one of the great safeguards of that Church.

The Committee on Amendments have faithfully obeyed your behests in considering and in promptly reporting all questions of Constitutional construction or amendment hitherto committed to them. Why abandon that mode of procedure now? Why concur in their report that no Constitutional Commission is expedient, and immediately proceed to constitute one? If a majority of that Committee are not in accord with the views of a majority of this House, change the Committee, but do not abandon the mode of amendment. Do not violate a great principle in the Constitution by organizing a commission to alter, change and overturn any provision of that instrument without limitations on their power as to specified alterations beyond which they cannot go.

My friend, the Deputy from Illinois (Dr. Harris) told us that he was a progressive man in the matter of the Church. I do not know whether I am progressive or not. It would depend greatly on what progress is; I love the Church; I was born and bred in it. It commands the approval of my intellect, and it commands the warmest affection of my heart. It is the only Church that, as a member, I ever knew. It is the Church of my ancestry on both sides for seven generations, and I desire to deserve this Church progress as a great agency in the salvation of human souls. But I am for none of the modern extravaganzas that would change her doctrine or her Ritual, and by changing her name and altering her Constitution undermine the great foundation stones on which it rests.

I have shown how willing I am to amend the Constitution when I am satisfied that the needs of the Church require and demand it; but I wish to do it in the way prescribed by the fathers. I cannot and will not undervalue their wisdom by amending the Constitution in any other mode than by specific amendments. I have, Mr. President, seen and realized too much of the wisdom of these saintly men, who founded this Church in the United States, in the practical operation and the safeguards which they placed in the Constitution to preserve it from hasty and mischievous legislation, to permit me to support any amendment unless I know its scope, extent and purpose.

The 6th Article of the Constitution provides the way in which Bishops shall be tried; and it provides, also, the way in which Deacons and Presbyters shall be tried. For years attempts have been made to alter that 6th Article of the Constitution, by courts of appeals to try Presbyters. Had such an amendment prevailed prior to the war this Church would have been sundered into atoms.

The local and home policy and institutions of the Southern States, which separated other Churches would have divided ours. But we passed unscathed through the storm. Why? Because the wisdom

of our fathers foresaw and provided against sectional estrangement and separation in the requirement of the organic law that Deacons and Presbyters should be tried in the State where they lived. But for this courts of appeals would have been organized composed of members from opposing sections, and we should have split in twain. Our unity continued until the storm clouds of war separated for a time the brethren of the old Church. But in the Providence of God it was only temporary. Civil war had no power to overthrow our Constitution, or to dismember the unity of this Holy Apostolic Church. So soon as peace again blessed our land, the old Church became at once reunited in a common faith, a common Church, and a common ritual. I am persuaded that all this has been in a large degree attributable to the wise provisions of the Constitution. I revere it. I honor it. I shall always be found among those who forbear changing it, until satisfied that the best interests of the Church demand it. When such changes come I humbly invoke Deputies of the Convention, Clerical and Lay, to be guided by the experience of the past, and to remember that the wisest Statesmen or Churchmen, born in our own land, have sought to ever and always be cautious and guarded in amending the Constitution, and when such amendments were necessary it has always been done by specific amendments, rather than by roving commissions authorized to seek out changes—which might alter if not overturn the great polity of the Church.

I cannot see, after resolving, by almost a unanimous vote, that a Constitutional Commission is inexpedient, how this body can create this commission.

Mr. JAMES PARKER, of New Jersey. I have listened with great attention and gratification to the eloquent remarks made by the gentleman from Kentucky in regard to the wisdom of our fathers. I have great respect for the Fathers; but I am not inclined to believe with him that so little of their spirit has descended to the sons. He speaks to us about the Constitution, its sacredness, its age, of its having come down to us from our fathers, of its freedom from amendment or change. But let the Deputy look at the Constitution, as we have it in our Journal, and he will find this note at the end of Article X.—"Done in General Convention the 2d day of October 1789." It had first been adopted in August 1789, and two months after that it was amended. In 1804 it was amended again. In 1841 (and now we are coming down to the memory of some of the younger members of this House) the whole of the first Article was recast and put into its present form. What the change was I do not know and do not care. Suffice it to say that it was changed, of course the wisdom they had, required that that Article of the Constitution should be changed. The 2d Article was put in its present form in 1856. The 3d Article was altered in 1808. The 4th Article goes no further back than the last Convention, and therefore there is not much gratitude due to the fathers for that Article. The 5th Article was put in its present form in 1871. That is not very ancient. The 6th Article was amended in 1841. This is a part of the wisdom of the fathers, which the gentleman says, if it had been changed, would have split the Church into fragments. The people did not think so in 1841. The 8th Article was changed in 1811, and in 1829 it was again changed, and the words, "or the articles of religion," were added. That amendment referred not only to a change in the Prayer Book, but to a change in the statement of our faith. The 10th Article was finally adopted in 1844. I remember that year very well, yet I do not call myself one of the fathers. I should be afraid to enumerate the changes that were made in 1838. I think, therefore, that the argument of the gentleman about antiquity completely falls to the ground. I am myself in favor of the report made by the Committee, and I shall also be in favor of the proposition made by the gentleman from Wisconsin when the time comes to act upon that. In common with the distinguished Deputy from Illinois, I am very sorry that the matter has taken the shape it has. I think that there are a great many things about this Constitution that require looking at; and it seems to me that there are ambiguities enough about it to make it proper that a committee or a commission should be established to look into the subject. If gentlemen object to the term "commission" as implying too much, then I am willing to vote with them upon that proposition, and shall vote for this resolution. But I also desire to state that in doing so, I do not intend to preclude myself from voting for a committee of revision, as proposed by the Reverend Deputy from Wisconsin.

The Rev. Dr. VANDEUSEN, of Central New York. I simply desire to ask a question of the Chair, the answer to which may tend to relieve the embarrassment of several members on the floor as to the manner in which they should vote on this resolution. There are Deputies who are anxious to vote for the resolution of the Committee, but who are equally anxious to vote for the proposition contained in the resolution offered by the Clerical Deputy from Wisconsin, and also for that of the Lay Deputy from Pittsburgh. I desire therefore to



ask the Chair whether, if we vote affirmatively for the resolution of the Committee, it will then be in order to present the proposition of the Clerical Deputy from Wisconsin, or the proposition of the Lay Deputy from Pittsburgh, for the consideration of the House.

The PRESIDENT. I am inclined to believe that either of those propositions, with a very little modification and possibly as they stand, can be presented, after the passage of the resolution from the Committee.

The Rev. Dr. VANDEUSEN, of Central New York: While I have the floor I will state, in a very few words, what has been decided to be parliamentary usage upon a point of this kind. It has been often determined that where a proposition has been once rejected, and it is afterwards incorporated with another proposition, it is in order to consider it. That is, if a proposition, A, be rejected, and a member then presents the proposition A B, it is in order to consider it. I consider that either one of these propositions would come under that decision.

The resolution was then adopted.

The Rev. Dr. DEKOVEN, of Wisconsin. Can I now present my resolution, and move that the rules be suspended so that it may be brought before the House for its consideration?

The PRESIDENT. Please read the resolution. The Rev. Dr. DEKOVEN, of Wisconsin. The resolution is that which I presented this morning. The Secretary has it. It was presented as a substitute. I now offer it as a distinct resolution.

The Rev. Dr. HUNTINGTON, of Massachusetts. I hope the objection which has been made to the proposition of the Deputy from Wisconsin will be withdrawn by the gentleman who made it. It seems to me that courtesy demands of us, after all that has passed, that he should have an opportunity to present at once his substitute. I therefore earnestly hope that the gentleman who objected to the consideration of the substitute, and moved to put it on the Calendar, will withdraw his proposition, and give us an opportunity to discuss it now.

The PRESIDENT. The resolution of the Rev. Dr. DeKoven will now be read.

The SECRETARY—

*Resolved*, the House of Bishops concurring, That a Committee be appointed, to consist of three Bishops, three Presbyters and three Laymen, to consider and report to the next General Convention what amendments may be necessary in the Constitution to remove apparent ambiguities, as well as to provide for the proportionate representation of Clergy and Laity, and the adaptation of provinces to our peculiar American State system, and the setting forth of our true relation to the Anglican Communion as well as to the whole Catholic Church.

The PRESIDENT. Is objection made to the further consideration of this resolution?

A DEPUTY. I object.

The PRESIDENT. Objection being made, the motion that the House now proceed to the immediate consideration of this resolution must be carried by a two-thirds vote.

On the vote, a division being called for, the question was determined in the affirmative by a vote of 177 to 17.

The PRESIDENT. The requisite two-thirds majority is obtained, and the resolution is now before the House.

Mr. BEERS, of California. The resolution contains several distinct propositions. I should like to have them divided.

The PRESIDENT. It may be divided on its passage.

Mr. BURGWIN, of Pittsburgh. I now offer as an amendment to the resolution of the Deputy from Wisconsin, the following:—

*Resolved*, the House of Bishops concurring, That a Joint Committee consisting of seven Bishops, seven Presbyters and seven Laymen be chosen, whose duty it shall be to inquire and report to the General Convention what changes, if any, they think needful to be made in the Constitution, in order to remove ambiguities or contradictions, actual or apparent.

Such committee may suggest and recommend separate and distinct amendments, or additions to the several articles of the Constitution as they now stand; but it is not hereby implied or intended that they shall remodel or report a new Constitution.

The PRESIDENT. The question now before the House will be upon the amendment of the Deputy from Pittsburgh. Is the House prepared for the question?

Mr. MOOAR, of Iowa. I move as an amendment to the amendment, to strike out the word "seven" wherever it occurs, and to substitute therefore the word "three." I think that a Committee of twenty-one would be unwieldy.

Mr. WHITTLE, of Georgia. I rise to a point of order—that this resolution is the same subject-matter as the resolution just passed upon.

The PRESIDENT. The point of order made by the Deputy from Georgia will come up after we have taken the vote on the amendment of the Deputy from Iowa,—changing "seven" to "three."

The Rev. Dr. FULTON. We are now within half a minute of the time of adjournment, and this whole subject will have to be considered in detail. I do not want to vote on the question of number until some other things shall have been settled. I think, therefore, that we had better postpone the whole subject until to-morrow morning, when we may have time to fully consider the proposition.

Mr. WHITTLE, of Georgia. I am not very well versed in parliamentary law, but I am advised that my point of order should be decided before any change should be made in the amendment as offered.

The PRESIDENT. I would suggest to the Deputy from Iowa that he withdraw his amendment for the present.

Mr. MOOAR, of Iowa. I will do so.

MESSAGES FROM THE HOUSE OF BISHOPS.

The following messages from the House of Bishops were here received and read:—

IN GENERAL CONVENTION, BOSTON, MASS., }  
TWELFTH DAY OF THE SESSION, Oct. 16, 1877. }

Message No. 22.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, That the House does not concur in Message No. 17 from the House of Deputies, [relating to a list of the Ministers of this Church,] for the reason that such a list in the Journal of the General Convention is not of such importance, and cannot be published with such accuracy, as to justify the necessary expense of such publication.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
TWELFTH DAY OF THE SESSION, Oct. 16, 1877. }

Message No. 23.

The House of Bishops informs the House of Deputies that it has appointed the Bishop of Easton, the Bishop of Delaware and the Bishop of Pittsburgh, as the Joint Committee of Conference, on the part of this House, to nominate a Joint Committee on the Godly Discipline of the Laity.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
TWELFTH DAY OF THE SESSION, Oct. 16, 1877. }

Message No. 24.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That Section 1 of Canon X. of Title I. be amended to read as follows:—

SECT. 1. A clergyman coming from a foreign country, and professing to have been ordained out of the United States by a foreign Bishop, in communion with this Church, or by a Bishop consecrated for a foreign country by Bishops of this Church, under Article X. of the Constitution, or by a Missionary Bishop elected to exercise Episcopal functions in any place or places out of the United States, shall, before he is permitted to officiate in any parish or congregation, exhibit to the Minister, or if there be no Minister to the Vestry thereof, a license issued by the Bishop of the Diocese, or if there be no Bishop by the Standing Committee, duly convened, certifying that his letters of Holy Orders are authentic and given by some Bishop in communion with this Church, and whose authority is acknowledged by this Church; and also that, having exhibited to the Bishop or Standing Committee satisfactory evidence of his pious and moral character, and of his theological requirements, he is permitted to officiate in the Diocese aforesaid. But in any case, before he shall be permitted to settle in any Church or Parish, or be received into union with any Diocese of this Church as a Minister thereof, he shall produce to the Bishop, or, if there be no Bishop, to the Standing Committee thereof, a letter of dismission from under the hand and seal of the Bishop with whose Diocese he has been last connected, which letter should be in substance that provided for in section 7 of Canon XII. of this Title, and shall be delivered within six months from the date thereof, and when such clergyman shall have been so received, he shall be considered as having passed entirely from the jurisdiction of the Bishop from whom the letter of dismission was brought to the full jurisdiction of the Bishop or other Ecclesiastical authority by whom it shall have been accepted, and become thereby subject to all the Canonical provisions of this Church. Provided, that no such Clergyman shall be so received into union with any Diocese until he shall have subscribed in the presence of the Bishop of the Diocese in which he applies for reception, and of two or more Presbyters, the Declaration contained in Article VII. of the Constitution; which being done, said Bishop or Standing Committee being satisfied of his theological acquirements, may receive him into Union with the Church as a Minister of the same. Provided, also, that such Minister shall not be entitled to settle in any parish or church, as Canonically in charge of the same, until he shall have resided one year in the United States, subsequent to the acceptance of his letter of acceptance.

Attest: HENRY C. POTTER, Secretary.

Referred to the Committee on Canons.

IN GENERAL CONVENTION, BOSTON, MASS., }  
TWELFTH DAY OF THE SESSION, Oct. 16, 1877. }

Message No. 25.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That [11] of section 3, of Canon V. of Title III. be amended, to read as follows:—

[11] No clergyman shall be allowed to take charge of such congregation until he shall have been nominated by the Bishop in charge and approved by the Vestry of said congregation, if there be one; and if there be no such Vestry, by the Standing Committee provided for by this Canon; and when such appointment shall have been accepted by the Clergyman so appointed he shall be transferred to the jurisdiction of the Bishop in charge.

Attest: HENRY C. POTTER, Secretary.

Referred to the Committee on Canons.

IN GENERAL CONVENTION, BOSTON, MASS., }  
TWELFTH DAY OF THE SESSION, Oct. 26, 1877. }

Message No. 26.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That [3],

section 1 of Canon II. of Title I. be amended to read as follows: [3] Violation of the Constitution or Canons of the General Convention, or knowingly aiding or abetting in public ministrations in this Church, persons Canonically inhibited from such ministrations.

Attest: HENRY C. POTTER, Secretary.

Referred to the Committee on Canons.

The House then adjourned until to-morrow at 9.30 A. M.

## HOUSE OF DEPUTIES.

### ORDERS OF THE DAY.

WEDNESDAY, OCTOBER 17, 12 O'CLOCK.

The report of the Committee on the Lectionary for Lent.

### CALENDAR.

WEDNESDAY, OCTOBER 17.

4. Report No. 1, from Committee on Prayer Book, on binding Hymnal with the Prayer Book.
5. Resolution of the Rev. Dr. Ayrault on a Form of Service for the 4th day of July.
6. Report No. 5, from Committee on Canons, with reference to ordination of candidates for the Priesthood.
8. Report No. 7, of the Committee on Canons, recommending an amendment to Canon relating to Professors in Colleges, &c.
9. Report No. 8, of the Committee on Canons, recommending concurrence with the House of Bishops in the repeal of clause 12 of section 3, of Canon V. of Title III., relating to the dissolution of connection between Clergyman and congregation.
10. Resolution relating to the final adjournment of the Convention.
11. Report No. 11, of the Committee on Canons, relating to the renunciation of the Ministry.
12. Report No. 10, from Committee on Canons, repealing Canon IV. of Title II.
13. Report No. 3, from Committee on Prayer Book, relating to Prayer for the President of the United States, and also additional occasional prayers.
14. Resolution of the Rev. Mr. Livermore, relating to the Prayer Book.
15. Report No. 11, of the Committee on Canons, relating to the separation of services in the Book of Common Prayer.
16. Report No. 13, of the Committee on Canons, relating to the Restoration of Deposed Ministers.
17. Report No. 14, of the Committee on Canons, relating to the meaning of the words "agreeably to the Rubric," in sect. 2, of Canon XII., of Title II.
18. Report of the Committee on Amendments to the Constitution, relating to "a change in the legal title of the Church."
19. Resolution of Mr. Meads, relating to a revised Table of Lessons.
20. Resolution of the Rev. Dr. DeKoven, relating to the use of the Lectionary of the Church of England.
21. Report No. 11, of the Committee on Amendments to the Constitution, referring to the concurrent vote of Clerical and Lay Deputations.
22. Report No. 18, of the Committee on Canons, relating to certain duties of Ministers.

Attest: CHAS. L. HUTCHINS, Secretary.

### BOARD OF MISSIONS.

ST. PAUL'S CHURCH, October 15, 1877.

The Board met pursuant to adjournment, and the Bishop of Ohio said prayers and presided.

The order for the day, the consideration of the second resolution from the Domestic Committee, on the matter of offerings for missions, was postponed that the Committee of this Board appointed to confer with the Committee from the Church Missionary Society might report. The Chairman of that Committee, the Rt. Rev. the Bishop of Easton, submitted the report, which rehearsed the basis and principles on which the union between the Board of Missions and the Church Missionary Society should be effected. The Society comes in as an auxiliary of the Board of Missions, retaining its corporate existence, in order that it may hold and administer the trusts committed to its keeping, with the provision that a report shall be made each year of its work to the Board, as the Constitution requires. The resolutions appended to the report were unanimously adopted; and thus this very happy and encouraging union is virtually settled in the best of spirit, and with an earnest and pledge of glorious results. *Laus Deo!*

Bishop Doane then read the report of the Committee of nine, and moved the adoption of the proposed amendment to Article III. of the Constitution. The change as proposed is as follows:—

### ARTICLE III.

The Board of Missions shall consist of the following persons as members:—  
1. All the Bishops of this Church, *ex officio*.



2. Such persons as became patrons of this Society before the meeting of the General Convention of this Church in the year 1829.

3. The Secretaries and General Agents and members of the Committees for Domestic and Foreign Missions of the Board and of the Indian Commission.

4. Every person who shall, at any one time, contribute not less than \$5,000 to the work of the Board.

5. Two Clergymen and two Laymen from each Diocese, and one additional Clergyman for every twenty-five Clergymen over and above the number of fifty, canonically resident therein, and one additional Layman for each 2,500 communicants, over and above the number of 5,000, reported as belonging to such Diocese, to be elected at each annual Diocesan Convention.

6. One Clergyman and one Layman from each Missionary Jurisdiction to be appointed by the Bishop thereof.

7. The Rector of every parish which shall have contributed not less than \$1,000 *per annum*, to the work of the Board during the three preceding years, to be so certified by the Committees of the Board.

8. But no Diocese shall re-elect any person who shall have been absent from three consecutive meetings of the Board previous to the time of election.

A discussion followed, in which many of the Clergy and Laity took part, most of whom opposed the measure, on the ground, that the cutting down the membership of the Board might lessen the interest in its work. As the hour was late, the matter was made the order for Tuesday evening at 8.30.

The subject of the title to Church Property in Missionary Jurisdictions, was made the order for the day for this evening, on the assembling of the Board, with the understanding that a vote should be taken on the subject, not later than half-past eight o'clock.

The Board adjourned to meet Tuesday night at 7.30.

#### THE STANDING COMMITTEES.

##### STATE OF THE CHURCH.

The Rev. Dr. Van Deusen of Central New York, the Rev. Mr. Hunt of Alabama, the Rev. Mr. Battershall of Albany, the Rev. Mr. Tupper of Arkansas, the Rev. Mr. Hill of California, the Rev. Mr. Marple of Central Pennsylvania, the Rev. Dr. Harwood of Connecticut, the Rev. Mr. Brooks of Delaware, the Rev. Dr. Stearns of Easton, the Rev. Dr. Steele of Florida, the Rev. Mr. Vernor of Fond du Lac, the Rev. Mr. Foute of Georgia, the Rev. Dr. Locke of Illinois, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Seymour of Iowa, the Rev. Dr. Reynolds of Kansas, the Rev. Mr. Tschiffly of Kentucky, the Rev. Dr. Drowne of Long Island, the Rev. Dr. Percival of Louisiana, the Rev. Mr. Hayes of Maine, the Rev. Dr. Hutton of Maryland, the Rev. Dr. Lambert of Massachusetts, the Rev. Dr. Worthington of Michigan, the Rev. Dr. Knickerbacker of Minnesota, the Rev. Mr. Marks of Mississippi, the Rev. Dr. Runcie of Missouri, the Rev. Mr. Millsbaugh, of Nebraska, the Rev. Mr. Sears of New Hampshire, the Rev. Dr. Hills of New Jersey, the Rev. Dr. Beach of New York, the Rev. Dr. Buxton of North Carolina, the Rev. Mr. Stansbury of Northern New Jersey, the Rev. Dr. Bronson of Ohio, the Rev. Mr. Brown of Pennsylvania, the Rev. Dr. Hitchcock of Pittsburgh, the Rev. Mr. Henshaw of Rhode Island, the Rev. Mr. McCollough of South Carolina, the Rev. Dr. Morrell of Southern Ohio, the Rev. Dr. White of Tennessee, the Rev. Mr. Bird of Texas, the Rev. Mr. Roberts of Vermont, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Conover of Western Michigan, the Rev. Dr. Ingersoll of Western New York, the Rev. Dr. Cole of Wisconsin.

##### CANONS.

The Rev. Dr. Watson of North Carolina, the Rev. Dr. Vinton of Massachusetts, the Rev. Dr. Fulton of Wisconsin, the Rev. Dr. Leeds of Maryland, the Rev. Dr. Minnigerode of Virginia, the Rev. Dr. Dix of New York, the Rev. Dr. Harrison of Albany, Mr. Andrews of Southern Ohio, Mr. Sheffey of Virginia, Mr. Burgwin of Pittsburgh, Mr. Battle of North Carolina, Mr. Judd of Illinois, Mr. Brune of Maryland.

##### EXPENSES.

Dr. Shattuck of Massachusetts, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Wheeler of Rhode Island, the Rev. Mr. Knight of Connecticut, the Rev. Mr. Whipple of Minnesota, Mr. Baldwin of Michigan, Mr. Blair of Maryland, Mr. Coffin of Pennsylvania, Mr. Kingsbury of Connecticut, Mr. Bridge of Maine, Mr. Babcock of Rhode Island, Mr. Davies of New York, Mr. Devereux of Ohio.

##### ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hancel of Virginia, the Rev. Dr. Percival of Louisiana, the Rev. Dr. Leffingwell of Illinois, the Rev. Dr. DeKoven of Wisconsin, the Rev. Dr. Breck of Central Pennsylvania, the Rev. Dr. Crosdale of Easton, the Rev. Dr. Harrison of Northern New Jersey, Mr. Meigs of Northern New Jersey, Mr. Trowbridge of Michigan, Mr. Delano of Ohio, Mr. Mudge of Massachusetts, Mr. Nash of New York, Mr. Jenkins of Fond du Lac.

#### MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Payne of Albany, the Rev. Dr. Abercrombie of Northern New Jersey, the Rev. Dr. Barton of Easton, the Rev. Mr. Mills of Pittsburgh, the Rev. Mr. Boone of Georgia, the Rev. Mr. Richards of Rhode Island, the Rev. Mr. Goodale of Nebraska, Mr. Churchill of Kentucky, Mr. Winthrop of Massachusetts, Mr. Martin of North Carolina, Mr. McGuffey of Southern Ohio, Mr. Parker of Virginia, Mr. Ingalls of Maine.

#### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Schenck of Long Island, the Rev. Dr. Hare of Pennsylvania, the Rev. Dr. Pinckney of South Carolina, the Rev. Dr. Brown of Ohio, the Rev. Mr. Greer of Rhode Island, the Rev. Dr. Snively of Long Island, the Rev. Mr. Dunlop of Missouri, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. Shoenberger of Pittsburgh, Mr. Harrison of Maryland, Dr. DeRoset of North Carolina, Mr. Montgomery of Western New York, Mr. Rogers of Michigan.

#### CONSECRATION OF BISHOPS.

The Rev. Dr. Scott of Florida, the Rev. Dr. Ayrault of Central New York, the Rev. Dr. Runcie of Missouri, the Rev. Dr. Eames of New Hampshire, the Rev. Dr. Sansom of Mississippi, the Rev. Dr. Burr of Southern Ohio, the Rev. Dr. Wakefield of Indiana, Mr. Forsyth of Albany, Mr. Holbrook of Minnesota, Mr. Moss of Central New York, Mr. Edsall of Illinois, Mr. Robinson of Kentucky, Mr. Peirce of Western Michigan.

#### GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Cady of New York, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Farrington of Northern New Jersey, the Rev. Mr. Littell of Delaware, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Thompson of Louisiana, the Rev. Dr. Beers of California, Mr. Pierrepont of Long Island, Mr. Stevenson of Kentucky, Mr. McWhorter of Central New York, Mr. Harrison of Pennsylvania, Mr. Gardiner of Maine, Mr. Livingston of New York.

#### UNFINISHED BUSINESS.

The Rev. Dr. Chase of Illinois, the Rev. Dr. Barber of Easton, the Rev. Mr. Pickett of Mississippi, the Rev. Mr. Magrath of Michigan, the Rev. Mr. Langford of New Jersey, the Rev. Dr. Dalrymple of Maryland, the Rev. Dr. Beatty of Kansas, Mr. Goddard of Rhode Island, Mr. Eaton of Michigan, Mr. Low of New Hampshire, Mr. Hance of New Jersey, the Rev. Mr. Smith of Pittsburgh, Mr. Richmond of Tennessee.

#### AMENDMENTS TO CONSTITUTION.

The Rev. Dr. Hall of Long Island, the Rev. Dr. Benedict of Georgia, the Rev. Dr. Huntington of Massachusetts, the Rev. Dr. Harris of Illinois, the Rev. Mr. Garrison of New Jersey, Mr. Stevenson of Kentucky, Mr. Woolworth of Nebraska, Mr. McCrady of South Carolina, Mr. Wilder of Minnesota, Mr. Parker of Northern New Jersey, Mr. Comstock of Central New York, Mr. Bennett of Massachusetts, Mr. Howe of Indiana.

#### CHRISTIAN EDUCATION.

The Rev. Dr. Coit of New Hampshire, the Rev. Mr. Johnson of Connecticut, the Rev. Dr. Goodwin of Pennsylvania, the Rev. Dr. Douglas of Mississippi, the Rev. Dr. Oliver of Nebraska, the Rev. Mr. Bodine of Ohio, the Rev. Dr. Seymour of New York, the Rev. Dr. Porter of South Carolina, Mr. Coppée of Central Pennsylvania, Mr. Davies of New York, Mr. Prince of Long Island, Mr. Thompson of Tennessee, Mr. Hoppin of Rhode Island.

#### PRAYER BOOK.

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Hubbard of New Hampshire, the Rev. Dr. Norton of Virginia, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Rudder of Pennsylvania, the Rev. Dr. Anstie of Western New York, Mr. Meads of Albany, Mr. Jackson of Maine, Mr. Garthwaite of Northern New Jersey, Mr. Seymour of Connecticut, Mr. Moss of Ohio, Mr. Goldsborough of Easton.

#### ELECTIONS.

The Rev. Dr. Shipman of Kentucky, the Rev. Dr. Pennell of Albany, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Rees of Georgia, the Rev. Dr. Harris of Illinois, the Rev. Mr. Upjohn of Maine, the Rev. Dr. McKnight of Central New York, Mr. Redfield of Vermont, Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Walker of Easton.

#### NOTICE.

C. H. PHILIPS, Manufacturing Chemist, of New York, invites the special attention of the Deputies to the General Convention to his new preparation of the soluble wheat phosphates bearing the name of "Phospho-Nutritine," which is fully described in his advertisement in another column.

#### CHURCHES IN AND NEAR BOSTON.

Place.	Name.	Rector.	Street— Now reached.
Boston.	Advent.	C. C. Grafton.	Bowdoin.
"	Dorchester, All Saints.	G. S. Bennett.	Dorch't'r*
"	Jam. Platu, St. John's.	S. U. Shearman.	J. Plain.*
"	Christ.	H. Burroughs, D.D.	Salem.
"	Emmanuel.	A. H. Vinton, D.D.	Newbury.
"	Evangelists.	E. B. Kilikelly.	Charles.
"	Good Shepherd.	G. S. Prescott.	Cortes.
"	Highlands, St. James.	P. Bowne.	St. James.
"	St. John's.	G. S. Converse.	Tremont.
"	East, St. John's.	J. H. Waterbury.	Street cars.
"	Charlestown, St. John's.	T. R. Lambert, D.D.	"
"	Messiah.	H. F. Allen.	Florence.
"	Brighton, St. Margaret's.	T. Cule.	Street cars.
"	St. Mark's.	C. H. Rabcock.	W. Newton.
"	Dorchester, St. Mary's.	W. W. Silvester.	Street cars.
"	St. Mary's.	J. R. Pearce.	Farmington.
"	South, St. Matthew's.	J. Wrigley.	Street cars.
"	Wash. Vill. Grace.	A. Gray.	"
"	St. Paul's.	W. W. Newton.	Tremont.
"	St. Stephen's.	A. Gray.	Tyler.
"	Trinity.	P. Brooks.	Boylston.
Arlington.	St. John's.	D. G. Hawkins.	Street cars.
Brookline.	St. Paul's.	L. K. Storrs.	"
Cambridge.	Christ.	W. C. Langdon, D.D.	"
"	East, Ascension.	W. W. Wainland.	"
"	North, St. James.	T. S. Tyng.	"
"	St. John's.	C. Z. Gray, D.D.	"
"	St. Peter's.	E. M. Gushue.	"
Chelsea.	St. Luke's.	J. T. Burrill.	"
Dedham.	St. Paul's.	D. Goodwin.	B. & P. R. R.
East Somerville.	St. Thomas.	G. W. Durrell.	Street cars.
Hyde Park.	Christ.	R. E. Van Kleeck, D.D.	B. & P. R. R.
Longwood.	Our Saviour.	R. H. Howe.	B. & A. R. R.
Malden.	St. Paul's.	G. P. Huntington.	Street cars.
Medford.	Grace.	C. L. Hutchins.	B. & L. R. R.†
Melrose.	Trinity.	H. A. Metcalf.	B. & M. R. R.
Newton.	Grace.	G. W. Shinn.	B. & A. R. R.
"	L'w'r Falls, St. Mary's.	H. Mackay.	"
Quincy.	Christ.	N. K. Bishop.	O. C. R. R.
Somerville.	Emmanuel.	T. F. Fales.	Street cars.
Waltham.	Christ.	T. F. Fales.	Fitch R. R.
West Newton.	Messiah.	F. W. Smith.	B. & A. R. R.

\* Street cars. † For sailors. ‡ And B. & M. R. R.

#### NOTICES.

#### CHOIR SCHOOL.

There are a few vacancies for MUSICAL SCHOLARSHIPS in the Choir School of the Church of the Advent. Board, education, clothing, etc., \$100 per annum. Bishops and other Clergy may nominate boys who are eligible. Apply to the Rector, 22 Staniford Street, or to the Head Master, 69 Pinckney Street.

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#### NOTICE.

THE CONSECRATION OF ST. LUKE'S CATHEDRAL, Portland, is appointed to take place on Thursday next (St. Luke's Day), at 10½ A. M.

Those desiring to attend can take either of the trains on the Eastern Railroad on Wednesday at 7½ A. M., 12½ and 7 P. M.

Return tickets will be furnished free for a special train leaving Portland at 5 P. M., on Thursday.

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ness to our Dumb Animals, and exerted a lasting influence upon both parents and children in this direction.

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THURSDAY, OCTOBER 18, 1877.

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## The Proceedings IN A GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH, IN THE YEAR OF OUR LORD 1877, AS REPORTED FOR MESSRS. M. H. MALLORY & CO. HOUSE OF BISHOPS.

NOTE.—The House of Bishops sits in private, and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

### THIRTEENTH DAY'S SESSION.

WEDNESDAY, October 17.

The Lord Bishop of Fredericton took leave of the House.

The Secretary was instructed to inform certain memorialists on the subject of Church work among colored people of the sympathy of the House of Bishops, and to transmit to them a copy of the report of the Committee appointed to consider the matter.

The proposed amendment of Article VIII. of the Constitution, providing for changes in the Lectionary, was adopted.

A Canon of marriage and divorce was adopted and communicated to the House of Deputies.

The relations of a Bishop to churches that have been consecrated were referred to a Joint Committee of Bishops, Clergymen and Laymen, with instructions to report to the next General Convention.

An amendment was made to sect. 11, Canon X. of Title II., respecting notification of deposition of Clergymen.

A new section was added to Canon XXII. of Title I., requiring that the Holy Communion in private or collegiate chapels be celebrated according to the form prescribed in the Book of Common Prayer.

An amendment was made to [3] of section 2 of Canon I. of Title III., relative to the duties of the registrar.

Canon VII. of Title II. was amended so as to enable the Bishop to depose a Clergyman refusing or neglecting to comply with its previous provisions.

A Joint Committee of three Bishops and three members of the House of Deputies was created, to take such steps as in their discretion may be judicious, to secure from the Government of the United States for the Indians the full protection of civil law.

## HOUSE OF DEPUTIES.

### THIRTEENTH DAY.

WEDNESDAY, October 17.

The House of Deputies met at 9.30 A. M. Morning prayer was read by the Rev. C. J. Gibson, D.D., of Virginia, assisted by the Rev. James F. Conover, of West Michigan. The Benediction was pronounced by the Rt. Rev. T. B. Lyman, D. D., Assistant Bishop of North Carolina.

The minutes of the proceedings of Tuesday were read and approved.

### REPORT OF THE COMMITTEE ON ELECTIONS.

The Rev. Dr. SHIPMAN, Chairman of the Committee on Elections, presented the following report:—

That satisfactory evidence has been received of the election of Mr. George R. Fairbanks as a Lay Deputy from the Diocese of Tennessee, and of his Canonical appointment to the place made vacant by the resignation of Mr. Theodore Richmond.

The Committee would further report that leave of absence has been granted for a few days to the Rev. Theodore M. Bishop, D.D., of the Diocese of Western New York, and for the remainder of the session to the following Lay Deputies: Messrs. Julian Metcalf of the Diocese of Nebraska, William H. Parker of the Diocese of South Carolina, Peter R. L. Peirce of the Diocese of Western Michigan.

On behalf the Committee.

J. S. SHIPMAN, Chairman.

OCTOBER 17, 1867.

THE PRESIDENT. The name of Mr. Fairbanks, from Tennessee, will be entered upon the Roll of the House.

The Rev. Mr. HILL, of California. As a member of the Committee on Constitutional Amendments, I desire to say that my resolution, as it appears upon the Minutes, is correct, but as it is reported in THE CHURCHMAN it is entirely wrong, and the Committee has considered it in that light, to wit, in the light of the adoption of the amendment. My proposition was the defeat of the amendment. It is not my mistake. My question was as to the defeat of the amendment, and not as to the carrying of it, and I hope the Committee will consider it in that light.

### EXPEDIENCY OF THE REDUCTION OF CLERICAL AND LAY DEPUTIES.

The Rev. Dr. HALL, from the Committee on Constitutional Amendments, presented the following report:—

The Committee on Amendments to the Constitution to whom were referred resolutions of the Rev. Dr. Adams and others as to the expediency of reducing the number of Clerical and Lay Deputies from each Diocese, respectfully report that such amendment to the 2d Article of the Constitution would be inexpedient at this time, and offer the following resolution:

Resolved, That the Committee be discharged from the further consideration of the subject.

(Signed)

CHARLES H. HALL.  
J. F. GARRISON.  
W. R. HUNTINGTON.  
SAMUEL S. HARRIS.  
J. W. STEVENSON.  
EDMUND H. BENNETT.  
E. T. WILDER.  
J. B. HOWE.  
G. W. RACE.

Mr. PRESIDENT. Shall the resolution appended to the report of the Committee on Amendments to the Constitution, which is that the Committee be discharged from the further consideration of the subject of reducing the number of Clerical and Lay Deputies be put upon its passage?

Mr. STARK, of Connecticut, I desire to ask whether the adoption of the motion to discharge the Committee will be affirming the action of the Committee in declaring that is inexpedient? If so, I ask that it may go upon the Calendar, in the absence of my colleague, the Rev. Dr. Beardsley, who desires to be heard upon the General question.

THE PRESIDENT. It will go upon the Calendar.

### REPRESENTATION OF DIOCESES.

Mr. HOWE, of Indiana, presented the following report from the Committee on Constitutional Amendments:—

The Committee on Constitutional Amendments, to which was referred the subject of representation of Dioceses in proportion to the number of communicants therein, respectfully report that they have had the subject under consideration, and are of opinion that any change in the principle of representation at this time is inexpedient. The intention of the framers of the Constitution was to make the Clerical representation of a Diocese a unit in its vote and independent entirely of the vote of its Lay Deputation, and the Lay representation of a Diocese a unit in its vote, independent entirely of the vote of its Clerical Deputation; a majority of units in each order among Dioceses actually represented being required to carry any measure before the House of Deputies. Hence, it follows that the framers of the Constitution considered each Diocese subject to the rights of each order, as distinguished from the other, to be entitled to the same weight, because entitled to the same vote. It may or it may not be true, that the idea of Diocesan equality originated in the equality of the members of the House of Bishops. If it originated in this manner, it may be said that the analogy was obvious and just. And, if not, then it may be said with great force that independently of all analogy the framers of the Constitution intended to establish the principle of Diocesan equality as the foundation upon which the Church in the United States was to be built. Upon that foundation it has been built. Doubtless the foundation might be changed; and if discovered to be a dangerous one in the future, the conservative sentiment which has always prevailed, and which, it is to be hoped, will always prevail, will require a change; for true conservatism is the spirit of preservation and not of destruction.

If such a change should ever become necessary, opinion on the subject will soon take a practical form, and change will be the result. To anticipate such a change is not regarded by your Committee as a duty imposed upon them. Respectfully submitted.

Your Committee therefore propose the adoption of the following resolution:—

Resolved, That the Committee be discharged from the further consideration of the subject.

(Signed.)

CHARLES H. HALL.  
SAMUEL BENEDICT.  
J. F. GARRISON.  
W. R. HUNTINGTON.  
SAMUEL S. HARRIS.  
EDMUND H. BENNETT.  
J. W. STEVENSON.  
E. T. WILDER.  
G. W. RACE.

Mr. STARK, of Connecticut. I move that the report go upon the Calendar. It is in regard to the same subject-matter as the other.

Mr. HOWE, of Indiana. The whole subject was committed to the Committee in two forms: first, the reduction of numbers; and secondly, the graduation of the vote. The matter was taken up by the Committee as a whole in the first place, and then divided into two parts, namely: first, the reduction of the number of representatives; and secondly, the graduation of the vote. This report relates to the whole branch of the subject.

THE PRESIDENT. I understand that it is the desire of the Lay Deputy from Connecticut that this report be placed upon the Calendar.

Mr. STARK, of Connecticut. I move that, as it relates to the same general subject as the other report, it go upon the Calendar.

THE PRESIDENT. The report goes upon the Calendar.

The Rev. Mr. HILL, of California. In consultation with the members of the Committee on Constitutional Amendments, I am advised that my resolution was sent to them in the form in which it appears in THE CHURCHMAN, to wit, directly the contrary to what I intended, and that, of course, has misled them. In conversation with them they intimate that perhaps it would be best for that question to be raised in the other House. I agree with that proposition, and move you, therefore, that the Committee be discharged from the further consideration of my resolution, and that the resolution be laid upon the table.

THE PRESIDENT. It is moved and seconded that the Committee on Amendments to the Constitution be discharged from the further consideration of the resolution presented by the Rev. Mr. Hill of California, and that the resolution be laid upon the table.

The motion was agreed to.

THE PRESIDENT. The Committee is discharged from the further consideration of the resolution, and it is laid upon the table.

REPORT OF THE COMMITTEE ON THE PRAYER BOOK.  
The Rev. Dr. ADAMS, of Wisconsin, presented the following report from the Committee on the Prayer Book:—

The Committee on the Prayer Book, having been instructed to consider the expediency of increasing the



number of occasional thanksgivings upon several occasions, by the addition of a form of Thanksgiving for deliverance from great "peril and danger," report adversely to the proposition and ask to be discharged from further consideration of the subject.

The Resolution referred to the Committee to inquire into the expediency of inserting the substance of Canon XIII., Title II., as a Rubric before the Solemnization of Matrimony, involves an important change, introducing a new principle into our legislation, which it is deemed inadvisable to make, and from the further consideration of which the Committee would also ask to be discharged. In behalf of the Committee.

E. BEARDSLEY, *Chairman*.

The PRESIDENT. The Committee on the Prayer Book desire to be discharged from the further consideration of the subject of the expediency of increasing the number of occasional thanksgivings. Shall the Committee be discharged?

On motion the Committee was discharged.

The PRESIDENT. The same Committee also desire to be discharged from the further consideration of the question of the expediency of inserting the substance of Canon XIII., Title II., as a Rubric before the form for the solemnization of matrimony. Will the House discharge the Committee as requested?

On motion the Committee was discharged.

#### REPORT OF THE COMMITTEE ON CHRISTIAN EDUCATION.

The Rev. Dr. COIT, of New Hampshire, from the Committee on Christian Education, presented the following report:—

The Committee of the two Houses on Christian Education, sitting as a Joint Committee, to whom was referred the petition of the "Trustees of the Church School for Girls," ask leave respectfully to report:—

It appears from authentic documents laid before us, that the petitioners represent a school incorporated in the District of Columbia, to be conducted under the auspices of the Convocation of Washington, and having the approval of the Diocesan authorities.

The Constitution of the School provides, that of the thirteen trustees, five may be elected triennially by the General Convention. They may be otherwise appointed should the General Convention decline, or neglect to appoint.

It is the opinion of the Committee, that if the Convention accedes to the request, it will establish a precedent which will be prolific of trouble.

By appointing trustees for one school, and another of a Diocesan or parochial character, the General Convention will greatly increase its routine business—such appointment will be in some sort an endorsement of the School in question. Hence, there may arise the embarrassing necessity of discriminating among schools which ask official endorsement.

While the proposed School commends itself to the sympathy and hearty approval of the Committee, they think that the petition cannot be granted, and ask to be discharged from its further consideration.

(Signed), HENRY C. LAY.

HENRY A. COIT.

In behalf of the Joint Committee.

The PRESIDENT. Will the House grant that the Committee on Christian Education be discharged from the further consideration of the petition of the Trustees of the Church School for Girls?

On motion, the Committee was discharged.

#### REPORT OF THE COMMITTEE ON GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. CADY, of New York, from the Committee on General Theological Seminary, presented a report containing the names of persons nominated by the Dioceses as Trustees of the General Theological Seminary for the next three years.

The Rev. Dr. CADY. These are the names of those who were nominated by the Diocesan Conventions. They are simply certified to by the Dioceses. I move you, sir, that a vote be now taken, and that these gentlemen be elected Trustees for the next three years.

The PRESIDENT. It is moved and seconded that the Rev. E. M. Peck and others named in the report of the Committee on the General Theological Seminary, and certified to as persons nominated by the various Dioceses, be elected Trustees of the General Theological Seminary.

The Rev. Mr. HILL, of California. I would like to hear the names from California.

The PRESIDENT. There is no certificate from California, and hence there are no names. Unless the House calls for the reading of all these names they will not be read. I think, however, it is hardly proper for the House to elect a person without mentioning his name, but the question before the House is, Shall the gentlemen named in this report, the Rev. E. M. Peck and others, be elected Trustees of the General Theological Seminary for the next three years?

The motion was agreed to.

The Rev. Dr. CADY, of New York. I have also a report from the Trustees of the General Theological Seminary to the General Convention, which was also referred to the Committee on the General Theological Seminary. In connection with it, I offer the following resolution:—

*Resolved*, That the report of the Trustees of the General Theological Seminary to the General Convention be received, and printed in the appendix to the Journal.

The PRESIDENT. Shall this resolution pass? On motion, the resolution was passed.

#### REPORT OF THE COMMITTEE ON GODLY DISCIPLINE.

The Rev. Dr. SHIPMAN, of Kentucky. I have a report from the Joint Committee appointed at the last General Convention, on the subject of Godly Discipline for Communicants of this Church.

The Joint Committee appointed at the last General Convention, "to consider and report what action, if any, is desirable, in addition to or in explanation of, the provisions already enacted by this Church for the godly discipline of its communicant members," asks leave respectfully to report.

It is matter of common observation that while we have elaborate legislation for the discipline of Bishops, and also legislation less elaborate, yet adequate thus far to the purpose, for the discipline of Priests and Deacons, the Church law has little to say about the discipline of the Laity.

In entering upon this subject, it is necessary, by reason of the prevalent indifference or hostility to the discipline of those who openly and flagrantly violate their Baptismal vows, to urge, first of all, that the Church has the divine warrant for claiming this power, and that it is her inevitable duty to exercise it.

The history of the Church, through all the centuries, and the Canons enacted by Councils and Synods, all attest the deep conviction of the Church in this matter.

Our own standards are clear in their teachings. And that at the time of the Reformation, no doubt was entertained, by the various religious bodies which then arose, of the duty of maintaining discipline and of the authority for exercising it given to the Church by its Lord, may be illustrated by reference to the thirtieth chapter of the Westminster Confession, with the proof texts appended.

"The Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of Church officers, *distinct from the civil magistrate*. To these officers the keys of the kingdom are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent both by the word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by *absolution from censures*, as occasion shall require."

These ministers must take heed to the flock over the which the Holy Ghost hath made them overseers, to feed the Church of God which he hath purchased with his own blood. Every scholar knows that in this word *feed*, restraint and correction are bound up as certainly as vigilance and pasturing.

The Church life depicted in the Acts and in the Epistles is plainly a life of discipline. Some persons were "over" other persons in the Lord. Those were set to rule and these to obey. There was a place for rebuke, for "punishment inflicted of many," for exclusion from Christian fellowship, and yet again for "forgiveness" and "restoration."

Plainly this government was not absolute or capricious; obedience had need to be rendered in those particulars only wherein the minister of Christ was authorized by the terms of his commission to require obedience. The attempt to enforce individual opinions as law, was again and again resisted, even in the persons of St. Peter or St. Barnabas.

And plainly again, this discipline was not minute or inquisitorial. There is a wide domain in which each conscience must bear its own burden, and in which gentle persuasion and paternal counsel, rightly used, are far more efficacious than the intervention of law. The discipline of the New Testament was reserved for grievous and scandalous faults.

But within these reasonable limits how can the Church with safety to herself and to her children, permit her discipline to fall into abeyance? How can she escape the rebuke administered to the angel of the Church in Thyatira, "Thou sufferest that woman Jezebel?"

Discipline is a debt we owe to our children in the faith. If the offender prove incorrigible, the just sentence pronounced upon him discharges the Church from the guilt of complicity in his crime. But we have no right to assume that offenders are incorrigible; and thus to the sinner himself discipline is mercy. As the Holy Communion is to faithful men an assurance of God's favor and goodness, so also the solemn and authoritative exclusion of a wicked man from the Lord's Table is a loud-mouthed testimony, warning him that without repentance he must perish. It is a sharp remedy, to which love itself resorts when other remedies have failed, in the hope that the spirit may be saved in the day of the Lord Jesus.

Let it be remembered too that discipline prevents crime as well as punishes it. In a well-disciplined army, punishment is rarely resorted to. The certainty that there is a present authority strong enough and determined enough to assert itself when occasion demands, imperceptibly influences all ranks, and restrains men from the lesser breaches of discipline which, if winked at, grow up into egregious crimes.

It may then be safely concluded that the Church is bound by her zeal for God, by a just regard to her own purity, and by a tender consideration for the souls entrusted to her guidance, diligently to exercise such discipline as by the authority of God's word is committed to her," using the author-

ity given her "not to destruction, but to salvation; not to hurt, but to help"; being "so merciful" that she be not "too remiss"; so ministering discipline that she "forget not mercy."

We do not think that any one can affirm that the discipline of our Church, as actually exercised, comes up to the requirements of God's word, or is such as to protect the Church from scandal, and to bear the testimony needed in the case of such as offend against God's holy law.

We think that discipline is sadly in abeyance. We believe that many persons have no just conception of the duty of obedience to the Church, in those instances wherein she is fully empowered to speak with authority. We believe that sins against the moral law and against distinct religious precepts, are suffered often to pass unnoticed and uncorrected.

We deem it no part of our duty to accumulate illustrations in support of this opinion. We do not pretend to point out the extent of the disorder which prevails among the members of our communion. We speak to wise men, whose opportunities of observation are equal to our own. If thoughtful persons have failed to recognize as a fact, that there is not among us that reverence for law which ought to prevail, and that in numerous instances scandals which ought to be punished are not punished, we cannot hope by any accumulation of proofs to bring them to our opinion.

The Church which neglects to exercise discipline is in danger of having her candlestick removed from its place. Other Churches, fettered by traditions or by concordats with the State, have something to plead in extenuation of a relaxed discipline; but we have no such excuse. Ours is a free Church in a free State. If we be straitened, it is in ourselves that we are straitened. No external power constrains us. We are free this day, as ever was any national Church in the purest days of our religion, to establish and enforce by spiritual discipline such laws as may best guard the purity of the Church.

Neither may it be said that the Church has surrendered, in some moment of weakness, her right to discipline her children, and cannot now recover her lost powers. In the Prayer Book every necessary power has been substantially preserved and secured. The clergyman who desires to restrain the erring members of his flock, finds in the Ordinal and in the Communion Office the amplest vindication and exposition of his pastoral authority.

Seeing, then, that adequate powers of discipline are in terms confided to the overseers of the Diocese and of the Parish; considering that solemn promises are exacted from those admitted to Holy Orders, to maintain a godly discipline, we are led to inquire what are the deficiencies of our present law of discipline? Several such deficiencies may be suggested.

1. Indefiniteness in the law: We are no advocates for a minute and precise catalogue, under penalty, of the several things contrary to a Christian profession. But some enumeration there ought to be for the guidance of the people.

What is open and notorious evil-living, for instance? Cases have already arisen in the civil courts which developed the need of some accurate definition of these general terms.

Or again: "If any are joined together otherwise than as God's law doth allow, their marriage is not lawful." How many of our people are honestly persuaded that the liberty of marriage allowed by the State is the measure, also, of our Christian liberty! How many thousands have never so much as heard of the unlawfulness of marrying a person divorced without warrant of God's word. In this instance, and in many others, some definition of things prohibited seems to be greatly needed.

2. A second deficiency is in the lack of publication. Our disciplinary laws, when such are enacted, are put on permanent record, and are accessible to the clergy. But so far as the multitude are concerned, they are hidden from view in the Digest. An essential part of a right discipline is due proclamation of all penal laws, so that none who incur the penalty can plead ignorance of the law.

3. A third deficiency is vagueness of direction as to the manner in which discipline should be exercised. No process of inquiry is indicated by the General Church, and no method of notifying a spiritual sentence is specified.

The power of the minister, according to the rubric, has no limit save that a right of appeal is reserved. The minister is judge of law and judge of fact. He may advertise a person by word, by message or by letter. The very vastness of this prerogative is enough to make a clergyman hesitate and consider whether there is not some mistake in intrusting so unlimited a discretion to him.

4. A fourth deficiency is the uncertainty of definition as to the effect of spiritual censures, and as to the mode in which such censures may be remitted.

We need only say, in illustration, that not a few instances are known to us, where a man suspended from the communion, absolves himself by removal to another parish. Instances there are where a man, the facts being well known to two clergymen, is received by the one and repelled by the other.

5. A fifth difficulty is found in the inadequacy



of some of the Parochial Clergy to grapple with difficult cases.

Be it remembered that many a clergyman leads an isolated life. He has not the books to consult in a doubtful case. At rare intervals he finds himself required to weigh testimony, and determine questions of law. Moreover, under the voluntary system, he may be at the mercy of an influential family. To inflict censure is to mar the peace of the congregation and to exile himself from home and work. Where such odium is likely to follow, it would seem that it is the Bishop who should bear the brunt. And this leads us to note—

6. A sixth deficiency; viz., the helplessness of the Bishop to enforce his own decision.

The Bishop can not act originally, but only when appeal is made. There are instances where the Bishop knows that men who are living in sin, and to whom he could not administer the sacraments, are, in defiance of his decision, received to the Holy Communion by a Presbyter of his Diocese.

These things lead us to the conclusion that legislation is desirable, in addition to, and especially in explanation of, the provisions already enacted by this Church for the godly discipline of her communicant members.

What that legislation should be is a grave question.

Three years ago, several members of your Committee sought by correspondence to secure a Conference. It soon appeared that this was impossible, as the Committee is constituted. Its members are so widely scattered that they cannot meet for such exhaustive discussion as the case demands.

It seems to us that the General Convention should at this time determine whether it is disposed to make any addition to its disciplinary code, or any explanation of it.

If it be its mind so to do, then it will be necessary to re-constitute and continue the Joint Committee. For ourselves, who sign this report, we dare not address ourselves to a matter so grave and delicate, without the amplest opportunity of consultation.

The Committee recommends for adoption the following joint resolutions:—

*Resolved*, That it is expedient so to amend the law of the Church, touching the godly discipline of its members, as to make it more explicit in its provisions, and more readily applicable to particular cases.

*Resolved*, That the Joint Committee, heretofore in charge of this matter, be continued and re-constituted with reference to convenience of assembling; and that a Committee of Conference be appointed by the two Houses, to nominate the members of said Committee on the Godly Discipline of the Laity.

All of which is respectfully submitted.

HENRY C. LAY.

ALFRED LEE.

J. B. KERFOOT.

J. S. SHIPMAN.

H. W. BEERS.

E. J. STEARNS.

GEO. C. McWHORTER.

Gen. J. H. SIMPSON, U. S. A.

Boston, Oct. 13, 1877.

The Rev. Dr. SHIPMAN, of Kentucky. Mr. President: I would remind the House that we received a message yesterday from the House of Bishops, announcing the passage of this resolution by that House, and the appointment of the Committee proposed in the second of these resolutions. I should like it very much if action were to be taken by this House upon these resolutions at the present time, and if no objection is made, I ask that they may be put at once upon their passage.

Mr. WELSH, of Pennsylvania. Let me ask whether it is proposed that the Committee report at this Convention, or whether they sit during the recess?

The Rev. Dr. SHIPMAN, of Kentucky. They will sit during the recess.

The PRESIDENT. I will say that, as understood by the Chair, the House of Bishops has sent us the names of the Committee, but they have not sent us notice of any action upon these resolutions. There seems to have been some error either in the message, or else there is a message behind still to come.

The Rev. Dr. SHIPMAN, of Kentucky. It has not come before this House in the official way, but I feel sure, having been so informed, that the resolutions were passed by the House of Bishops, and that the Joint Committee on their part was appointed.

The PRESIDENT. We have the names of the Committee.

The Rev. Dr. SHIPMAN, of Kentucky. Of course, I can only say that I am sure of it in a private way.

The PRESIDENT. The resolutions before the House are, first:—

*Resolved*, That it is expedient to amend the law of the Church touching the Godly Discipline of its members, so as to make it more explicit in its provisions, and more readily applicable to particular cases.

Second:—

*Resolved*, That the Joint Committee heretofore in charge of this matter be continued and reconstituted with reference to convenience of assembling, and that a committee of conference be appointed by the two

Houses to nominate the members of said Committee on the Godly Discipline of the Laity.

The Rev. Dr. HARRIS, of Illinois. I hope that the House will not enter upon the consideration of this resolution until we have a better opportunity of knowing what it is. In this part of the House we could only succeed in catching here and there a word, as it was read. I should like to have it printed in order that we might examine it.

The PRESIDENT. The report is now in print. It will be laid aside for a few moments in order that the Deputy from Illinois may have an opportunity to examine it.

The Rev. Dr. HARRIS, of Illinois. I do not speak for myself alone, but for all the members who sit in this part of the House.

The PRESIDENT. Shall the report be again read by the Secretary?

The Rev. Dr. HARRIS, of Illinois. I do not ask for that, but I would like to have it printed that I may have a chance to examine it.

The PRESIDENT. The matter will go upon the Calendar for the present; and we will proceed to the next order—Petitions and Memorials.

#### MEMORIAL OF HON. HIRAM B. SMITH,

The Rev. Mr. PUTNAM, of Vermont. I have a resolution to offer relating to the death of the Hon. Hiram B. Smith, and move that it be referred to the Committee on Memorials of deceased members. It was so referred.

#### CHANGE OF NAME.

The Rev. Mr. HILL, of California. I wish to offer a resolution making the report of the Committee on Constitutional Amendments relative to the change of the name of this Church, the special order for Friday next at 11 o'clock. I desire the passage of this resolution for three reasons: First, if this question of a change of name, is to come before us at all. I want to meet it fairly and squarely; secondly, I want a vote of the full Convention upon the subject, and I fear if it be left upon the Calendar to come up in its proper place, it will have the consideration of a thin house only; and thirdly, I want it acted upon at that time for a personal reason, and that reason is that I come the farthest of any Deputy on this floor (four hundred miles further than my Clerical friend from San Francisco) and my time is necessarily limited to the time mentioned in the resolution having reference to the time of adjournment. I do not wish to make a speech upon the proposed change of name, but I do wish in my own behalf, and in behalf of those whom I represent upon this floor, an opportunity to vote upon the subject. The resolution which I offer is this:

*Resolved*, That the report of the Committee on Constitutional Amendments, relative to a change of the name of the Church, be made the special order of the day for Friday next at eleven o'clock.

Mr. JAMES PARKER, of New Jersey. I will second that resolution for the purpose of getting it before the House; but as we are to go on an excursion Friday at twelve o'clock, I am afraid that the gentleman will not be able to have at that time the full House which he desires when the vote shall be taken.

The Rev. Mr. HILL, of California. Then I will say Saturday at eleven o'clock.

The PRESIDENT. The question will be on the resolution offered by the Clerical Deputy from California, making the report of the Committee on Constitutional Amendments, relative to the change of name of the Church, the special order of the day for Saturday next at eleven o'clock.

The resolution was lost.

#### THE FUNCTIONS OF RECTORS, WARDENS AND VESTRYMEN.

The Rev. Dr. RUDDER, of Pennsylvania. I have a resolution to offer, which in my judgment, is one of the most practical, if not the most practical, and reaches the deepest and furthest needs and interests of this Church of any which has yet been offered. It has reference to a matter which ought to touch the heart, and I am sure will touch the heart of every member of this General Convention. I move it, and hope that it may be put upon its immediate passage, without debate, for it is a resolution simply asking for information. If, however, it is now to be debated, or is to be debated at all, I shall conclude my remarks with a resolution to make it the special order of the day for Thursday next, at twelve o'clock. I offer this resolution:—

*Resolved*, the House of Bishops concurring, That a joint committee of both Houses, consisting of three Bishops, and three Clerical and three Lay Deputies, be appointed to consider and report to the next General Convention, what are the several functions of Rectors and of Wardens and Vestrymen in the control and administrations of parishes, ascertaining the rights and authority of each in the premises according to the principles and laws of the Church, and reporting to the next General Convention what, in their opinion, is the best mode of making those principles and laws effective.

You will observe that this is a resolution which simply desires to put into the possession of the Convention, without at all involving the necessity of action, information concerning these important points. I will not now detain the Convention with any extended remarks upon the subject, but will simply call attention to one or two points, in the

way of explanation, during the five minutes which are allowed me.

The thought may at once suggest itself to certain minds that we shall find ourselves confronted with the great difficulty presented by the laws of the different States with regard to such matters. I will simply say that the information asked for, and the action to be proposed as the result of that information, if action should seem best, wisest and most expedient to this General Convention, will not in any way, or in any degree, touch the laws of the individual States. The laws of the States regard the parishes as corporations for certain purposes only; as, for instance, of the administration of the property of the parish. With regard to that I have nothing to say. The law of the State is, of course, supreme. But there are a large number of cases in the administration of the affairs of the parish (and had I time I might offer many illustrations) where the State has nothing to do, where the State, if we desired it, could have nothing to do, but which are, nevertheless, the cause of endless complications, in a large number of our parishes, leading to many and to most disastrous results.

Let me allude to the need of information, if nothing more, because informations itself will do good. We do not know, many of us in this House, and yet some of us do know, and I believe that I am entirely within the limitations of the fact, when I say that, at this moment, in a vast majority of the parishes of the Church in this country, owing to the looseness in regard to this matter, there is a state, at least of unrest, if not of irritation, of trouble. The parish as it exists in the American Church is a thing which has nothing like it in any other part of the Christian world to-day, or in any age of the Church. If the matter is to be debated I shall call attention to these facts; I shall show you how this thing has grown up, how it has become a power in the Church, outside of and beyond all control of the Church; I shall show that it excludes the Bishop on the one hand; in numberless cases it excludes the Rector on the other; and in still others it excludes the congregation itself. Nay, more; it excludes the majority of the Vestry; and the whole control, the practical control, rests in the minority of the Vestry, based upon the money foundation. I believe that in the largest number of cases there is no intention of wrong; I do not believe that there is any malice in the matter; but I believe that this trouble arises simply and solely from ignorance. We have in this Church a Society for the Increase of the Ministry. The question is continually asked—why is it that our best young men—our young men of piety—of talent—communicants in our Church—loving God and desirous of serving Him if a door be opened—why is it that these go out into other avenues of life? I cannot answer for all, but in my experience of many years in the Ministry, I can answer for a considerable number of such young men—that they will not come into the Church when they know that they will be simply stultified by their action, and be rendered without value to the cause which they would serve. And not only so, but at this hour, within my personal knowledge, there are distinguished members of other denominations who are ready to come into this Church, who are groaning under the pressure of congregationalism, who yet say, "We have at least this advantage in congregationalism—that if a Minister is a deserving man—a Godly man—trying to do his duty, nothing can be done against him without the assembling of the whole congregation; whereas, in your Episcopal Church, let the Rector be ever so good a man, ever so faithful a man—and perhaps in the simple performance of his duty—it is in the power of one or two rich or influential men, who are possibly not even communicants, to cut off his head, at a meeting of the Vestry, and thus damage a man's whole usefulness in life."

I believe that I speak for any number of Parishes all over the land; and I believe that if the voices of the earnest, humble, faithful servants of God could reinforce my own voice, we should hear a most touching appeal from men whose hearts are burdened,—from wives in continual unrest, because of the constant crucifixion which many an earnest and devout servant of God is subjected to, simply, for the most part, because men (and you may call them honest men) are ignorant of what are the laws and principles of the Church on these matters.

I have said this by way of explanation, and I ask for the passage of this resolution without debate, because it does not now bind us to any definite action in the matter. It simply asks for information. If, however, it is to be debated, I will then move that it be made the order of the day for Thursday next at twelve o'clock.

Mr. JAMES PARKER, of New Jersey. I take great pleasure in seconding the resolution of Dr. Rudder.

The Resolution was then put upon its passage, and was unanimously adopted.

#### THE DIOCESE OF ALBANY.

Mr. TREMAIN, of Albany. I rise with some reluctance, to ask the attention of this Convention, for a period not exceeding five minutes, for the propose of making an explanation in the nature of a privileged question.

During the debate which transpired in this House the other day, some observations were made which,



in the opinion of the Deputation from Albany, if suffered to go forth from this Convention unchallenged and unexplained, would produce an unjust and erroneous impression in regard to the growth of the Church in that Diocese. That explanation has been deferred until a statement could be made, based upon authentic and official facts. I find in the report of the House of Deputies, in the *CHURCHMAN* of Oct. 10th, in a speech made by the Reverend Deputy from Connecticut (Rev. Dr. Harwood) the following remarks concerning the Diocese of Albany.

I may remark in respect to these three Dioceses, Long Island, Albany, and Central New York, that the growth of the Church is the kind of a growth which would have happened any how. Unless the Church had been paralyzed, there would have been the same increase whether the new Dioceses had been created or not. The advocates of sub-division may reply: How can we know this? I answer categorically, we know it by the plans, the parishes and the agencies at work—Clerical and Lay—previous to the sub-division. All that the sub-division has done has been to relieve the Bishops of New York and Western New York of arduous and wearisome visitations. The result, however, has shown clearly that the instincts of the venerable Bishop of New York were right when he opposed the division of his great Diocese.

I cannot suppose for a moment, that the Reverend Deputy who made this observation intended to do any injustice to the Diocese of Albany. And yet these remarks, unaccompanied by the statement of the true facts, would certainly produce that result. The tendency of these observations would seem to be to establish two propositions; first, that by reason of the creation of the Diocese of Albany, there has been no increase in the growth, prosperity or activity of the Church that would not have existed if the old Diocese had continued; and, secondly, that the creation of that Diocese was an ecclesiastical mistake—experience having confirmed the original instincts of the Bishops against its creation.

The full statement of the facts will show that both of these propositions are entirely erroneous and unfounded in fact.

I have compiled from authentic sources a few additional statistics, which, I think, will show you that the creation of the Diocese of Albany has most fully, by its operations and success, tested the wisdom of the Bishop of New York and of the Convention of New York, in giving their Constitutional assent to a division of the old Mother Diocese, and has also tested fully the prudence and forethought of this General Convention in authorizing the erection of the Diocese of Albany.

The Diocese was created in 1869. In the Report for that year, it appears that the number of Clergy in the Diocese was 86; of Missionary stations, 20; the number of baptisms, 1,420; confirmations, 932; communicants, 7,887; offerings, which included extraordinary offerings for the creation of the fund for the support of the Bishop, \$186,242.58.

Now coming down to the last report, for the year 1876, we find 117 Clergy as against 86 in 1869; Missions, 34 as against 20; baptisms, 1,509; confirmations, 1,280 as against 932 in 1869; communicants, 10,176, which is an increase of 289; offerings, during the past year of commercial embarrassment, \$233,278.52, or an increase of more than \$50,000 from 1869, which included the contribution for the creation of a fund for the support of the Episcopate. Every year the baptisms and confirmations have been steadily increasing—the baptisms amounting in 1871, 1872 and 1873 to 3,753, and in 1874, 1875 and 1876, to 5,090. There has also been a steady increase in the confirmations from 1871 to 1877, increasing from 932 in 1869 to 1,280 in 1877. The contributions for Diocesan Missions, in which our Diocese took a great interest have gone up from \$2,500, which was the average under the old Diocese, to not less than \$12,000 under the present Diocese—the contributions never being less than \$10,000 during the years of business depression and commercial embarrassment which exist in this country. The most extraordinary growth, perhaps, is in the contribution for all purposes, including the erection of new churches, church additions and Church schools, which, in the years 1874, 1875 and 1876 amounted, in the new Diocese, to the enormous sum of \$365,656, which includes the sum of \$120,000 for the erection and establishment of St. Ann's School, which was the direct fruit of the new Diocese and the work of our noble and zealous Bishop—a work which we, doubtless, should never have entered upon but for the erection of our new Diocese. It is a school where the wants of our Church people are supplied, where our daughters are educated without being compelled, as they were before, for the sake of cheap education, to go to the Catholic school in the city; an institution which is now overflowing with pupils, and from which scores, and perhaps hundreds, of young ladies, thoroughly educated and trained in the principles of our Church, will go forth each year as silent Missionaries of our Church.

The PRESIDENT. I would suggest to the Deputy from Albany that he has, perhaps, rendered his explanation of sufficient length. The gentleman has already had twelve minutes, and, while it is the privilege of a member to speak, it is also the privilege of the House to proceed with its business.

Mr. TREMAIN, of Albany. I will only say a few words more. The Churchmen of Albany have desired an opportunity to correct the erroneous im-

pression which might have resulted from the unanswered statements of the Clerical Deputy from Connecticut. The blessing of God seems to have rested upon their efforts, and they were not willing to listen to disparagement of their work in the House of their friends. I thank you, gentlemen of the Convention, for the opportunity which your courtesy has afforded me.

The Rev. Dr. HARWOOD, of Connecticut. I shall at some time ask permission of the House to reply to the statement of the Lay Deputy from Albany. I will not now trespass upon your time, or seek to prevent the regular procedure of business.

#### FEDERATE COUNCILS.

The Rev. Dr. WATSON, of North Carolina, Chairman of the Committee on Canons, presented the following report, which was read by the Rev. Dr. Fulton, of Wisconsin:—

The Committee on Canons, to whom was referred the Memorial of the Diocese of Minnesota, on the subject of Federate Councils or Conventions, and the Amendment to Canon VIII. of Title III., proposed by Gen. J. G. Martin, beg respectfully to report as follows:—

In the opinion of the Committee it would be inexpedient for this Convention, by Canon or otherwise, to attempt at this time to establish any artificial system of Provinces or Federations of Dioceses for any purposes whatever; but, on the other hand, the Committee are equally of the opinion that nothing in the Constitution or Canons of the Church forbids the voluntary association of contiguous Dioceses for many purposes which may be found by them to be necessary or expedient. To some considerable extent this has been already done with great advantage to the Church, especially in the matters of education. In the Southern States, for example, ten Dioceses have united in the support and government of the University of the South. The Northwestern Dioceses have in a similar way united for educational purposes; and in other regions of the country there are colleges, seminaries and other institutions, under the united control of two or more Dioceses. For other purposes than those of education there have been indications of growing conviction of the necessity of mutual conference, and possibly of organized co-operation, among contiguous Dioceses, to whom, in the providence of God, some peculiar part of this work has been committed. Thus the Bishops, Clergy and Laity of the South, to whom the spiritual care of the Freedmen is a constant and heavy charge, have agreed upon a conference on various subjects connected with their position and its peculiar duties. In like manner a conference of the Bishops, Clergy and Laity of the northern part of the Mississippi valley has been agreed upon, at which practical questions concerning their peculiar missionary field are to be considered. In these and such like indications of the drawing together of our Dioceses for the more efficient prosecution of the work of the Christ, the Committee on Canons can see no cause of apprehension, but rather of devout thankfulness to Almighty God, and of strong hope for the early future of the Church; and if experience shall prove that even close unions among contiguous Dioceses would tend to promote the more efficient working of the Church within their borders, the Committee can see no good reason why such unions should be forbidden or discountenanced.

There seems to be especially good reasons why the Church in a great State or Commonwealth should in some way retain a visible unity when divided into several Dioceses. In the opinion of the Committee it is something more than a mere sentiment which shrinks from the dismemberment of a Diocese, and particularly from the dismemberment of a historical Diocese, such, for example, as New York or Virginia. Necessary as such divisions have been and will again be, still something may be lost by them. Old connections are sundered, sacred associations are broken, the power of visible unity is weakened, and too often division is followed by the clash of conflicting interests. If the Dioceses in any State can obviate these disadvantages without detriment to their Diocesan rights or interests, and without encroaching on the prerogatives of the General Convention, the Committee on Canons are of the opinion that they should by all means be encouraged so to do.

Again: it appears desirable that all the Dioceses, in any State, should have some regular means of consultation on their common interests, so far at least as these may be affected by the acts of the civil legislature. The tenure and taxation of Church property, for example, and the duties and obligations of the Clergy in celebrating marriages, are matters which might at any moment be seriously, or even disastrously, affected by an act of the Legislature; and, in such a case, the united representations of the whole Church in a great Commonwealth might be expected to have greater weight than the separate action of smaller bodies.

Again: there is a serious inconvenience, which might possibly be obviated by the voluntary action of contiguous Dioceses. At present there is an endless variety in our Codes of Diocesan Canons. Indeed, in our newer Dioceses hardly any two Codes are alike, and some of them, naturally enough, are exceedingly crude and ill-digested. If several Dioceses were voluntarily to unite in compiling a Code of Canons on subjects not strictly local in their application, such code to be subsequently ratified by their several Conventions, uniformity would certainly be promoted: and it is probable that the Canons of many Dioceses would be greatly improved. The experiment is now being made in the Dioceses of Wisconsin and Fond du Lac.

Still further, there is grave reason to doubt whether one of the most serious defects in our whole system can ever be safely removed, unless by the voluntary co-operation of contiguous Dioceses. At present we have no Courts of Appeal in causes ecclesiastical; and it has been seriously questioned whether any such Court can properly be erected, which shall be superior in authority to the present Diocesan Courts, otherwise than by the consent of the Dioceses themselves. But if several contiguous Dioceses were voluntarily to agree, and to insert in their Diocesan Constitutions some such provision as this, then an appeal from the sentence of a Diocesan Court might be laid before the Bishops of the Dioceses so agreeing, together with an equal number of Assessors to be canonically appointed, the present grave defect of

our judicial system would be thus far measurably removed without violence either to the existing rights of Dioceses or to the authority of the General Convention, which has left this whole matter to the discretion of the Dioceses.

The memorial of the Diocese of Minnesota, to which the Committee on Canons have given serious and respectful consideration, seems only to desire a declaration that Federations of Dioceses are lawful within the boundaries of a single State or Commonwealth, and our present Canon (Canon VIII., Title III., page 137 of the Digest) declares thus much and no more. But, if the Dioceses in a single State or Commonwealth have the right, as this Canon declares, "to establish for themselves a Federate Convention or Council representing such Dioceses, which may deliberate and decide upon the common interests of the Church within the limits aforesaid," the Committee are unable to see why the Dioceses in two or more contiguous States have not an equal right to establish a similar Federate Convention for themselves. Why, for example, should not the six Dioceses of New England form a Federate Council or Convention if they think it necessary or expedient, as well as the five Dioceses in the single State of New York?

The Committee are of opinion that the present Canon should be so modified as to recognize the right of Dioceses in contiguous States to form a Federal Council if they desire to do so, as well as those which lie within the boundaries of single States.

The Committee are also of opinion that the second clause of our present Canon should be repealed, which provides that, before any determinate action of a federate Convention or Council shall be had, the powers proposed to be exercised thereby shall be submitted to this Convention for its approval. One principal objection to this provision is, that it might possibly, and even probably, overload the General Convention with a large amount of unnecessary work in the revision of the Constitutions of Federate Conventions; and that, through mere inadvertence, the General Convention might be led into a formal approval of the assumption of powers by some Federate Council which might be inconsistent with the rightful prerogatives of the General Convention itself. To the Committee it seems, on the whole, to be better to insert in the Canon a declaration that any action of a Federate Council which shall be, or becomes inconsistent with the Constitution or any Canon of the General Convention, shall be null and void. Thus the General Convention will explicitly retain its sovereign power over Federate Councils in every department of their work. The Dioceses voluntarily adhering to such Federate Councils, in the opinion of the Committee, may safely be trusted to guard and protect their own Diocesan rights.

Entertaining the views above expressed, the Committee are not prepared to recommend the adoption of the Canon proposed by the Diocese of Minnesota, nor any other changes in our present Canon, than have been explained in this report.

They therefore propose the following resolutions for the consideration of the Convention.

*Resolved*, the House of Bishops concurring, That Canon VIII., of Title III. of the Digest be amended so as to read as follows:—

#### CANON VIII.—of Federate Councils.

It is hereby declared lawful for the Dioceses now existing or hereafter to exist within the limits of any State, or within the limits of two or more contiguous States, to establish for themselves a Federate Council or Convention, representing such Dioceses which may deliberate and decide upon the common interests of the Church within the limits aforesaid, *Provided* that no action of such Federate Council shall be valid which shall be, or by subsequent legislation shall become inconsistent with the Constitution or Canons of the General Convention, and, *Provided* also, that no General Rules or Regulations passed by any Federate Council or Convention shall be of force in any Diocese adhering thereto, unless previously specifically authorized or subsequently ratified by such Diocese.

By order of the Committee.

Signed) ALFRED A. WATSON, Chairman.

The PRESIDENT. If the House is ready to act upon the resolution, it will be put upon its passage.

A DEPUTY. I think that the matter needs deeper consideration than we can give it at this time. It is of very great importance, and therefore I ask that it be printed and go on the Calendar.

The PRESIDENT. The report of the Committee will go upon the Calendar.

A DEPUTY. As it is a very important matter to engage the attention of the Convention, I move that it be made the special order for Friday.

A DEPUTY. Friday we have made a holiday. The DEPUTY making the previous motion. I move, then, that it be made the order of the day for Saturday at twelve o'clock, and continue to be the order of the day until disposed of.

The PRESIDENT. The question is upon the motion that the report be made the special order for Saturday, at twelve o'clock.

A DEPUTY. As we adjourn at one o'clock on Saturday, or have heretofore done so, I move that it be made the order of the day for eleven o'clock, and continue to be the order until disposed of.

The motion was agreed to.

Mr. SHATTUCK, of Massachusetts. The Trustees of the Old South Church, of this city, who have collected in it a great number of Revolutionary relics and matters of interest, invite this House and the House of Bishops to meet them there on Saturday evening, at half past seven o'clock. I move that this House accept the invitation.

The Rev. Dr. HUNTINGTON, of Massachusetts. Mr. President, in order to remove ambiguities it might be well to say that the Old South referred to is the *old* Old South. [Laughter.]

The motion was agreed to.

Mr. WELSH, of Pennsylvania. Allow me to ask of the Deputy from Massachusetts whether he has yet brought before the House a motion that we ad-



Journal on Friday, at twelve o'clock, and have leave to sit on Saturday until two o'clock.

The PRESIDENT. That has not yet been before the House.

The Rev. Dr. FULTON, of Wisconsin. Mr. President: I desire to introduce a resolution which I think is of practical importance. Indeed, I would desire to introduce two resolutions, but now offer one only, because it will be in the same general direction as the other, and may, perhaps, put us in the way of settling a complicated question. Before presenting the resolution I will say this: When the Convention comes together at the beginning of our session we have absolutely nothing to do. Nobody is prepared with any business in such a form that the House can go to work upon it. Hence we lose some little time. Then propositions with regard to Canons and such things are brought in from day to day. On the first day we have, perhaps, some small proposition with regard to one part of a Canon, or the admission of candidates for orders. A week later comes in something else, which is the after-thought of another member; and still a week later something else—some Canon bearing more or less directly upon the same subject; so that the Committee on Canons, for example, are obliged to take up this subject, after having perhaps once reported upon it, again and again, and again, to their own very great weariness, and to the retarding of the business of the House. It would certainly be an advantage if we could have such business as is likely to come before the House, such business as any member desires to bring before it, deliberated upon in advance of the meeting of the Convention. Then the order of business could be made easier and better, and, I will add, more complete. I therefore move this resolution. I do not care what disposition the House makes of it—whether it be now put upon its passage, or put upon the Calendar.

*Resolved*, the House of Bishops concurring, That the Committees on Canons, of both Houses, be appointed as a Joint Committee to sit during the recess, and to consider and report upon any proposed amendments to the Canons.

Mr. Chairman, if that is to be adopted, I beg to submit that another resolution of the same sort would cut a knot in which we were entangled yesterday. I will read it, merely for the information of the House, not now presenting it:—

*Resolved*, the House of Bishops concurring, That the Committees on Amendments to the Constitution of both Houses be appointed as a Joint Committee, to sit during the recess, and to consider and report upon any proposed amendments to the Constitution.

In that way, in the case of that Committee, the same end would be reached which would be attained in the other way, by the passage of the resolution which I offer in reference to the Committee on Canons.

A DEPUTY. Proposed by whom?

The Rev. Dr. FULTON, of Wisconsin. By any person who chooses to send a *projet* to that Committee.

A DEPUTY. Then I move to lay the resolution on the table.

The motion to lay upon the table was agreed to.

The PRESIDENT. Mr. Welsh, the Lay Deputy from Pennsylvania, presents the following resolution:

*Resolved*, That the recess on Friday begin at 12 m., and that the House resume its session at 9.30 A. M., on Saturday, and continue sitting, unless adjourned earlier, until 2 p. m.

The resolution was adopted.

The Rev. Dr. CHASE, of Illinois. I beg leave to offer the following preamble and resolution:

*Whereas*, There exists on the part of this Church an earnest desire for an authoritative recognition of the Provincial system; and

*Whereas*, In the effort to develop the idea and introduce this form of policy into the Church in America, there have existed two distinct schemes, viz:—

a. The one consisting simply in the federation of several independent and autocephalous Dioceses.

b. The other recognizing as Provinces all such Dioceses as may be coterminous with the boundaries of States, and which looks for the increase of their Episcopates in the introduction of the See system; and

*Whereas*, It is believed that all such Dioceses as are bounded by State lines are normally Provinces, such may be safely entrusted with proper Provincial powers, subject, however, in the matter of the extension of their Episcopates by the erection of new Sees, to the approval and sanction of the General Convention; and

*Whereas*, It is believed that the prohibition of Suffragan Bishops contained in section 5, Canon XV., Title I., confuses the idea and is obstructive of the provincial system, and prevents such Dioceses from retaining in provincial relation, all such interests, whether missionary, educational or eleemosynary, as are common to their respective jurisdictions, when acting in the extension of their Episcopates by the erection of new Sees; therefore, be it

*Resolved*, That it be referred to the Committee on Canons to inquire into the expediency of the repealing of the aforesaid prohibition, and making such Canonical provisions as will enable Dioceses described as above to give the name and style of Provincial or Comprovincial Bishops to all such Bishops who may be elected and consecrated to assigned districts within their respective jurisdictions.

The resolution was adopted.

The PRESIDENT. The hour of twelve o'clock has arrived. The order for the day is the report of the Committee on the Lectionary for Lent.

Mr. BURGWIN, of Pittsburgh. I move that the

order for the day be postponed, in order that we may proceed with the unfinished business of yesterday.

The Rev. Dr. HARE, of Pennsylvania. Will you allow me to ask whether anything is known of the action of the House of Bishops as to the change of Constitution with respect to the Lectionary?

The PRESIDENT. Nothing has come officially from them.

The Rev. Dr. HARE, of Pennsylvania. Then can we not dismiss the order of the day entirely? We cannot act on the report of the Committee on the Lectionary for Lent until some change in the Constitution is recommended.

The PRESIDENT. It is moved and seconded that the order of the day be postponed, in order to proceed with the unfinished business.

The motion was agreed to.

The PRESIDENT. The order of the day is therefore postponed. The unfinished business of yesterday comes up. The subject before the House is the amendment offered by Mr. Burgwin, the Lay Deputy from Pittsburgh, to the resolution offered by the Rev. Dr. DeKoven, of Wisconsin, and the question will be on adopting the amendment. When the House adjourned yesterday it was understood that the Lay Deputy from Georgia was raising a point of order.

Mr. WHITTLE, of Georgia. Mr. President, when I rose to a point of order yesterday, I did so without a reference to the rules of our House. I supposed that we had a rule which gave power to the House to say that, when a subject-matter has been once passed upon, it could not be brought up in a different form except by consent of the House. On looking at the rules last night, however, I found that we have no such distinctive rule. I believe then that my point of order was not well founded, and I therefore ask permission to withdraw it.

The PRESIDENT. The Rev. Dr. Huntington of Massachusetts has the floor.

The Rev. Dr. HUNTINGTON, of Massachusetts. I would like to ask whether it be in order to speak on the merits of both the substitute and the original amendment, or whether a parliamentary rule would oblige me to confine myself to the substitute of the gentleman from Pittsburgh.

The PRESIDENT. The Chair will not interfere with the speaking of the Deputy from Massachusetts unless there shall be very wide divergence.

Mr. MOOAR, of Iowa. Mr. President, I now renew my motion made last evening.

The PRESIDENT. The Rev. Dr. Huntington has the floor, and I think it would be well for him to proceed.

The Rev. Dr. HUNTINGTON, of Massachusetts. I think permission was given the gentleman, on yesterday, to bring forward his motion at the first opportunity. If it does not interfere with the progress of the debate, I should be very glad to hear it.

Mr. MOOAR, of Iowa. I do not care to take up much time. I will move, sir, an amendment to the amendment, namely, that the word "seven" be stricken out wherever it occurs, and the word "three" be inserted. The present form of the amendment would constitute a committee of twenty-one. In my judgment that would be rather an unwieldy committee. It would be more difficult to get together than a smaller one. And again, sir, if you divide the responsibility of a committee into so many parts, in my judgment you not only impair the force of the vital energies that should be applied to the work; but, if on the other hand, you constitute the responsibilities in a lesser number, you give greater energy and efficiency to the work. I therefore hope that the amendment will be adopted.

Mr. BURGWIN, of Pittsburgh. I have no particular preference for the number seven. It has been suggested to me that that number is rather large, and that five would probably be a sufficient number.

Mr. MOOAR, of Iowa. I will accept five.

Mr. BURGWIN, of Pittsburgh. Then I will accept the gentleman's amendment to the motion which I made.

The PRESIDENT. By consent of the mover, the word "five" will be placed before each of the words "Bishops," "Presbyters" and "Laymen."

The Rev. Dr. HUNTINGTON, of Massachusetts. I feel thankful, sir, that the fair chance which was denied to a measure analogous, though not similar, to this, has been granted to the movers of the present propositions, for the reason that I think that it can never be to the disadvantage of the Church to allow a full, fair and patient discussion of any important proposition brought before it on its own merits. I observe, then, that there are in these two proposals two leading thoughts, one of which is common to both, while one is found only in a single one of the two. These thoughts touch the unifying of the language of the Constitution and making it homogeneous. This is the first of the ideas, and is contained both in the amendment of the gentleman from Wisconsin and in the substitute of the gentleman from Pittsburgh. The other idea is that of the amplification of the hierarchical structure of the Church, which feature is unique, as belonging to the original amendment of the Deputy from Wisconsin, and it has been dropped by the Deputy from Pittsburgh. I desire to speak upon the merits of both these suggestions.

First, with regard to the proposal to render the

language of our Constitution homogeneous, self-consistent and uniform, I object to it, and I say it with the utmost respect for the gentlemen to both of whose resolutions the thought is common, on the ground that the spirit and temper that underlie it are the spirit and temper of the doctrinaires.

Sir, we are men of English stock. Frenchmen, the most logical of men, will give you a Constitution to-day, will re-make it a month hence, and will unmake it in a twelve-month. Not so with Englishmen and men of English stock. What has been the fact with regard to the history of the English Constitution, that great un-written law that lies behind and beneath the whole structure of modern English life? What has been its history? Can any one name the person who made it? Can you mention a single name identified with the actual construction of the English Constitution? No. Many names are illustrious as the names of commentators upon that Constitution and interpreters of it, but no name stands forth conspicuous as one of the makers or remakers of the English Constitution. No, sir; from *Magna Charta* down to the Abolition of Purchase, the modifications of the English Constitution have been the results of growth. It has been like one of their own Cathedrals—Canterbury, Ely or Durham; no man knows the architect, no man can point to any single one, uniform thought pervading the entire building, but here you find the thought of one and there the thought of another; and the grandeur of the structure lies in the fact that its unity is in diversity.

Now, gentlemen come here and say, let us have a commission which shall take the Constitution in hand and make it express exactly, the ideas of the Rev. Dr. Francis Hawks, or exactly the ideas of the Hon. Murray Hoffman. I protest. Sir, what are the great parties that have ruled English life? The Tories and the Whigs of the last century, the Conservatives and the Liberals of to-day—what are they if not the symbols of the fact that, in a free country, the charter of its liberties must admit of varying interpretations? I leave my argument there. We pass on to the next.

The peculiar feature which is confined to the resolution of the Clerical Deputy from Wisconsin (the Rev. Dr. DeKoven), looks to the greater amplification of the hierarchical order of the Church. It contemplates not only the provincial system, but also, I suppose, a greater elaboration of the official orders of the Church. The gentleman drew a glowing picture of that state of things which would exist when this Church was fairly settled to his work. It was a picture that always possesses fascination for a certain order of minds. It affects the imagination. We have it held up before us; first, the Fathers of the Church sitting on a raised dais; then, a little lower down, the Godly Presbyters in their orders as Venerable, Very Reverend and Reverend; then, a little lower still, the faithful Deacons; then, on the general platform underneath, the Holy Laity; and then, lower down on a great, expanding plain, the vast multitude that no man can number, of the unchurched, the *corpus vile*, upon which the nobility sitting on the raised dais are to act. I say, sir, that there is a fascination in this picture for a certain order of minds. I will not deny that I feel the fascination myself. Sir, it is the fascination that the most venerable of the Commissioners exercises to-day upon the minds of every thoughtful man. It is the power of Rome. This desire for perfect unanimity and system is the thought which, in the field of polity, culminated in the dogma of the Papal Supremacy, and which, in the field of doctrine, has, in our own memories, culminated in the doctrine of Papal infallibility. Of course, I do not say, sir, that any such issue was in the mind of the eloquent speaker who addressed us,—far from it; I recognize in him a thorough Anglican; but I do submit that this argument, as I have presented it, has force; that it betrays a tendency against which Anglicans who believe that the glory of their Church lies in simplicity, will do well to be on their guard. I am reminded, as I dare say many others were reminded, by the picture that the gentleman drew, of those beautiful imaginations of the mediæval painters who surrounded the throne with a nimbus in which the eye detects a regularly graded order of the Heavenly Hierarchy, thrones, dominions, powers, angels and archangels, seraphs and cherubim, each in his place, each where he belongs, not one of them misplaced, or where he ought not to be. A picture which corresponds exactly, as art representations should, to the philosophizing of the thinkers of the day, when those representations were made.

But, sir, I apprehend that, if it be given to any of us to attain the beatific vision, and to see the land which is very far off, we shall find that the dwellers in those heavenly places are much more irregularly arranged; that their places are not stationary at all; that they move hither and thither, up and down upon the errands of Him whose ministers they are, and that their place and rank depend, not on their title, but on their worth.

For these reasons, Mr. President, I object to the passage of either the amendment or the substitute; on the first point I object; objecting that the argument is that of the *doctrinaire*; on the second point objecting that, by the passage of the resolu-



tion we take one step towards the destruction of that simplicity which is the glory of the Anglican faith.

Mr. ANDREWS, of Southern Ohio. I move to lay the whole subject on the table.

The PRESIDENT. The motion is hardly proper until Dr. Leeds, who has the floor, has finished his remarks.

Rev. Dr. LEEDS, of Maryland. Mr. President, among those who sympathize in the onward movement of the Church, it is always a matter of regret that any difference should exist in respect to measures by which its progress is to be set forward; but in a body which is made up of so many independent elements as this, such difference of opinion must always be found. I should be very glad to vote for either the substitute or this amendment now before this House, if I thought that their passage would materially advance the interests of the Church; but each of them, I think, deals with too large a field to be brought under review at any one General Convention, and therein to be properly considered and finally disposed of.

In the first place, each of them, Mr. President, contemplates the removal of ambiguities from the Constitution; and, as an illustration of ambiguity, the instance has been cited of adjusting the relations of the General and Diocesan Conventions, a point in dispute which will always be open to diversity of judgment as long as the Church in the United States exists, a point, I believe, which in the mind of any man who believes that counteracting forces, that is, forces which qualify and regulate one another, are necessary to healthful operation of any system of government in which they find play, it is neither desirable nor wise to settle. So much for the ambiguity referred to.

In regard to other ambiguities and contradictions to be found in the Constitution of this Convention, the amendment proposed by the Lay Deputy from Pittsburgh, contemplates the correction of them all, and their submission with other changes and additions, that may commend themselves to the judgment of the committee or commission to be appointed hereafter, for consideration and action at the next General Convention. I submit, sir, that while it is so difficult to secure the concurrence of the House to any single amendment, it will engross almost the entire attention of the next meeting of this body to dispose of the comprehensive scheme that then may be brought before it.

Another objection which I urge to both of these resolutions is that the action they contemplate is prospective in character,—that they deal with matters still locked up in the womb of the future, and are only to be brought to view in possibilities of the Church's development.

The Deputy from Massachusetts has very well said that every Constitution is a growth, and has referred with great force to the English Constitution, which never was written and which has been constantly accommodating itself to the wants of the realm, and taking on force as occasion has arisen, while on the continent, just across the channel, the most perfect and exquisite mechanism has been put together by the Doctrinaire School of France, to which that nation has been finding itself under constant embarrassment, in attempt to accommodate itself to it.

Now, sir, I believe that there is no germ such as has been adverted to, necessarily wrapped up in the Provincial system. It does not suggest to my mind the magnificent picture which has been so eloquently portrayed by my friend. It simply presents to my view that it is as sure to come as this Church is sure to go on. I see in it no hierarchical system. I see in it, only that which will be demanded by the increase of this vast communion. But sir, in the Provincial system, I am free to say, I do not discern the remedy which it is expected to provide. That Provincial system is commended to us as a sort of intermediate line between the Diocesan Conventions and the General, a kind of filter, through which a questionable mixture from a vitiated source will deposit itself in a pure social element for the composition of this body, and perhaps a Clerical element equally pure. It may or it may not do so; but if one can accomplish this purifying process through an intermediate channel, I respectfully suggest that it can be equally well accomplished at the original fountains in the Diocesan Conventions. Again, sir, this Provincial system, so called is expected to bring forth into perfect organization and order the working powers of the Church, and thereby to enable it to meet, not only the educated thought of the few, but the educated life of the many. How can it possibly do that of itself alone? No mechanism, Mr. President, which is not the outgrowth of life, can possibly achieve any such result. Growth, sir, is a law which can not be resisted, any more in the Church than in nature. The eloquent Deputy from Wisconsin told us in his speech that the leaves and buds would come forth in their season without a mandate, and that no mandate of man could bring them forth. Sir, to use the striking and very original figure of the Rector of Trinity Church in this city, in his admirable "Hints on Preaching," the figure of a wood-carved capital of a column budding and blossoming, I say, sir, that if of wood, and the wood be alive, the capital of necessity must bud and blossom. When I was a

boy, living on the margin of the old Back Bay, the ocean used to send up in its morning and evening tides, its waters around the city through the estuary on the one side, and through Charles River on the other, almost encircling with their wholesome and invigorating streams this now beautiful and noble metropolis. Art has erected barriers which have put the waters of the ocean comparatively at a distance. The Church, sir, reversing this process, has swept over the barriers of ancient prejudice that used to shut her out, and has now almost girdled this same beautiful city with a circlet of churches through which the waters of life are daily refreshing the population of the neighborhood. If, sir, thirty years ago, these churches had been built with a view to accomplishing that object in question, they would have failed. There has been a growth of Churchly sentiment which has called for their erection, and as the natural consequence of that sentiment in this dear old city of Boston, they now surround it with a blessing.

Mr. President, when the time shall come for the provincial system to be erected, it will be time enough for us to incorporate its mention into the Constitution, and to adapt the other parts of that instrument to its creation. But until such a day comes all is speculation in regard to it, and in advance of needed provision, and may rather serve to restrain than to further its coming.

Shall I add anything farther? I repeat, Mr. President, that I would vote for either of these measures if I thought that the adoption of either of these would tend to improvement. But I deem them premature, and therefore shall be constrained, as at present advised, to record my name in opposition.

Mr. ANDREWS, of Southern Ohio. I move to lay the whole subject—the amendment and the original resolution—on the table.

The PRESIDENT. It is moved and seconded to lay the amendment and the original resolution on the table. Is that the pleasure of the House?

The Rev. Dr. ABERCROMBIE, of Northern New Jersey. I call for a vote by orders.

The names of the Clerical Deputies were then called by the Secretary.

The PRESIDENT. I would suggest to the Clerical Deputy from Northern New Jersey, that the motion is apparently lost, and that it is hardly worth while to call the names of the Lay members. If, however, that is desired the names of the Lay members will be called.

Mr. JAMES PARKER, of New Jersey. I want the privilege of voting on that subject.

The Rev. Dr. ABERCROMBIE, of Northern New Jersey. I recall my motion.

The PRESIDENT. The Lay Deputy from New Jersey has called for a vote of the Lay members, and it will now be taken.

The roll of Lay Deputies was then called.

The PRESIDENT. Unless the demand is made on the part of the House, the list will not be read again, but if it is desired, it will be gone over again in order to verify it.

The proposition to again go over the roll was put to the House, and was decided in the negative.

The Rev. Dr. GOODWIN, of Pennsylvania. I suppose that the discussion may proceed?

The PRESIDENT. The discussion may proceed after the announcement of the vote.

Mr. MONTGOMERY, of Western New York. I move, sir, that the vote be taken upon the question at four o'clock, if it is not taken before.

The motion was carried.

The Rev. Dr. DEKOVEN. I only wish to say, in order to simplify matters, that I should be very glad to accept the amendment of the Deputy from Pittsburgh, Mr. Burgwin, so that there will be but one proposition before the House.

The PRESIDENT. I think that proposition may be accepted, under our rules. It certainly may, unless there is objection made on the part of the House.

A DEPUTY. I hope the Deputy from Wisconsin will not withdraw his resolution. I think it is preferable to the one proposed by the Deputy from Pittsburgh.

Mr. COPPEE, of Central Pennsylvania. I move that the debate upon this question be limited to ten minutes to each speaker.

The PRESIDENT. Dr. Vinton has the floor, and such a motion cannot be made until he has finished his remarks. The vote will be announced presently, but in the meantime Dr. Vinton may go on.

The Rev. Dr. VINTON, of Massachusetts. Mr. President, if the withdrawal by the Deputy from Wisconsin of his substitute is to be accepted as constituting a part of the present condition of things, I have less to say than I should otherwise have claimed the opportunity of saying. We have just heard a beautiful effusion from the Clerical Deputy from Massachusetts—almost as beautiful as that to which we listened from the lips of the Clerical Deputy from Wisconsin. I am glad that the resolution is withdrawn. It seems to me full of fallacies.

A DEPUTY. Is that resolution withdrawn?

The PRESIDENT. I understand that the original mover of the resolution accepted, in its stead, the amendment proposed by the Deputy from Pittsburgh, Mr. Burgwin.

A DEPUTY. That was objected to. Is he at liberty to do it after it has been discussed?

The PRESIDENT. The Chair is of the opinion that, until some action has been taken upon it the mover of the resolution has the right to withdraw it; hence the amendment of the Deputy from Pittsburgh is at present the question before the House.

The Rev. Dr. VINTON, of Massachusetts. I am very glad not to have an opportunity of showing how much I differ from my brother from Wisconsin, but I am very glad of an opportunity of saying how heartily I agree throughout with the Lay Deputy from Pittsburgh. I can hardly conceive how these two propositions could be put together and disposed of in one speech. I can hardly conceive of any way in which they could be lumped, so to speak, in the mind. They are as wide apart as the poles. One proposition was purely ideal, and this one is drawn from the region of every-day practice, and every suggestion in it is of the simplest character and of the most practical sort. The resolution proposes a Joint Committee, having power to sit during the recess of this Convention. It seems to me that a Joint Committee could meet all the requirements of this resolution, if they had two or three hours together. For what is the proposition? It is not that the Constitution, consisting of ten articles only, should be made coherent and congruous throughout, so that there shall be no doubtful phraseology and no doubtful construction. It is simply to adapt one article to the other. Taking into consideration the manner in which the Constitution has been formed, such an adaptation is greatly needed. What chance is there for any possible danger in permitting a committee, which is to sit during the recess of three years, to put that into graceful, or at any rate into practical shape. This seems to me to be a very simple proposition. Why should it not be done? Let us look at one of these difficulties. I think the question a very important one, because we are called upon from time to time to revise the Constitution with reference to the taking of a vote by orders and Dioceses. It is claimed that there is no such thing as taking a vote by Dioceses. This House has never within my recollection taken a vote by Dioceses, in the sense that if the Laity of a given Diocese voted against the Clergy of the Diocese. The vote of that Diocese would be neutralized. No such thing has ever yet happened; and I should say that a vote by Dioceses would still imply that if the Clerical and Lay vote of a Diocese were divided, the Diocese would lose its vote. We vote by orders; and in calling the roll there is no doubt that the Diocesan vote is determined by the preponderance of the Lay or Clerical vote, on one side or the other; but never has the union of the two been required in order to constitute the vote of the Diocese. The letter of the Constitution seems to indicate, in one Article, this view, and yet another Article is so expressed that such a conclusion cannot possibly be arrived at. We might have expected this result when we found out how those Articles were composed. Throughout this long series of years, and by the different Conventions, that Code of Laws has been manipulated by all sorts of hands. All sorts of minds have entered into the work. All sorts of literary training have had the shaping of its phraseology. Is it, therefore, strange that there are in the Constitution expressions which seem ambiguous, or, at all events, misleading? We have scholars among us, and we have some men who are not so scholarly; and we are not always regardless of the special or literary qualifications of the members when we refer our Canons to a Committee. The result has been as stated. Shall we not remove the ambiguities which, through this mode of revision, inheres in the Constitution? Shall we not right that literary wrong? It seems to me that this is the plainest and most sensible proposition that could be brought before this body. There is not a Deputy on this floor, who has read any of his own writings, written in different years, and intended to express a state of the mind at one time and at another, but finds equivocal expressions at one time, which do not quite agree with the positiveness of expression as expressed at another period. How shall he make the two conform? That would be a simple, plain, literal matter of business, that every man does in his own private practice, day by day. And yet this same thing is forbidden to be done here. There is nothing in this suggestive of danger to the Constitution. The proposition looks to the appointment of a committee—not to revise the Constitution, and to re-establish and rebuild it upon any doctrine whatsoever of this Church,—whether we have the idea that the Diocese belongs to the Church or the Province, is neither here nor there. Whether we take the idea of our Church connection with the mother Church of England, or not, has nothing to do with this matter. We have nothing to do with theories drawn from the region of idealism. What we want is a simple matter of common sense, of common rhetoric, of common schooling, in order to set our Constitution right before the eye of every reader. It seems to me very strange that so much consideration should have been paid to this amendment, and in coupling it with the parent resolution. No antithesis could be more marked than that which exists between the two. I will not say that they are antagonistical, but they are far from having any common element in



them. The one was revolutionary—a tearing up by the roots; the other was purely conservative. If gentlemen like Anglican legislation, then this is the purest of Anglican patchwork that could possibly be made—equal to any of the English Parliament. It is all patchwork, as conservatism must necessarily be. It is needful that we should re-codify our laws. We must readjust them to some new positions. We are not conservative if we do not keep up with Divine Providence, for Divine Providence is progressive. Therefore, when we hold back, to be out of the line and out of the reach of Providential agency and superintendence, that moment we are not conservative, for we have left Divine Providence, and, to use a Hibernianism, we have progressed backwards. We have legislated according to our needs—the needs which have been induced by the hand of Divine Providence, as must needs be in a Church necessarily expansive, like ours; and then, by and by, when we come to a good halting place, we look around to see what we have been doing. Well, we have been doing certain things. We do not seem to agree with each other. All things do not square—particularly in the language—and in some respects it looks as if the order of doing were different. Let us take every Article and bring it up by proper adjustment to the proper standard. I hope that the main resolution of the Deputy from Pittsburgh may be carried in this House. I certainly cannot conjure up a single just argument against it. It is needed. In the Committee on Canons it is needed. It is needed by every Clergyman who is asked by a Layman, or by anybody else—"What does our Constitution say about this, that and the other thing?" The only reply that we can now make is, "I rather think that it means thus and so, but it might have been better expressed." I think that we ought to have some correction of these ambiguities. That is all. Nothing radical, nothing new; and, above all, nothing fundamental—nothing that shall touch the sacred foundations upon which this Church is built sacred, because they are true to principle, approved by the Scriptures and stamped by historical trial.

The PRESIDENT. I will now declare the result of the vote upon the motion to lay upon the table the amendment and the original resolution. The vote is taken by orders:—

*Clerical Vote*—Dioceses represented, 45. Aye, 10; nay, 31; divided, 4.

*Lay Vote*—Dioceses represented, 40. Ays, 10; nay, 25; divided, 5.

The vote in detail was as follows:—

## CLERICAL VOTE.

*Alabama*.—Rev. John M. Banister, D.D., aye. Rev. Horace Stringfellow, D.D., Rev. John A. Massey, D.D., and Rev. George H. Hunt, nay.  
*Albany*.—Rev. William Payne, D.D., W. Walton Battershall, Rev. George C. Pennell, S.T.D., and Rev. Francis Harrison, S.T.D., nay.  
*Arkansas*.—Rev. Tullius C. Tupper, aye. Rev. James A. Matthews, nay.  
*California*.—Rev. William H. Hill, aye.  
*Central New York*.—Rev. Edwin M. Van Deusen, D.D., Rev. George H. McKnight, D.D., Rev. Walter Ayrault, D.D., and Rev. Henry R. Lockwood, nay.  
*Central Pennsylvania*.—Rev. A. Augustus Marple, aye. Rev. Charles Breck, D.D., Rev. Cortlandt Whitehead, and Rev. William C. Leverett, nay.  
*Connecticut*.—Rev. E. Edwards Beardsley, D.D., LL.D., Rev. Cyrus F. Knight, Rev. Edwin E. Johnson, and Rev. Edwin Harwood, D.D., nay.  
*Delaware*.—Rev. Benjamin J. Douglass, Rev. J. Leighton McKim, and Rev. T. Gardiner Littell, aye. Rev. James H. B. Brooks, nay.  
*Easton*.—Rev. John O. Barton, D.D., aye. Rev. Theodore P. Barber, D.D., and Rev. Edward J. Stearns, D.D., nay.  
*Florida*.—Rev. J. J. Scott, D.D., LL.D., and Rev. J. L. Steele, D.D., nay.  
*Fond du Lac*.—Rev. Martin Van Buren Averill and Rev. George Vernon, nay.  
*Georgia*.—Rev. Samuel Benedict, D.D., Rev. Henry K. Rees, Rev. Thomas Boone, and Rev. Robert C. Foute, nay.  
*Illinois*.—Rev. Samuel Chase, D.D., Rev. Samuel S. Harris, D.D., Rev. Clinton Locke, D.D., and Rev. Charles W. Leffingwell, D.D., nay.  
*Indiana*.—Rev. John B. Wakefield, D.D., aye. Rev. Edward A. Bradley, nay.  
*Iowa*.—Rev. James Trimble, aye. Rev. Robert C. McIlwain, and Rev. Charles H. Seymour, nay.  
*Kansas*.—Rev. Charles Reynolds, D.D., and Rev. D. W. Cox, aye.  
*Kentucky*.—Rev. Jacob S. Shipman, D.D., Rev. James Craik, D.D., LL.D., and Rev. Edmund T. Perkins, D.D., aye. Rev. Louis P. Tschiffely, nay.  
*Long Island*.—Rev. Charles H. Hall, D.D., and Rev. Noah Hunt Schenck, D.D., aye. Rev. T. Stafford Drowne, D.D., and Rev. William A. Snively, S.T.D., nay.  
*Louisiana*.—Rev. John F. Girault and Rev. John Percival, D.D., aye.  
*Maine*.—Rev. William James Alger, nay.  
*Maryland*.—Rev. Orlando Hutton, D.D., Rev. Meyer Lewin, D.D., and Rev. Edward A. Dalrymple, S.T.D., aye. Rev. George Leeds, D.D., nay.  
*Massachusetts*.—Rev. Alexander Burgess, D.D., Rev. William R. Huntington, D.D., Rev. Alexander H. Vinton, D.D., and Rev. Thomas K. Lambert, D.D., nay.  
*Michigan*.—Rev. William J. Harris, D.D., Rev. John T. Magarath, and Rev. Marcus Lane, nay.  
*Minnesota*.—Rev. Elisha S. Thomas, Rev. Edward Livermore, and Rev. G. B. Whipple, nay.  
*Mississippi*.—Rev. Henry Sauson, D.D., Rev. Alexander Marks, and Rev. James T. Pickett, nay.  
*Missouri*.—Rev. James Runcie, D.D., Rev. F. B. Schetz, Rev. George K. Dunlop, and Rev. J. P. T. Ingraham, D.D., nay.

*Nebraska*.—Rev. Robert W. Oliver, D.D., Rev. Samuel Goodale, and Rev. James Paterson, nay.

*New Hampshire*.—Rev. Isaac G. Hubbard, D.D., aye. Rev. Henry A. Colt, D.D., Rev. James H. Eames, D.D., and Rev. Lorenzo Sears, nay.

*New Jersey*.—Rev. Joseph F. Garrison, M.D., aye. Rev. William S. Langford, Rev. George Morgan Hills, D.D., and Rev. Stephens Parker, S.T.D., nay.

*New York*.—Rev. Alfred B. Beach, S.T.D., aye. Rev. Philander K. Cady, D.D., and George F. Seymour, nay.

*North Carolina*.—Rev. Jarvis Buxton, D.D., and Rev. N. Collin Hughes, aye. Rev. Alfred A. Watson, D.D., Rev. Joseph C. Huske, D.D., nay.

*Northern New Jersey*.—Rev. Richard M. Abercrombie, Rev. William G. Farrington, D.D., Rev. J. Nicholas Stansbury, D.D., and Rev. James K. Smith, nay.

*Ohio*.—Rev. William W. Farr, Rev. William B. Bodine, and Rev. Sherlock A. Bronson, D.D., aye. Rev. John W. Brown, D.D., nay.

*Pennsylvania*.—Rev. G. Emlen Hare, D.D., aye. Rev. William Kutter, D.D., Rev. D. R. Goodwin, D.D., LL.D., and Rev. Henry Brown, nay.

*Pittsburgh*.—Rev. William A. Hitchcock, D.D., Rev. Richard S. Smith, and Rev. Reese F. Alsop, nay.

*Rhode Island*.—Rev. David H. Greer and Rev. Chas. A. L. Richards, nay.

*South Carolina*.—Rev. Charles C. Pinckney, D.D., Rev. A. Toomer Porter, D.D., Rev. John D. McCollough, and Rev. John Johnson, nay.

*Southern Ohio*.—Rev. Erastus Burr, D.D., Rev. John Boyd, D.D., Rev. Henry H. Morrell, D.D., and Rev. Isaac Newton Stanger, aye.

*Tennessee*.—Rev. Philip A. Fitts, aye. Rev. George White, D.D., and Rev. George C. Harris, D.D., nay.

*Texas*.—Rev. Stephen M. Bird and Rev. J. J. Clemens, nay.

*Vermont*.—Rev. Nathaniel F. Putnam, Rev. Edward R. Atwill, Rev. Andrew Hull, D.D., and Rev. Daniel C. Roberts, nay.

*Virginia*.—Rev. J. Stuart Hance, D.D., Rev. George H. Norton, D.D., Rev. Charles Minnigerode, D.D., and Rev. Churchill J. Gibson, D.D., aye.

*Western Michigan*.—Rev. George D. E. Mortimer, aye. Rev. James F. Conover, Rev. Joseph W. Bancroft, and Rev. William Stowe, nay.

*Western New York*.—Rev. Henry Anstice, D.D., and Rev. Edward Ingersoll, D.D., aye.

*Wisconsin*.—Rev. James DeKoven, D.D., Rev. A. D. Cole, D.D., and Rev. William Adams, D.D., nay.

## LAY VOTE.

*Albany*.—Mr. Orlando Meads, LL.D., Mr. James Forsyth, and Mr. Lyman Tremain, nay.

*Central New York*.—Mr. James W. Clarke and Mr. George C. McWhorter, nay.

*Central Pennsylvania*.—Mr. Robert A. Lamberton, Mr. John L. Atlee, M.D., and Hon. John W. Maynard, aye. Mr. Henry Coppée, LL.D., nay.

*Connecticut*.—Hon. Origen S. Seymour, LL.D., Hon. Elisha Johnson, and Hon. Benjamin Stark, nay.

*Delaware*.—Mr. S. Minot Curtis and Mr. George H. Raymond, aye. Mr. Mr. George H. Bates, nay.

*Easton*.—Mr. George R. Goldsborough and Mr. William S. Walker, nay.

*Florida*.—Mr. D. G. Ambler, aye.

*Fond du Lac*.—Mr. James Jenkins, nay.

*Georgia*.—Mr. Lewis N. Whittle, aye. Mr. John R. Johnson, and Hon. William W. Montgomery, nay.

*Illinois*.—Mr. Mr. George C. Duy, nay.

*Iowa*.—Mr. Daniel Moore, nay.

*Kansas*.—Mr. Ambrose Todd, aye.

*Kentucky*.—Hon. John W. Stevenson, Mr. R. A. Robinson, aye. Mr. William Cornwall and Col. Samuel B. Churchill, nay.

*Long Island*.—Mr. Henry E. Pierrepont, Hon. John W. Hunter, Hon. L. Bradford Prince, and Mr. William Nicoll, nay.

*Louisiana*.—Mr. George W. Race, aye. Gen. C. C. Augur, U.S.A., nay.

*Maine*.—Hon. James Bridge, Hon. Henry Ingalls, and Mr. Robert H. Gardner, nay.

*Maryland*.—Hon. Daniel K. Magruder, Mr. Frederick W. Brune, and Mr. William G. Harrison, nay.

*Massachusetts*.—Hon. Robert C. Winthrop, LL.D., aye. Hon. Edmund H. Bennett, LL.D., and Mr. George C. Shattuck, M.D., nay.

*Minnesota*.—Hon. E. T. Wilder, aye. Mr. E. H. Holbrook, Jr., nay.

*Mississippi*.—Mr. E. S. Butts, and Mr. Peter P. Bailey, aye.

*Missouri*.—Mr. Geo. H. Gill and Gen. J. H. Simpson, U.S.A., nay.

*New Hampshire*.—Mr. John L. Farwell and Mr. Heywood, nay.

*New Jersey*.—Mr. Samuel K. Wilson, aye. Mr. James Parker, nay.

*New York*.—Hon. Hamilton Fish, LL.D., and Hon. William A. Davies, nay.

*North Carolina*.—Mr. William H. Battle, LL.D., aye. Mr. Armand J. DeRosset, M.D., Mr. James G. Martin, and Mr. William F. Martin, nay.

*Northern New Jersey*.—Mr. Jeremiah C. Garthwaite, Mr. Henry Melgs, and Mr. Alfred Mills, nay.

*Ohio*.—Gen. John H. Devereux and Hon. Columbus Delano, aye. Mr. Augustus H. Moss, nay.

*Pennsylvania*.—Mr. William Welsh and Mr. George L. Harrison, aye. Mr. Lemuel Coffin and Mr. Isaac Hazlehurst, LL.D., nay.

*Pittsburgh*.—Mr. John H. Shoenberger and Mr. Hill Burgwin, nay.

*Rhode Island*.—Mr. John H. Stiness and Mr. T. P. I. Goddard, aye. Mr. Augustus Hoppin, nay.

*South Carolina*.—Mr. Edward McCrady, aye.

*Southern Ohio*.—Mr. John W. Andrews, Mr. V. B. Horton, and Mr. Alex. H. McGuffey, aye.

*Tennessee*.—Mr. Edmund Cooper, aye. Mr. Albert T. McNeal and Mr. George N. Fairbanks, nay.

*Texas*.—Col. W. J. Hutchins, nay.

*Vermont*.—Hon. Timothy P. Redfield and Mr. Charles Clement, nay.

*Virginia*.—Hon. Hugh W. Sheffey, Mr. Walter H. Taylor, and Hon. Richard Parker, aye.

*Western Michigan*.—Mr. Noah P. Leveridge, nay.

*Western New York*.—Mr. DeWitt Parshall, Mr. James M. Smith, LL.D., Mr. Thomas C. Montgomery, and Mr. William M. White, nay.

*Wisconsin*.—Mr. J. B. Doc, nay.

Mr. SHEFFEY, of Virginia. Mr. President, I do not propose to discuss this question, but to inquire whether the construction of the resolution given by the distinguished Clerical Deputy from Massachusetts is accepted as the proper construction of it, by its mover, Mr. Burgwin. I desire to ask whether it is the object of the mover of the resolution to limit the enquiries of this Committee to mere uncertainties and ambiguities in the phraseology of the Constitution. If so, then to make it perfectly distinct, there should be an amendment to its phraseology, so as to put the question beyond all controversy. The resolution as it now stands, reads as follows:—

That a Joint Committee, consisting of five Bishops, five Presbyters and five Laymen, be chosen, whose duty it shall be to inquire and report to the General Convention what changes, if any, they think needful to be made in the Constitution, in order to remove ambiguities or contradictions, actual or apparent. Such Committee may suggest and recommend separate and distinct amendments to the several Articles of the Constitution, as they now stand; but it is not hereby implied or intended that they shall remodel or report a new Constitution.

Now, if it be the purpose of this House to limit this resolution to the purposes indicated by the definition of it given by my friend from Massachusetts, then, after the words "now stand," the words "for the purposes aforesaid" should be interlined, so that the clause shall read:—

Such Committee may suggest and recommend separate and distinct amendments or additions to the several Articles of the Constitution, as they now stand, for the purposes aforesaid.

That is, to remove the uncertainties and ambiguities in the Constitution. But, sir, if that be not the view, then this resolution is a *carte blanche* to the Committee; and the only restraint imposed upon the Committee is that they shall not remodel the Constitution as a whole, or present to this body a substitute for the Constitution. I ask my friend from Pittsburgh (Mr. Burgwin) whether he will accept this amendment, so as to limit the purposes of this Committee to those argued for by my friend from Massachusetts (the Rev. Dr. Vinton)?

Mr. BURGWIN, of Pittsburgh. Does the gentleman ask me what my purpose is?

Mr. SHEFFEY, of Virginia. No; I ask whether you accept the amendment which I have suggested?

Mr. BURGWIN, of Pittsburgh. I do not. With the permission of the House I will answer more fully the question proposed, and will explain what my motive is in declining the amendment now proposed.

Mr. SHEFFEY, of Virginia. I understand then, that my friend from Massachusetts is mistaken; and that the very satisfactory argument which he addressed to this House, is not applicable to the purposes of this resolution. In that aspect of the case, I will say that I may be laboring under what a distinguished Clerical Deputy from Wisconsin was pleased to call the narcotic "stupor," which he says has fallen upon the Laity of this House. Or, I may be suffering under the affliction, spoken of by another learned Clerical Deputy, of being afflicted with the "glazed eye" of a half lifeless Church. But if I have any intellect left, if I have not taken an overdose of morphine, I can see no difference between this proposition, as it now stands, and that which this House has voted upon. What was the proposition that came back from the Committee on Constitutional Amendments? It was, that a commission should be organized to take the Constitution in hand and propose amendments to it; to rove over the broad limits of this continent and enquire for suggestions of defects in this old Constitution of ours; to bring the telescope of acute eyesight, or of an unstupified intellect, (which perhaps is to be found only among some of the Clergy) to bear upon this Constitution; and then to gather these suggestions up together and put them into shape, and (provided you do not undertake what you could not do anyhow; that is, to propose a new Constitution instead of the present Constitution) bring them in here—one, two, three, four, twenty of them—all to be considered and acted upon by the next General Convention of this Church.

As I understand it, the roving commission was put under the heels of the Committee on Constitutional Amendments, and this House endorsed, by its vote, the action of that Committee, and repudiated the idea of organizing any such commission. It has been said that there is a vast distinction between a committee and a commission. There certainly is. A commission, technically, is a body chosen by the Legislature, from outside the limits of its own membership; a committee, on the contrary, would be chosen from among its own members. When the House of Deputies adjourns, those of us who are among the unfortunate class called Lay Deputies will be *functi officio*.

A DEPUTY. And the Clerics too?

Mr. SHEFFEY, of Virginia. Yes; the Clerics will be out too. So that, after all, as soon as the House adjourns, the very body organized to reform this Constitution will be a commission,—because they will then cease to be members of this House. The distinguished Lay Deputy from Long Island [Mr. Prince] invoked a precedent in favor of this measure, derived from the practice or the acts of the Legislature of the State of New York—that a com-



mission in New York had worked admirably well; and that the amendments to the Constitution proposed by that commission had also been adopted by the people. Some of them, I believe, have not yet been adopted. Let me say to the learned Deputy from Long Island that I believe that this old Church of ours, under the protection of its Constitution, is not yet beset by the evils of corruption and *Tweedism*, which caused that commission to be organized in New York. We are not called upon to put the body of our Constitution into the hands of expert surgeons, to cut off its dead parts, and to give it life again. I believe in the doctrine announced by the distinguished Lay Deputy from Kentucky, that as these necessities for amendment to the Constitution arise they will come to the front, one by one, and as the mind of this Church is called to act upon them, they will be passed upon, prudently, deliberately, wisely. But where do you find, in the broad limits of this United Church of ours, any call for amendment? What Diocese has asked for an amendment? What Convocation of any sort has called for an amendment? What member upon this floor is prepared to submit an amendment? Not a word is said here about defects. Not a proposition for amendment is submitted to this House. And yet we are called upon to appoint a roving commission to go out, after this House has adjourned, and invite the universe to pick flaws in the Constitution, and to disturb the peace and quiet and order of the Church in the consideration of measures of amendment, of an alarming character, which may be suggested.

I will repeat what I said when I first had the pleasure of addressing this House: the less you touch the Constitution the better. It may have its defects; it may have its ambiguities; but thank God, it has been a shelter and a protection to us for nearly one hundred years. Its walls still stand. Its roof is still a protection. And, though there be a flaw or a defect here and there, let us go on with it, and in it, and enjoy its protection as our fathers have done. Let us stand under its sheltering protection until absolute necessity compels us to lay the hammer and the nail upon it.

The Rev. Mr. SCHEETZ, of Missouri. I am somewhat at a loss how to begin what I have to say. I like to speak with the approval of the largest number, so that I shall be sure that I am on the winning side. I have noticed that all the gentlemen who have spoken in this House on this subject began their remarks in one of two ways: either by assuring the House that they are very ignorant, and have nothing to say, and want instruction, and will occupy the floor but a moment—or else they begin by applauding those who have gone before; and it has seemed as if this were a sort of mutual admiration society. I was in a dilemma as to which way I should begin, and so I will follow neither plan.

As I understand this proposition, it is very similar to that already voted down,—that is, similar to the report of the Committee. While I understand distinctly that the resolution which was offered by the Clerical Deputy from Wisconsin agreed with what the Lay Deputy distinctly announced as the proper course to be pursued, they proposed distinct subjects for consideration. Both of the resolutions have the same dominant principle. They propose to remove ambiguities from the text of the Constitution. I believe that all of us agree that these ambiguities do exist, and it would be a great satisfaction to all if they could be removed. We have heard said, on both sides, that the Constitution is fallible, that it is subject to change, but that it ought to be changed only when a real necessity arises. The gentleman who last occupied the floor, if I understood him correctly, said that when a proposition for change came, then was the time to consider the expediency of making a change, but that no proposition had yet been presented. I am greatly mistaken if we have not had several propositions for change presented here one after the other; and I think that we have already affected, so far as this House can do so, several important changes. We have had a continuous succession of proposed changes since we met down to the present time. The Clerical Deputy from Pennsylvania spoke about waiting for the proper time, in reference to a change in what we might call a mode of organization. In my mind it is a question whether that time has not now come; whether the very fact that this discussion is going on is not evidence that in the minds of a large number of Deputies in this body, as well as in the whole Church, there is not mature conviction that we have reached such a period in our history as demands a change. A demand has been made for a relaxation in our service. The popular voice is in favor of that. A change in our Lectionary has been demanded. The voice of our Church is in favor of that. Many demand a radical change in the organization of this body. This demand has found expression throughout the length and breadth of our Church, and in some of the Dioceses has been already acted upon; and there has been the universal demand for a fundamental alteration in the organization of the Diocesan Conventions and of this General Convention. But sir, I think that we must comprehend right here that there are some things that cannot be changed. We must bear in mind the old adage, *Ex cois ligno*

*mercurius non fit*. We have not such an element in this body, as that we must absolutely change in order to meet the real desire of the people of this Church. It has been suggested that we profess to be the General Convention of the Church in the United States. And why not? We are the Convention of the Dioceses of the United States. A large number of our Diocesan Conventions are not, in fact, Conventions of the Diocese, but Conventions of the parish. This principle runs all through our organization.

The PRESIDENT. I will ask the Deputy from Missouri whether his remarks will be extended, for the time has now come for recess.

Mr. SHEETZ, of Missouri. I would like to speak for ten or fifteen minutes longer.

The PRESIDENT. Then we will hear you further after recess. The messages from the House of Bishops will now be read by the Secretary.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., }  
TWELFTH DAY OF THE SESSION, Oct. 16, 1877. }

##### Message No. 27.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, That this House does not concur in Message No. 18 from the House of Deputies [relating to a Joint Committee to revise the Hymnal], for the reason that for the present it deems it inexpedient to take such action.

*Resolved*, That this House concurs in Message No. 19 from the House of Deputies proposing certain amendments to clause 4 of section 7 of Canon XV. of Title I.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
TWELFTH DAY OF THE SESSION, Oct. 16, 1877. }

##### Message No. 28.

The House of Bishops informs the House of Deputies that it has accepted the resignation of the Right Reverend William Adams, D.D., as Missionary Bishop of New Mexico and Arizona.

Attest: HENRY C. POTTER, Secretary.

The House then took a recess until 2:30 p. m.

#### AFTERNOON SESSION.

The PRESIDENT. The question before the House is upon the resolution presented by Mr. Burgwin originally as an amendment, but afterwards accepted in place of the original resolution. The Deputy from Missouri has the floor.

The Rev. Mr. SCHEETZ, of Missouri. I was speaking, at the time of the adjournment, of the several changes demanded by our people, and considered by many to be for the best interest of our Church; and I had noticed the desire for a relaxation in our service, for an amendment of the Lectionary, for a change in the mode of representation on this floor, or for a reorganization of this Convention. The first two changes being already out of the way, the last is the one to be reached by any future act. I remark further, that more than one party has spoken about the necessity for this change when the time comes. My view is that the time has come. As is proven by the many memorials and petitions which have been brought here for years past with reference to the third change suggested. Nine years ago, when this Convention met in New York, this subject of reduced representation was introduced, and it has been introduced in every Convention since that time. The question is whether that Convention is to be reduced in one way or in another. This Commission, or Joint Committee, will, as I understand it, have this, among other subjects, distinctly brought before it. That was the reason why I preferred the resolution of the gentleman from Wisconsin to those now being discussed—because it distinctly specified the various subjects on which the Committee was to act; whereas this resolution gives only a general permission or instruction. It involves the consideration of this principle, to which I ask the particular attention of the Convention. As I have already said, this Convention is a representation of the Dioceses, and not a representation of the Church. I hold that in that fact exists an element of unfairness, an element of waste, and a monstrous element of unchurchliness—of unchurchliness in this: that it is one of the most magnificent exhibitions of congregationalism; that we have started out, as I conceive, on a wrong basis. We do not send a Bishop into a country first, and have him build up his Diocese, but we have held that there must be so many parishes before there can be a Bishop. I think that that is utterly inconsistent with our Church principles. When we have a Diocese established, I think that every element of fairness requires that its representation in this body ought to be based upon the strength of that Diocese. I think that our representation here should be a fair proportionate representation of the Clergy and of the Laity in the respective Dioceses. As a member of one of the weaker Dioceses represented in this Convention, I feel it to be my privilege to speak on this subject. I have always felt, and feel to-day, that I am here out of my place, as one of four representing a small Diocese, when the largest and most influential Diocese in the whole Communion only has the same vote as the one which I in part represent. There is more power here than is needed. Look at the single element of expense—the subject of money—expended in attendance on this Convention. Weak Dioceses, in remote portions of the

Union, are required to send their four Deputies here. Hundreds and thousands of dollars are thus spent in securing the attendance of Deputies who are not needed—who have no right here, and when one Clergyman could represent the interests of the Diocese just as well here as its Bishop represents it in the other House. Two could certainly represent a Diocese in this House just as well as two Senators from any State represent their State in the Senate of the United States. It is evident that we must have a reduction in the numbers of this body. The question is, how it shall be reached,—whether by adhering to this false principle on which we have hitherto been acting, regarding ourselves simply as aggregations of Dioceses, or whether we are to go back to what is really Churchly principle, of recollecting that all the baptized people in the United States form one body, and that this General Convention, in connection with the Diocesan Conventions, can properly represent the great mass of the people. We have heard much of this plea about old-established institution; and we have heard it stated that we are running in the face of the action of our fathers in the Church. I do not know that the perpetuation of a wrong makes it a right. But I think that we have the authority of our fathers in reference to this matter. When this Church was first organized in this country the Diocesan principle was developed in its largest manifestation. It has been denied here this morning, if I understood correctly, that there has ever been a vote taken by Dioceses of this Church. Why, sir, the very first votes that ever were taken, and the most important votes that ever were taken, were of just that nature. Then a Diocese lost its vote because the Clergy did not vote as the Laity voted. That was in the early history of the Church. Then we repudiated that, and for many years the word "Diocese" does not occur in the history of this Church. "State" was used instead. Now we have gone back to that unchurchly term of years past, and have again introduced the term, "Diocese." I say, therefore, that we have the authority of our fathers for such modes of procedure as are now proposed here—that of changing the nomenclature of the Church and of changing the fundamental principles on which we are acting.

I am in favor of these resolutions, because I think they provide for that which is demanded by the universal want of the Church, and will, I think, tend to satisfy demands which seem universal throughout the length and breadth of our Communion.

The Rev. Dr. GOODWIN, of Pennsylvania. I understand the position of the matter to be this: that the Reverend Deputy from Wisconsin presented a resolution, and that an amendment was proposed to it, which he has adopted as his resolution. I conceive, therefore, that the purposes connected with the original resolution and its preamble are to be accomplished by the present resolution, which is adopted by the original mover as his own. I understand by the speech just made by the Lay Deputy from Missouri that it is so considered—that is to say, that it is felt that this resolution of the Deputy from Wisconsin, now before the House, is intended to, and is accepted as, cover the project of a reorganization of the fundamental law of the Church, which hitherto has been congregational—has been wrong in principle and is about to be made right and Churchly.

Looking at this subject as it was first presented to us, we find it bearing the same aspect. The Reverend Deputy from Wisconsin, in his eloquent discourse, presented it thus to us. It is not merely, then, the words of the resolution that we have before us; it is the animus and purpose with which the resolution is presented, and we have a right to take into account the objects which are aimed at by that resolution. Now, if the object were merely to remove all ambiguities, there might be little objection to this resolution, but there would be also little reason for it. It is asked,—what objection can there be to having this Committee remove ambiguities and contradictions from the Constitution? I ask, what reason is there for it? What occasion for it? Grant that there are ambiguities in the Constitution. We have a Committee on Amendments to the Constitution. Why have not gentlemen presented those ambiguities for the consideration of that Committee? If they had proposed them in this House they would have been referred to that Committee without question, and that Committee could have reported upon them. My reverend friend, the Deputy from Massachusetts, who spoke last in favor of this resolution, himself stated that any committee of this House could remove these ambiguities in three hours.

The Rev. Dr. VINTON, of Massachusetts. I may have made a mistake in not dividing my subject rightly, but when I said that, I referred to the Clerical work alone. I did not ignore the fact that there were points referred to this Committee which would require a longer consideration than three hours. I thought I was speaking only of certain evident contradictions in phraseology. There is a question touching mainly the matter of Diocesan voting, as it bears upon the matter of voting by orders, which would require a great deal of reflection; and there may be others of the same sort. I would not have the gentleman understand me as saying that the whole business of the Committee could be done in three hours.



The Rev. Dr. GOODWIN, of Pennsylvania. I understood the Reverend Deputy to say that that portion of the work which referred to removing the ambiguities and contradictions in the Constitution could be done in that time. I understood that he entirely ignored the great mass of work referred to the Committee in this resolution.

The matter has been presented to us in this way; the great business of the Church is to preach the gospel and to save the souls of men. The Church must grow. She has a great work to do in the world. Therefore we must have the Church reorganized. Let the Church be reorganized and then this work may be done. And, Mr. President, if I understood the member rightly, he represented this Church of ours as being based hitherto upon a wrong foundation, and as being a failure. I have before heard it said that Protestantism was a failure. I understand it now to be said that this Church has been a failure hitherto; that she has been on a wrong foundation; that she has had a wrong unit; and that, therefore, the sum is wrong from beginning to end; that the organization is wrong. But, Mr. President, let me say here that we may change the organization; we may change the fundamental law of our Church, we may change the whole machinery, but it will not follow that the Gospel will be more fully preached, or more largely received, than now.

I apprehend that we would help the matter but little by changing the machinery—by mending the machine or by removing it and substituting another. Changing the machinery is not what we want. It bodes but little good to change or mend the machinery if there be no fire under the boiler. What we want is the fire of love and faith and work. To change the machine or the machinery in order to promote the growth of the Church or the work of the Church will be, I apprehend, a very grave mistake. It is said that the Constitution may be improved. It may be. We have been told that the Constitution was made not merely by our fathers (they have been appealed to as authority), but by three generations since. But what, Mr. President, does it come to now? Not only the work of the fathers but the work of their three generations of descendants is at length found to be so utterly defective that we seek not merely to mend it—we have mended it from time to time; we have a Committee on that subject; we agree to amend the Constitution when it is necessary; but to send it to a commission instructed to see if they cannot find something in it to change. Men ask, "Why not?" They say we have a committee; but I want you to observe the difference between a committee of this House and this commission which is now proposed. When any member proposes an amendment to the Constitution it is referred to our Committee on Amendments. What follows? The Committee is at perfect liberty to say that no legislation is required, and they as often say that as otherwise. But, sir, raise this Committee and put the Constitution in their hands, and can they come back at the next Convention, by any possibility, and say that no legislation is required? By this resolution and by their appointment you do in fact tell them that they must do something; you tell them that they have got business to do; you instruct them beforehand to do it, and they will magnify their office,—they must magnify their office. There is a vast difference with regard to the sacredness of our Constitution whether we would put it into their hands, under these circumstances, or sending it to our Committee on Amendments. It is the whole Constitution that you put into their hands. We have had a resolution before us proposing to consider the question of the change of name of the Church, and proposing to make other amendments to meet the conditions and requirements of the Church in the coming century. That was the resolution—to make such amendments as might be required. We have had a report against that action, and we have adopted that report. That resolution did not even mention a revision of the Constitution, far less did it mention a remodeling of the Constitution or the bringing in of a new Constitution. We have said *no* to that resolution. Here is a resolution which does propose the revision of the whole Constitution, not only to remove ambiguities and contradictions, but to make such amendments and additions in the Articles of the Constitution as they may judge expedient. Under the cover of such amendments and additions all that was proposed in the original resolution may come in; and I apprehend that it is intended that all that should come in. The change in the name of the Church may come in. All that with regard to the Anglican Church and in relation to the Holy Church Catholic may come in. As has been already stated, all that regards the proportionate representation of Clergymen and Laity may come in. It is intended to come in. We propose to put our seal upon that. Gentlemen say that we want our Constitution so arranged, so changed, so revised, so amended, so added to, that all these things may be brought in. It is not to be a new Constitution. It is not to be utterly remodeled, it is true, but that is all. I repeat that the other resolutions did not propose to remodel the Constitution or to frame a new one. We rejected those resolutions. Here we are asked to vote upon a resolution that covers even broader

grounds than that. If this does not cover a revision of the Constitution, that would? Any amendments or any additions in any of the Articles may be made by this Committee, as well as the removal of ambiguities and contradictions. If that does not imply a revision of the Constitution, I know not what it does imply. I am opposed to putting the Constitution of our Church into that condition. I am earnestly opposed to it. I earnestly entreat both Clergy and Laity to consider beforehand what they are doing. It need not be said that we shall have it all in our own hands afterwards. I have already said that by this act of ours we shall invite amendment. If we propose an amendment, that is one thing; but by this action we should invite amendment; and where would that end? It is an acknowledgement that our Constitution is utterly unfit for our Church. As to the statement of the foundation being changed without the Constitution changed throughout, that amounts to just this: we will keep the structure,—yes, but we will put under it a new foundation. What will take place in the process of change? We may be skilful engineers, or we may not be. I for one, am not disposed to thrust under this Church of ours, a new foundation, a new fundamental law, a new principle upon which its whole fabric of constitutional law shall be based. And I hold that that is precisely what is here put before us. As to our having power afterwards to do it, or not to do it, I say if any member of this House brought a question here to be referred to the Committee, we have the power it is true, to refer it and to let the Committee consider it. We have that in our own power. But here we take it in hand to instruct the Committee to act, and that Committee cannot come back and say that legislation is unnecessary. They must do something. They must magnify their office. And so they will.

The Rev. Dr. CRAIK, of Kentucky. I agree, Mr. President, that you shall bring your hammer down at the end of ten minutes if I have not concluded for I have only a word to add upon this subject to that which has already been said. It has been said by the gentleman who has just taken his seat that this resolution is as general as any could possibly be framed to enter into all possible changes. The words used are, "to report any changes in the Constitution which may seem necessary to them, and to remove ambiguities." Now, sir, ambiguities are inherent in human language. If we go upon the proposition of the distinguished Clerical Deputy from Massachusetts, this morning—that this Constitution—a legal document, shall be brought into the grace, refinement and propriety of the classical language which he always uses, whether in writing or in speech—that, sir, would remove all ambiguities. The only way in which a law or a constitution can be interpreted is by the practical operation under it—by legislation in the case of a constitution, and by judicial decision in the case of a law. It is thus that the meaning of the document comes to be perfectly understood. It is a most instructive incident in history that, when at a certain period it was proposed, in the House of Commons, to amend or revise the Statute of Frauds, the judges unanimously declared against it, because, they said, this statute is now definitely fixed in its meaning, and it took one hundred years of litigation to do it. If we reduce our Constitution to this smooth, level reading, there will still appear enough ambiguity in its practical operation to require, under the precedent which we are now instituting, a new commission to adjust and put those ambiguities aside, and to give us at first one and then another piece of fine writing. I think, Mr. President, that if we will confine ourselves to that which is the legitimate proof of a constitution that where an evil is to be removed, you point it out and then try to find a remedy—that where a benefit is to be obtained, you point it out and then try to obtain it—we shall be acting upon the right principle. It is just the principle of growth in the living body that we want—accretion and excretion,—accretion of what we want and excretion of what is dead and useless. Therefore, if the gentleman from Pittsburgh will offer a resolution, or will amend this one, so as to allow a commission to consider during the recess, and report to the next Convention, upon the expediency of diminishing the number of Representatives in this House, I will gladly vote for that proposition, or for any other distinctive proposition that points to the removal of an evil; because I agree with the Lay Deputy from Long Island, that it is better that these things should be considered deliberately during the recess, than by a burdened committee during the session of the House. Let the Remedy proposed be specific. Let us not appoint a roving commission to find out what we had better do, and how we can remodel the Constitution so as to make it more perfectly proportioned and more beautiful in its style. We have escaped a reference to a committee to ascertain for us the relations of this Church to the Anglican Communion. Such reference was not needed, for those relations are all stated, with beautiful precision, in the preface to the Book of Common Prayer. And the relations of this Church and of this people, to the Catholic Church, it seems to me, are sufficiently set forth in the Creed and in the

Catechism; and I trust we shall never appoint a commission of this House, or of any other House, to give us a new exposition of the Catechism.

The Rev. Mr. GARRISON, of New Jersey. It is very evident, Mr. President, that either it was designed to effect some very important change in the Constitution, or else this matter would not be pressed with the earnestness and with the pertinacity with which it is being pressed. If the desire was simply to make certain amendments which would remove ambiguities, the universal opinion of the House is, that this Standing Committee upon Constitutional Amendments is amply sufficient for that purpose. Hence, I cannot think so little of the intellect of those who oppose it as to imagine that this is the entire object of this measure. The question has been fairly presented by the Lay Deputy from Virginia to the Deputy who moved the resolution, whether he would consent to have it restricted in its terms; and the mover of the resolution declined the proposition. Hence there is an intention that there shall be some fundamental alteration either in the structure of the Constitution or in the introduction of new elements. I regard the attempt to introduce new elements into the Constitution, in advance of any necessity therefor, and in advance of any demands from the Church at large for such elements, as directly in opposition to the entire mode in which the Church has always been accustomed to deal with the great questions with which she is concerned. Go back so far as you can in the history of the Church, and you will find nowhere a definite theory laid down out of which to crystallize the organization of a church. Our Church is alone in having a written Constitution. And that Constitution is effective simply because it contains very little excepting the mere necessary mechanism of our organization—the part of that organization which must be of fundamental and universal application to enable the Church to work together as a whole. We have afforded in our Constitution abundant opportunity for meeting any ordinary emergencies. Hence the reason for a Constitutional Commission, for a purpose other than the mere reconciling of difficulties or ambiguities, must be in the idea of an endeavor to insert, covertly or directly, some fundamental principle into that instrument, which shall bind the Church as a whole. It has been said upon this floor, and very truly, that there are two fundamentally different principles of construction in the Constitution, and two fundamentally different theories in regard to that Constitution, which have always prevailed in the Church. They have always prevailed, and they will always prevail, because they arise from the shifting modes in which men apprehend their relations to the Church. Endeavor to crystallize either of these modes in the Constitution, and you bring in an element of discord, as compared with which all previous elements of discord will be but as child's play. They have allowed certain individual differences; and a change in this regard, would strike at the fundamental relations of the whole Church. No great government, either in Church or State has ever been founded upon a theory.

The law of the Church has grown, and there never has been an attempt, except at the Reformation, to impose anything like a Constitution upon the Church. I apprehend that the growing sentiment in our Church to-day is that, had we made less effort to introduce a Constitution, we should have been wiser than we were. Those were great men, but they did endeavor to build a Church upon a theory, or, rather, to reform it upon a theory. And to-day I feel myself, and I believe that those who are acting in this matter feel, the desire to get rid of the presence of certain principles which were incorporated into that Constitution; and I am thoroughly in accord with any gentleman on this floor in the feeling that we need to go far back and to get a return of Catholic truth and Catholic principle. But, sir, I believe that we shall not gain by any specific legislation introducing, directly or covertly, a principle into this Constitution; but by gradually tuning up the thought of the Church, leading its mind back to understand its true mission, that we should be ready to go back step by step, and to resume the grand heritage that belongs to us; a heritage in admiration of which I yield to no man upon this floor. I feel the greatest desire to see our full return to it; but the proper mode of up-building the empire of the Church, as it has been, that of establishing the great political empires of the world, is that of meeting the demands as they come to us, one by one, growing according to the needs of our growth, and avoiding that which has always brought ruin to any Church or State or other organization that has adopted it—the building of a hypothetical system by certain fundamental principles in our Constitution, of which we are not far enough advanced to see their grasp or their tendency. Such principles put into the Constitution will be like a bar of iron hung about your neck to drag you down, and they will cost you more pains to secure relief from them than all the good that could possibly be derived from their adoption.

Mr. SIMPSON, of Missouri. Mr. President and gentlemen: I do not know that I can throw any light upon this subject; but it strikes me that, while this commission, or committee, are to do away



with ambiguities, the gentleman who presented this resolution must acknowledge that there is an ambiguity in the provision itself, or that it leaves the door open for anything and everything. If allowable, I would ask the gentleman what has been asked before, whether the second clause of this resolution is intended to carry out the first clause, or whether it is entirely independent of it, so as to allow of any amendments or any additional articles that he or the commission might propose? I understand from what he has said that he would not do it. He might explain; but I have had a conversation with him. I do not know that it is allowable for me to state it.

Mr. BURGWIN, of Pittsburgh. I hope the gentleman will bear in mind that when I have the floor, if I can get it, I will try to explain, and therefore private conversations out of the House should not be brought in here.

Mr. SIMPSON, of Missouri. I object to this resolution, because I think it entirely unnecessary, and I think it disrespectful also to the Committee already appointed, whom the House has recognized as able and sufficient to report upon amendments to the Constitution, and who are here sitting every day, a few of them, and can discuss the matter at once. This is better than to give it to a roving commission, who would probably never see each other, fixing nothing until they came here. And after all it would amount to about the same thing as that which the amendment proposes, except that the Committee already appointed has had a practical experience on the subject.

Now the first part of the resolution refers to the removal of ambiguity. The second part, a new paragraph, says: "Such committee may suggest and recommend separate and distinct amendments to the several Articles of the Constitution as they now stand, but it is not hereby implied or intended that they shall remodel or report a new Constitution." It strikes me that the last clause does not alter the fact that they can introduce just what they please. It is more sweeping than the resolution that was introduced by the learned Clerical Deputy from Wisconsin. There was something specific in that, but there is nothing here. You may say that when the next Convention meets, if they are not disposed to accept these amendments, they can vote them down. But I tell you there may be some matters introduced which will fire the heart of the Convention to such a degree that they cannot allay the spirit that is aroused. It is the part of wisdom to do away with all this difficulty beforehand.

They talk of remodeling or changing the Constitution so as to suit the needs of the future. The Almighty has the future in His hands, and the only hints of duty that we have are those that are given to us day by day. If we act upon those hints we are wise. It is a truth, and a truth which the religion of Jesus Christ teaches us to live day by day, having regard not to the future, but to the present.

I believe that this resolution is more objectionable than that of the Clerical Deputy from Wisconsin, although the latter meets his views, because, as I have no doubt, it covers his case. If he does not put in that additional clause suggested by the learned Deputy from Virginia, I, for one, cannot vote for the measure.

Mr. McCRADEY, of South Carolina. Mr. President, it strikes me, first of all, that it is apparent that those who desire the adoption of this resolution are desirous to escape the examination and consideration of this subject by their own Committee, which is a Standing Committee. That is obvious. They should have referred this resolution for the commission to that Committee. No such proposition as that has been made; but, on the contrary, the proposition is to go to a Joint Committee of the two Houses. Are you prepared to do that? Do you mean to say that the Standing Committees are not competent to discharge the duties which you have assigned to them? It is plainly true that if you pass this measure, you declare that Committee incompetent to discharge this duty, which properly belongs to them.

Now, is there an ambiguity? The gentleman has himself produced a resolution which contains an ambiguity. Here we ask him to explain, and we are to have his verbal explanation of this resolution. We all know that ambiguities are found in the inspired Word, and it is wonderful to me that we understand so much of it. It is a remarkable evidence of its inspiration that, considering the imperfections of human language there should be so few doubts in regard to it. But there are doubts dividing the Church—they always have divided it. There are ambiguities in the Divine Word. Do you expect to have anything else in which you cannot find ambiguities.

But are you sure that when you have set people to discover ambiguities, you will not raise ten where you now have one? [Laughter.] Set them to contemplating what are supposed to be ambiguities in the present form of the Constitution and you will soon make doubts about every passage in it. It is not only that you correct some parts, but you disturb the whole by suggesting doubts. Is it not safer to take each one up by itself? What hinders those who have such doubts now from coming and stating them, presenting an amendment of what they conceive to be an ambiguity, at a meeting of the Committee, for them to pass upon it and say

whether they will reject it or send it to the next Convention? To demonstrate how easily that may be done, I will suggest what I was very desirous to offer as an amendment, but that I really doubt whether it was precisely what should come in as an amendment. Now suppose we adopt such an amendment as this!—

*Resolved*, That it be referred to the Committee on Amendments to the Constitution to inquire and report whether the Constitution should not be amended in the 9th Article thereof, by inserting these or equivalent words immediately after the word "Church," in the second line, striking out the other words following to the end of the third line: "The vote in the House of Deputies to be taken by orders, and the majority equal to a majority of the number of Dioceses which have adopted this Constitution, in each order, and with the concurrence of both orders, by such majority in both Houses."

I have given you here only a suggestion; but, such words as these should be carefully considered. But you have a Committee who can consider them and report upon them to you, in two days, and give words which would pass the criticism of, perhaps, as many men who are accustomed to criticize words as could be well brought together—those who have been for two Conventions, at least, in the habit of conferring together upon such matters. And we all know that, if strangers are brought together without previous conferences, they take much longer time to accomplish their object, than those who have been conferring together and have formed the habit of understanding one another, and who are on the spot and accustomed to the kind of work required.

Now, other amendments to the Constitution may be desirable. I only throw this out as the suggestion of a mode on which we can proceed now—not hereafter, but now. Take the provision with regard to the House of Bishops. Now, three days are a short time for this purpose. You can amend that immediately. They sit with closed doors, and we cannot tell what they are doing. Three days are very short for a large body like that. Any really advantageous amendment can be made now, and you may save time in making it. This, as the Lay Deputy from Virginia has justly remarked, will be a commission, or it will be nothing. How can it be a committee? I am glad the subject was broached, for it has occurred to me, again and again, that we might go very wrong in that regard. You appoint your own committee, but what right have we to appoint a committee to act for another body, and to report to that body, over which you have no control. This is not a quibble, not a mere matter of words only. If you want something to act during a recess, then I say that it is not a recess. When we go we are gone. [Laughter.] We are not taking a recess when we adjourn. We could never come back again, if we wanted to. Therefore, it will be essentially a commission, if the other body will receive it and its report. But they would be perfectly at liberty to say, "We won't receive that report; it is none of our business."

Undoubtedly that would be their right if they chose to say so. Now, I have endeavored to show you that you discard the Committee which you yourselves have ordered, in accordance with the rules of this body; you turn them aside, and, practically, say that they are not competent. Why are they not competent? Because they have not been so vigilant upon all amendments to the Constitution; because they have so seldom recommended them? That is the objection; that is the difficulty. But there will be no difficulty, I suspect, as to any real doubts and ambiguities on which these gentlemen can put their fingers. You set a very bad precedent, also, if now, after it has been brought to your attention, you say that you will appoint committees to report to another body. Let gentlemen put their fingers upon this ambiguity, and ask that it be acted upon immediately, so that the next Convention can settle it.

Mr. SMITH, of Western New York. I move to amend the resolution of the Deputy from Pittsburgh, by striking out all after the word "stand" therein, and inserting in place thereof, the words, "For the purposes aforesaid," to meet the difficulty that Judge Sheffey and others have suggested. This limits the scope of the resolution to the removal of ambiguities and contradictions.

Mr. BURGWIN, of Pittsburgh. Mr. President: I did not propose to answer any question in connection with the subject before the House, but inasmuch as my friend from Virginia [Mr. Sheffey] has asked me the question direct, I think it will be proper to answer it. He has asked me, What are the purposes and intentions of the mover of this resolution? The gentleman from Virginia is too eminent a legislator not to know that the purposes and intentions of the mover of a resolution, or even of the House which passes it, are not the subject of examination when the proper construction of the law which may be passed comes before a competent tribunal. What may be my intentions, or what may be those of any gentleman here who shall vote for this resolution, it is wholly immaterial; but, sir, I have no disposition to conceal what my motives are. I do not propose to give them to the House now, because I gave them in *extenso*, to the best of my ability, on yesterday, when this matter was under discussion. And if the gentleman from Virginia really wishes to know them, I simply refer him to the report in THE CHURCHMAN,—if he wishes to

know them, instead of to create an apparent difficulty, to promote cross-purposes between my friend the Clerical Deputy from Massachusetts and myself.

Mr. President, having said thus much in answer to the gentleman's inquiry, I will ask him a question. It has been said here, by the Clerical Deputy from Pennsylvania, that the gentleman from Virginia had stated that if this amendment were accepted by me he would vote for it. I did not understand the gentleman as saying so, and I therefore now rise to correct the impression of the gentleman from Pennsylvania by stating that my friend from Virginia does not, by suggesting this amendment, intend to say that it would then be satisfactory to him, and that he would then vote for it. I did not understand him to say that he intended to vote for it under any circumstances.

The Rev. Dr. GOODWIN, of Pennsylvania. If the statement is attributed to me, I beg to say that I did not make it.

Mr. BURGWIN, of Pittsburgh. I understood you to say that the gentleman from Virginia would vote for it if the amendment were accepted.

The Rev. Dr. GOODWIN, of Pennsylvania. It certainly was not my intention to make such a remark. I think it must have been somebody else.

Mr. BURGWIN, of Pittsburgh. I did not intend, as I have before remarked, to say anything in advocacy of the resolution now before the House, except that—inasmuch as a great deal has been said by the eloquent gentlemen who have spoken on the other side in regard to the danger that we incur if we pass this resolution—I would simply recall to the common sense of this House what is the real, practical effect of our adoption of this resolution. There is a misapprehension here, if it be supposed that in case we appoint this commission, we thereby bind ourselves; that we tie our hands and our feet and put ourselves in the power of the commission which it is proposed to create; that we invite—to put it in the mildest form—propositions to be brought before us which may possibly uproot the foundations of the Church and overthrow its walls. What will be the effect of this proposition if passed? The Constitution provides in itself for amendments. It permits any single member to come here, present a proposition, and have it put before the House and acted upon. The only difference between the proposition we are now discussing and that which the Constitution contemplates is that, instead of having crude suggestions brought forth upon the spur of the moment, under the pressure of some particular want or necessity, and referred to a Committee on Constitutional Amendments, who are overloaded with business, and who, as I know by practical experience in a similar committee, have very little time to give to any question which may be submitted to them; we propose that this Constitution shall be examined by a committee carefully selected by this House, that they shall consider the different matters which have been spoken of, and that if, in their wisdom, they think there is any amendment which might with advantage be made, they shall come here to us after the lapse of three years of examination, and simply do what any member has a right to do—present it to us and ask us to consider it. Then, if it be thought proper, and I suppose, as a matter of course, that it will be so thought, that amendment, having been carefully considered, considered in regard to its effect, not upon a part, but upon the whole of the Constitution, will be submitted to the Constitutional Committee appointed by this House, with the reasons which, I presume, will be given in the report presented by such Committee for the adoption of the amendments proposed. We will then be exactly in the position that we now occupy; for any member may rise and present one, two, three or thirteen propositions and ask this House to refer to a Committee on Constitutional Amendments.

Now, sir, is that uprooting the foundations of the Church? I sit pulling down the walls of the fabric in which we have dwelt together in unity for so many years? I confess that I cannot think so. The only difference between the gentleman from Virginia and myself in that respect is this—and I employ of the figure which he uses as an argument against the position which he takes. If a gentleman thinks that there are defects in his own private residence,—locks out of order, a leak in the roof, certain places where a partition wall may with advantage be taken down or erected, or a bay window put in,—does he go to work and send for a carpenter to do this, and, when that is done, send for another to do that? Does he not rather send for a master workman and ask him to examine the house and see what defects there are, so that improvements may be made, and then have him,—not go to work at once and pull down the house or the foundation wall,—but simply present a plan that he may examine it and see whether it concurs with his own views and wishes, and whether it is desirable that one or all of these alterations or improvements be made?

Mr. SHEFFEY, of Virginia. My objection would be that the architect would always advise that the house be pulled down. [Laughter.]

Mr. BURGWIN, of Pittsburgh. Yes, sir, but the architect cannot pull it down without the consent of the owner. The latter holds the purse-



strings, and I presume that the carpenter would not undertake to pull it down and build another without the consent of the owner. It may be that the architect will advise it; it may be that this commission will present certain amendments. I take it for granted that they will, because I do not conceive that this Constitution of ours is perfect—that it is so free from imperfections that it cannot be amended in any respect. But the care with which I drew that resolution will show that instead of permitting the remodeling of the Constitution, as it has been agreed here that it does, it is thereby expressly provided that it shall not be remodeled, that it shall not come before us in such a shape that we must either take or reject it as a whole. We are well to consider each separate and distinct amendment as proposed, discuss it and approve or reject it upon its merits. We then go over the other, one by one. It may be that some of them will commend themselves to our approval, and that we may adopt them. That does not follow, as a matter of course. We may reject them all *in limine*. We may, at that time, come to the conclusion that our Constitution does not require any amendment, as some gentlemen seem now to think. But when we come to discuss them, we shall discuss them, not as a whole, but one by one, as they are presented for our examination after having been referred to the Committee on Constitutional Amendments for their approval or rejection.

But, Mr. President, I am very sorry to see that there is some feeling of jealousy, as I take it, upon the part of the Constitutional Committee, in supposing that we intend to override them, to take the matter which properly belongs to them out of their hands and act upon it without regard to their existence. No, sir, nothing is further from my mind than any such intention. I have the greatest respect for that Committee. But, as I said a few moments ago, knowing by experience what the pressure upon that Committee is, how little time they have to give to the discussion of the great matters which may be brought before them, I do think that they would be aided materially by having this matter considered by a Joint Committee of the two Houses who, when they present a matter to the Convention, will accompany it with their reasons, which may or may not commend themselves to the Constitutional Committee.

I have but one word to say. I wish to disabuse the House of any impression that this resolution is intended to override the Constitutional Committee. I appeal to their own experience as to the difficulty of their acting in such a way as will afterwards approve itself to their own judgments now, without any fault of that Committee on the question in regard to territorial jurisdiction has been in the hands of the Committee on Canons, which preceded the Committee on Constitutional Amendments for six years, and we are now just exactly where we started. The Committee themselves, in the third message which they presented in New York upon the 19th day of the session, which was adopted on the 23d day of the session, the day before the adjournment of the Convention, state that they have been obliged to recommend the subject to this Convention. I do not say that it is the fault of the Committee. They have not the time to give to the discussion and consideration of these matters, and therefore it cannot be any intentional slight upon the part of this House to select a committee especially to consider this question so that the House may have the benefit of their careful investigation and consideration.

The Rev. Dr. OLIVER, of Nebraska. Those who are zealous for the progress of the Church in the direction of vital godliness, have great cause for hope from the manner in which this Convention led off on this matter. We had hoped the views of men of practical experience would be brought forward, and that something would be determined upon which should be for the best interests of the Church. After several attempts, a resolution is brought forward that leaves the door open wide enough to bring in almost everything before the Committee which, if appointed, is to sit during the recess. It occurs to me that it will be wiser for us to leave such legislation to whom it reasonably belongs; and, to cover the whole subject, I move, as a substitute for the proposition before the House, the following:—

*Resolved*, That this House resolve itself into a Committee of the whole, and report to the next General Convention as to whether any constitutional amendments may be necessary.

Certainly this brings the question in the proper position, in a legal point of view. We are not presuming to act for another Convention, but we are merely advising. We are doing what we may do in this House. I hope, for the sake of propriety, and I speak with all deference and respect to my learned brother, that the amendment of the Clerical Deputy from Wisconsin will be so amended as to make it somewhat intelligible. The contradictions are so visible and so illogical that I am surprised it should have emanated from the gentleman who has shown such clearness and force in every other way. It is so ambiguous that, if the committee should sit down with a Webster's dictionary given to them to keep them right, they would have more ambiguities for the next General Assembly to clear up than the

whole Convention could dispose of during its entire session. The proposition I have submitted has this advantage, that it does not restrict us to the conclusions of one man or set of men. We have clear perceptions for ourselves. If it is the pleasure of the House to leave the matter to the decision of the next General Convention, and enter upon the deliberation of the question without these *impediments*, then my motion is in order.

The Rev. Dr. SCHENCK, of Long Island. I think it very important, whenever the vote is to be taken upon the question, that the minds of those who exercise the franchise should be perfectly clear, in order to arrive at a correct solution of the question presented to them for settlement.

I have followed, as far as I could, the tortuous course of this discussion, and I find that we are, substantially, brought face to face with the same question which was presented to us at the first, so that we have really had, Mr. President, an argument in a circle, in one sense, and have come back to the position we occupied when we began. We have come back to the germ of that which has been presented here for our consideration.

I hold in my hand the Journal of the Diocese of Wisconsin. I read on page 25 that the Rev. Mr. Ward offered the following preamble and resolution:—

*Whereas*, The American branch of the Holy Church Universal includes within her membership all baptized persons in this land: and

*Whereas*, The various bodies of professing Christians, owing to her first legal title, do not realize that the Church known in law as "The Protestant Episcopal Church," is in very deed and truth the true American branch of the one Catholic Church of God, therefore be it

*Resolved*, That the Diocese of Wisconsin, sympathizing with the efforts being made to remove the words "Protestant Episcopal" from the legal title of the Church, do request its Deputies to the General Convention to aid any and all efforts looking towards the restoration of her Catholic and Apostolic title as the "Church in America."

Pending the discussion of the above, another Committee came in and made a report; and I may be permitted to say here that it is a matter of public rumor that the discussion upon this resolution was continued, and a good deal was said upon both sides of the question, until finally the distinguished Deputy from Wisconsin, who was a member of that Diocesan Convention, introduced a substitute; I do not say because he saw that this resolution could not be passed, although I have been so informed.

The Rev. Dr. DEKOVEN, of Wisconsin. Mr. President: I rise to a question of privilege. Has the Clerical Deputy from Long Island the right, upon this floor, to give his impressions of a debate in a Diocesan Council of which he knows nothing except from rumor? I ask for a decision of the question thus presented.

The Rev. Dr. SCHENCK, of Long Island. I am perfectly willing to withdraw my remarks if they are offensive to any member of this House. It is certainly not my purpose or desire to give offence in the smallest particular.

The Rev. Dr. ADAMS, of Wisconsin. But the remarks will nevertheless appear in the published record.

The Rev. Dr. SCHENCK. Well, Mr. President, the remarks are withdrawn.

The next resolution offered at that Diocesan Convention was the following:

*Resolved*, That the Deputies to the General Convention from this Diocese, be requested to ask of the General Convention, the appointment of a Constitutional Commission to which the question of a change in the legal title of the Church, as well as similar questions, may be referred.

There is where the matter began, and the consequence was that we had the presentation here of a preamble and resolution which were referred to the Committee on Amendments to the Constitution, and upon them that committee brought back to us an adverse report to the effect that no commission of three Bishops, three Presbyters, and three Laymen should be appointed for this purpose. The House solemnly decided upon that question. Directly after such action by the House, we have another resolution introduced by the Deputy from Wisconsin, in which the word "commission" is left out, and the word "Committee" is put in, although we have heard here upon the floor of this Convention, that practically the two meant the same thing.

Although I believe it is the rule in some Dioceses that those who are appointed Deputies to the General Convention may sit in other Conventions that may be called, and although I suppose of course before the next General Convention other Deputies will be appointed, yet, at the same time, they will sit in an entirely different Convention, so that we are told committee and commission mean the same thing. Still, as it was supposed that this body would possibly be made up outside of the number of Deputies here, we have a further resolution introduced, in which the word "commission" is presented, and we have a recitation of the things that are proposed to be referred to that commission. I submit, sir, that this resolution, in substance, embraces the proposition that had previously been negated by the action of this House. When it was discovered, as I am very clear it must have been discovered, that the sentiment of this House was adverse to that

resolution, at an opportune moment it was withdrawn, and we have another resolution presented as a substitute by the Deputy from Pittsburgh, in which we have the word "commission" brought back again to our notice, and in which we have substantially the same proposition, only that the objectionable points which were supposed to have been contained in the first resolution that was presented are here brought to our notice under a general heading. So that I desire to say again, Mr. President, and to emphasize it, that this proposition presents to us, in the aggregate, what has already been passed upon, and that we are now called upon to act again upon a question which we have already decided.

Now, sir, the one thing that underlies the whole matter is the question of the change of the name of the Protestant Episcopal Church. That is the point that has been the mainspring of these resolutions—that one single thing.

Mr. BURGWIN, of Pittsburgh. I rise, Mr. President, to disclaim any purpose whatever, in the presentation of this resolution, to change the name of the Protestant Episcopal Church. I have publicly avowed my opposition to that change; I am opposed to it now, and I shall be opposed to it hereafter.

The Rev. Dr. SCHENCK, of Long Island. I was not alluding to the opinions or the expressions of any particular individual. I was merely speaking of the interpretation of the propositions which have been presented to this House. Of course, I am giving my individual opinion.

The Rev. Dr. ADAMS, of Wisconsin. The Clerical Deputy from Long Island distinctly stated that the resolution offered by the Deputy from Pittsburgh brought back again the objectionable word "commission." It did no such thing, sir.

The PRESIDENT. THE CHURCHMAN, though generally accurate in its reports, sometimes makes mistakes. As the resolution is printed in THE CHURCHMAN, the word "commission" appears. It should be committee.

The Rev. Dr. SCHENCK, of Long Island. I find the word here, sir, as printed in THE CHURCHMAN. If we are not to take the official report of the debates and the proceedings of this House as authority upon which to base our arguments, I do not know where we shall go.

The Rev. Dr. ADAMS, of Wisconsin. The word "Commission" should be "Committee."

The Rev. Dr. SCHENCK, of Long Island. I wish to repeat once more, Mr. President, that I do not desire, in anything that I may say, to be offensive to any gentleman upon this floor. Nothing is more contrary to my purpose. But I will say that I am terribly in earnest, and mean to be very emphatic about it. I assure you, sir, that I have very strong feeling upon this subject. What is the effect if we pass this resolution, and allow our Constitution to be placed in the hands of the Commission which it is proposed shall be appointed? We take out of our hands, sir, the power which has been committed to this Convention and commit it to others. We have undertaken, sir, to have a Standing Committee upon this subject, to which we refer matters of this kind that are brought before this body; but if we, at the close of this Convention, delegate that power to a Commission to sit during recess, we prove ourselves indifferent to the responsibility under which we sit here as Deputies from the different Dioceses of the Church.

The PRESIDENT. The hour of four o'clock has arrived, at which time the House decided a vote should be taken. The question is upon the amendment offered by Mr. Smith, to strike out after the word "Constitution," and insert the words, "for the purposes aforesaid," etc.

Mr. JUDD, of Illinois. I move, sir, to lay that amendment upon the table.

Mr. SHATTUCK, of Massachusetts. I submit, Mr. President, that there is no such thing as laying an amendment upon the table.

The PRESIDENT. By our rules of order that is allowed.

Mr. SHATTUCK, of Massachusetts. Such a thing was never heard of. I shall ask a division on the question. I can see no reason why, if we insert the words, "for the purposes herein named," we should strike out the proposition for remodeling the Constitution. I think it would be a great deal better that the two should go together.

Mr. SMITH, of Western New York. Simply because one proposition comprehends the other.

Mr. SHATTUCK, of Massachusetts. Not at all. If we strike out the power to remodel the Constitution, it would always be argued that we struck it out in order to enable us to do so.

The PRESIDENT. I will say to the Lay Deputy from Massachusetts that our 10th Rule of Order declares that a motion to strike out and insert shall be indivisible. It is upon that that the Chair is acting.

Mr. SMITH, of Western New York. I accept the suggestion of the gentleman from Massachusetts.

The PRESIDENT. A motion has been made to lay the amendment upon the table.

Mr. SHATTUCK, of Massachusetts. But no action has been taken upon it. It is a mere motion. My point is that the motion to insert the words "for the purposes aforesaid," without striking out the rest of the clause, is in order.



The PRESIDENT. I think the motion is in order.

A DEPUTY. A motion has been made Mr. President, to lay the amendment upon the table I believe that when such a motion is made, it cannot be debated. It must be put without question.

Mr. PRINCE, of Long Island. I rise to a point of order, and it is, this: the hour of four o'clock has arrived, at which time this House has decided by resolution, that the vote shall be taken. That has precisely the effect that the previous question has in a body where it exists, so that no motion to lay on the table, and no change of an amendment, and no change of any kind is in order; nothing is in order but the call of the roll in order that the House may vote.

The PRESIDENT. The motion of the Deputy from Western New York is to strike out certain words and to insert others. A motion is made to lay that amendment upon the table. The Chair is not of the same opinion as the Deputy from Long Island, that we are bound by anything which has the effect that the previous question would have upon this body. If the previous question were in force, undoubtedly we should be bound by it, but never having adopted the previous question in this body, I do not think that when something arises which, in its effect, is like the previous question, we are to be bound by the rules which govern the previous question. Therefore a motion to lay an amendment upon the table and afterwards a motion to lay the original resolution upon the table would both be in order.

The Rev. Dr. GOODWIN, of Pennsylvania. May I remind the Chair that in a similar case, when I proposed a recommittal, it was ruled out of order; and now it is proposed to lay on the table, and it is ruled in order.

The PRESIDENT. If the motion of the Clerical Deputy from Pennsylvania was ruled out, it must have been for some other reason.

The Rev. Dr. GOODWIN, of Pennsylvania. That was the only reason.

The PRESIDENT. The vote will now be taken upon the motion to lay the amendment upon the table.

A division was called for and a vote was taken, resulting in: Ayes, 160; nays, 35.

The PRESIDENT. The amendment is laid upon the table, and the question now recurs upon the resolution itself.

A DEPUTY. I move that the vote be taken by Dioceses and Orders.

A DEPUTY. I wish to make a suggestion which has been overlooked. It has reference to the exercise of one of the functions of the Chair. It would appear, from this resolution, that the Committee shall be chosen or elected. I have no doubt it was the intention of the gentleman who moved this resolution that the Committee should be appointed by the President.

A DEPUTY. Is a substitute to the resolution now in order?

The PRESIDENT. It is not in order now.

A DEPUTY. I call for a statement of the question to the House.

The PRESIDENT. The question is upon the passage of the resolution.

Resolved, the House of Bishops concurring: That a Joint Committee consisting of five Bishops, five Presbyters and five Laymen be chosen, whose duty it shall be to inquire and report to the General Convention what changes, if any, they think needful to be made in the Constitution, in order to remove ambiguities or contradictions, actual or apparent. Such Committee may suggest and recommend separate and distinct amendments or additions to the several Articles of the Constitution as they now stand, but it is not hereby implied or intended that they shall remodel or report a new Constitution.

Deputies voting in the affirmative will please answer Aye when their names are called, and those voting in the negative, Nay.

The vote was then taken. Pending its announcement, the Rev. Dr. Beardsley of Connecticut, from the Committee on the Prayer Book, presented the following report:—

The Joint Committee of the two Houses on the Book of Common Prayer, to which were referred divers proposed plans for permitting the use of a shortened form of Daily Prayer on certain occasions of Divine Service, have agreed on the following report:

The Committee are unanimous in the conviction that adhesion on their part to the traditional policy of "requesting to be excused from further consideration of the subject," will not satisfy this Convention.

The demand for such a privilege is urgent, and almost intolerant of further delay.

On the other hand, no attempt to alter Rubrics or to amend Constitutional provisions meets with general approbation. The only alteration—that of meeting the emergency by Canon, is of doubtful propriety in the opinion of some greatly respected authorities. Yet the Committee are unanimous in the conviction that objections on the grounds of Constitutional law are, by no means, formidable. The permission always accorded to one Bishop (see Canon XV., section 14 of Title I.), to set forth the forms of prayer for extraordinary occasions, which it is declared to be the duty of the Clergy to use on such occasions, instead of the daily prayer of the Prayer Book, establishes a principle on which the Committee confidently rely as justifying their conclusions. But this principle is fortified by the Canon "of the use of the Book of Common Prayer"—Canon XXII., Title I., which is our "Law of Uniformity," and answers to the

English Law, so called, which recognizes a similar principle. A Canon on the use of the Book of Common Prayer, falling short of the Rubrical requirement which contemplates its daily use, and in full view of which the daily use of the Prayer Book, in divine service, has long been the exception and not the practice of this Church, may certainly admit of modifications which will secure a more general compliance with the spirit, if not the letter of our Rubrical Law. Compliance with its letter being in many cases a practical impossibility, this Canon now operates to abolish frequent services, and to make a partial use of the offices of daily prayer a greater offence than a total neglect of the same. The Committee suppose that this is a sacrifice of the very life of our Offices to ideas of their functional requirements which are not unquestionable.

The Church of England, hampered by acts of Parliament, and rigidly conservative, even to the point of almost lifeless inactivity in such matters, has yielded to the necessities of the case, and permitted a partial use of the Prayer Book in certain circumstances without any alteration of its Rubrics. Is it possible that we can conceive of ourselves as fettered by graver Constitutional considerations than have been thus made to give way to the spiritual agencies of the times in our Mother Church? We think not; and, therefore, following an example, which has been found to work no evil, but to effect much good, we have resolved to prepare an addition to Canon XXII., Title I., which will permit some relaxation of its requirements in certain particulars. This moderate measure will be an experiment easily remedied, should it be found to operate unsatisfactorily. It has this great advantage, as compared with speculative and perilous amendments of Rubrics and Constitutions; to correct it is always in the immediate power of the General Convention. It is always wise, in the opinion of the Committee, that proposed improvements should be tried as experiments before being organized into system.

The Committee on the part of this House propose the following resolution:—

Resolved, That Canon XXII., Title I., "On the Use of the Book of Common Prayer," be amended so as to read as follows:—

#### CANON XXII., TITLE I.

SECT. 1. Every Minister shall, before all Sermons and Lectures, and on all other occasions of Public Worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and, in performing such service, no other prayers shall be used than those prescribed by the said book. *Provided*, that the Minister may, by permission of the Ordinary, on any day except the Lord's Day and the festivals of our Lord,—Ash Wednesday, Good Friday, and the Day of Annual Thanksgiving,—begin the Morning Prayer (or the Evening Prayer) at the General Confession, or at the Lord's Prayer, using both or one of the Lessons followed by a Cantic; and then as ordered, ending after the Collect for Grace (or the Collect against Perils) with the Prayer of St. Chrysostom, and 2d Cor. xiii. 14.

A. CLEVELAND COXE.

W. B. W. HOAR.

E. E. BEARDSLEY.

W. M. ADAMS.

I. G. HUBBARD.

G. H. NORTON.

WM. RUDDER.

HENRY ANSTICE.

H. STRINGFELLOW.

ORLANDO MEADS.

J. C. GARTHWAITHE.

ORIGEN S. SEYMOUR.

AUGUSTUS H. MOSS.

GEO. R. GOLDSBOROUGH.

The Rev. Dr. BEARDSLEY. This report embraces every name on the committee except that of Bishop Beckwith, who has returned home, and the Rev. Dr. Stringfellow of Alabama, who has authorized me to affix his name to the report.

The Rev. Dr. VINTON, of Massachusetts. I move that it be referred to the Committee on Canons, as that committee already has under consideration a proposed Canon in reference to that very Canon XXII., and they can perhaps be better considered together.

A DEPUTY. I would suggest that it be referred to the Committee on Constitutional Amendments. It raises a question with regard to the Constitutional power of the Convention to make the change proposed and before we can act upon it intelligently, we shall have to have opinion of that Committee as to whether or not it is constitutional to pass these Canons.

Rev. Dr. VINTON. This is a Canon, and the Committee on Canons have cognizance of Canons. If that committee should see that there is anything in this proposed action which requires it to be submitted to the Committee on Constitutional Amendments, it can then be done. We already have one Canon upon the same subject in our hands, and it is not yet considered. It may be that the Committee on Canons will consider that it is entirely constitutional, and as Canons go to the Committee on Canons, it seems to me that it should be its first direction, and if that committee wants instructions in regard to its constitutionality, they can get it from the proper source.

The motion to refer the report to the Committee on Canons was carried.

#### MESSAGE FROM THE HOUSE OF BISHOPS.

A message from the House of Bishops was announced and read as follows:—

IN GENERAL CONVENTION, BOSTON, MASS., }  
THIRTEENTH DAY OF THE SESSION, OCT. 17, 1877. }

#### Message No. 29.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:—

Resolved, That this House concurs in Message No. 15 from the House of Deputies [relating to a Joint Committee on Shortened Services], and appoints, as the

Committee asked for on the part of this House, the Bishops of Western New York, Georgia, and South Carolina.

Resolved, That this House concurs in the action communicated in Message No. 15 from the House of Deputies [ratifying the proposed amendment, by way of addition, to the 8th Article of the Constitution].

Attest: HENRY C. POTTER, Secretary.

The PRESIDENT. I will announce the result of the vote just taken upon the resolution presented by the Lay Deputy from Pittsburgh:—

Whole number of Dioceses represented by the Clerical order, 44. Ayes, 10; nays, 22; divided, 12. Whole number of Dioceses represented by the Lay order, 39. Ayes, 6; nays, 29; divided, 4.

The nays have it, and House has refused to pass the resolution.

The vote in detail was as follows:—

#### CLERICAL VOTE.

Alabama.—Rev. George H. Hunt, aye. Rev. John M. Banister, D.D., and Rev. John A. Massey, D.D., nay.

Albany.—Rev. William Payne, D.D., Rev. Walter W. Battershall, Rev. George C. Pennell, S.T.D., and Rev. Francis Harrison, S.T.D., nay.

Arkansas.—Rev. James A. Matthews, aye. Rev. Robert W. Trimble, nay.

California.—Rev. Alfred L. Brewer, nay.

Central New York.—Rev. Edwin M. Van Deusen, D.D., Rev. George H. McKnight, D.D., and Rev. Walter Ayrault, D.D., aye.

Central Pennsylvania.—Rev. A. Augustus Marple, Rev. Charles Breck, D.D., and Rev. William C. Leverett, nay.

Connecticut.—Rev. Cyrus F. Knight, and Rev. Edwin E. Johnson, aye. Rev. E. Edwards Beardsley, D.D., LL.D., and Rev. Edwin Harwood, D.D., nay.

Delaware.—Rev. James H. B. Brooks, and Rev. J. Leighton McKim, aye. Rev. Benjamin J. Douglass, and Rev. T. Gardiner Littell, nay.

Easton.—Rev. Theodore P. Barber, D.D., Rev. John O. Barton, D.D., Rev. John Crosdale, D.D., and Rev. Edward J. Stearns, D.D., nay.

Florida.—Rev. J. J. Scott, D.D., LL.D., and Rev. J. L. Steele, D.D., aye.

Georgia.—Rev. Thomas Boone, and Rev. Robert C. Foute, aye. Rev. Samuel Benedict, D.D., and Rev. Henry K. Rees, nay.

Illinois.—Rev. Samuel Chase, D.D., Rev. Samuel S. Harris, D.D., and Rev. Charles W. Leffingwell, D.D., aye.

Indiana.—Rev. Warren H. Roberts, aye. Rev. John B. Wakefield, D.D., nay.

Iowa.—Rev. Robert C. McIlwain, aye. Rev. Joseph E. Ryan, nay.

Kansas.—Rev. Charles Reynolds, D.D., Rev. Archibald Beatty, D.D., and Rev. Henry H. Loring, nay.

Kentucky.—Rev. Louis P. Tschiffely, aye. Rev. Jacob S. Shipman, D.D., Rev. James Craik, D.D., LL.D., and Rev. Edmund T. Perkins, D.D., nay.

Long Island.—Rev. Charles H. Hall, D.D., Rev. Noah Hunt Schenck, D.D., Rev. T. Stafford Drowne, D.D., and Rev. William A. Snively, S.T.D., nay.

Louisiana.—Rev. John F. Girault, nay.

Maine.—Rev. William James Alger, aye.

Maryland.—Rev. Orlando Hutton, D.D., Rev. Meyer Lewin, D.D., Rev. Edwin A. Dalrymple, S.T.D., and Rev. George Leeds, D.D., nay.

Massachusetts.—Rev. Alexander Burgess, D.D. and Rev. Alexander H. Vinton, D.D., aye. Rev. William R. Huntington, D.D. and Rev. Thomas R. Lambert, D.D., nay.

Michigan.—Rev. George Worthington, S.T.D., Rev. William J. Harris, D.D., Rev. John T. Magrath, and Rev. Marcus Lane, aye.

Minnesota.—Rev. Edward Livermore, aye. Rev. Elisha S. Thomas and Rev. Geo. B. Whipple, nay.

Mississippi.—Rev. Henry Sansom, D.D. and Rev. James T. Pickett, aye.

Missouri.—Rev. F. B. Scheetz, aye. Rev. James Runcie, D.D. and Rev. George K. Dunlop, nay.

Nebraska.—Rev. Robert W. Oliver, D.D., Rev. Samuel Goodale, and Rev. James Paterson, nay.

New Hampshire.—Rev. Henry A. Coit, D.D., and Rev. James H. Eames, D.D., aye. Rev. Isaac G. Hubbard, D.D., nay.

New Jersey.—Rev. George Morgan Hills, D.D., and Rev. Stevens Parker, S.T.D., aye. Rev. Joseph F. Garrison, M.D., and Rev. William S. Langford, nay.

New York.—Rev. Philander K. Cady, D.D., and Rev. George F. Seymour, D.D., aye. Rev. Alfred B. Beach, D.D., and Rev. Morgan Dix, D.D., nay.

North Carolina.—Rev. Alfred A. Watson, D.D., aye. Rev. Jarvis Buxton, D.D., Rev. Joseph C. Huske, D.D., and Rev. N. Collin Hughes, nay.

Northern New Jersey.—Rev. Richard M. Abercrombie, D.D., Rev. William G. Farrington, D.D., Rev. J. Nicholas Stansbury, B.D., and Rev. James K. Smith, aye.

Ohio.—Rev. William B. Bodine, and Rev. Sherlock A. Bronson, D.D., nay.

Pennsylvania.—Rev. G. Emlen Hare, D.D., Rev. William Rudder, D.D., Rev. D. R. Goodwin, D.D., LL.D., and Rev. Henry Brown, nay.

Pittsburgh.—Rev. William A. Hitchcock, D.D., and Rev. Richard S. Smith, aye. Rev. William H. Mills, and Rev. Reese F. Alsop, nay.

Rhode Island.—Rev. Daniel Henshaw, aye. Rev. David H. Greer and Rev. Charles A. L. Richards, nay.

South Carolina.—Rev. Charles C. Pinckney, D.D., and Rev. John D. McCollough, aye. Rev. A. Toomer Porter, D.D., and Rev. John Johnson, nay.

Southern Ohio.—Rev. John Boyd, D.D., Rev. Henry H. Morrell, D.D., and Rev. I. Newton Stanger, nay.

Tennessee.—Rev. George C. Harris, D.D., aye. Rev. Philip A. Fitts, nay.

Texas.—Rev. Stephen M. Bird and Rev. J. J. Clemens, aye.

Vermont.—Rev. Nathaniel F. Putnam and Rev. Daniel C. Roberts, aye. Rev. Edward R. Atwill and Rev. Andrew Hull, D.D., nay.

Virginia.—Rev. J. Stuart Hanckel, D.D., Rev. George H. Norton, D.D., Rev. Charles Minnigerode, D.D., and Rev. Churchill J. Gibson, D.D., nay.

Western Michigan.—Rev. George D. E. Mortimer, Rev. James F. Conover, Rev. Joseph W. Bancroft, and Rev. William Stowe, nay.

Western New York.—Rev. Henry Anstice, D.D., and Rev. Oran R. Howard, D.D., nay.



Wisconsin.—Rev. James DeKoven, D.D., Rev. A. D. Cole, D.D., and Rev. William Adams, D.D., aye.

## LAY VOTE.

Alabama.—Mr. William H. Bray, aye. Mr. F. B. Clark, nay.

Albany.—Mr. Orlando Meads, LL.D., Mr. James Forsyth, and Mr. Lyman Tremain, nay.

Central New York.—Mr. James W. Clarke, Mr. George C. McWhorter, and Mr. Horace O. Moss, nay.

Central Pennsylvania.—Mr. Henry Coppée, LL.D., Mr. John L. Atlee, M.D., and Hon. John W. Maynard, nay.

Connecticut.—Hon. Origen S. Seymour, LL.D., Hon. Frederick J. Kingsbury, and Hon. Benjamin Stark, nay.

Delaware.—Mr. S. Minot Curtis, Mr. William Jenks Fell, and Mr. George H. Raymond, nay.

Easton.—Mr. George R. Goldsborough, and Mr. William S. Walker, nay.

Florida.—Mr. D. G. Ambler, nay.

Fond du Lac.—Mr. James Jenkins, nay.

Georgia.—Hon. William W. Montgomery, aye. Mr. Lewis N. Whittle, and Mr. John R. Johnson, nay.

Illinois.—Mr. S. Corning Judd, LL.D., aye.

Indiana.—Hon. John B. Howe, nay.

Iowa.—Mr. Daniel Moorar, aye.

Kansas.—Mr. Ambrose Todd, nay.

Kentucky.—Hon. John W. Stevenson, Mr. William Cornwall, and Mr. R. A. Robinson, nay.

Long Island.—Hon. John W. Hunter and Hon. L. Bradford Prince, aye. Mr. Henry E. Pierrepont and Mr. William Nichol, nay.

Louisiana.—Gen. C. C. Auger, U.S.A. and Mr. Geo. W. Race, nay.

Maine.—Hon. James Bridge, aye. Hon. Henry Ingalls and Mr. Robert H. Gardiner, nay.

Maryland.—Mr. Frederick W. Brune and Mr. William G. Harrison, nay.

Massachusetts.—Mr. George C. Shattuck, M.D., aye. Hon. Robert C. Winthrop, LL.D., nay.

Minnesota.—Hon. E. T. Wilder, and Mr. E. H. Holbrook, Jr., nay.

Mississippi.—Mr. E. S. Butts, and Mr. Peter P. Bailey, nay.

Missouri.—Mr. George H. Gill, and Gen. J. H. Simpson, U.S.A., nay.

New Hampshire.—Mr. Franklin Low, and Mr. Heywood, aye. Mr. John L. Farwell, nay.

New Jersey.—Mr. James Parker, aye. Mr. Samuel K. Wilson, nay.

New York.—Hon. William A. Davies, nay.

North Carolina.—Mr. James G. Martin and Mr. William F. Martin, aye. Mr. William H. Battle, LL.D., nay.

Northern New Jersey.—Mr. Jeremiah C. Garthwaite and Mr. Alfred Mills, aye.

Ohio.—Mr. Augustus H. Moss, Gen. John H. Devereux, and Hon. Columbus Delano, nay.

Pennsylvania.—Mr. William Welsh, Mr. George L. Harrison, Mr. Lemuel Coffin, and Mr. Isaac Hazlehurst, LL.D., nay.

Pittsburgh.—Mr. Hill Burgwin, aye. Mr. John H. Shoenberger, nay.

Rhode Island.—Mr. John H. Stiness, Mr. T. P. I. Goddard, and Augustus Hoppin, nay.

South Carolina.—Mr. Edward McCrady, nay.

Southern Ohio.—Mr. John W. Andrews, Mr. V. B. Horton, and Mr. Alex. H. McGuffey, nay.

Tennessee.—Mr. Albert T. McNeal, and Mr. Edmund Cooper, nay.

Texas.—Col. J. W. Hutchins, nay.

Vermont.—Hon. Timothy P. Redfield, aye. Mr. James H. Williams, and Mr. Charles Clement, nay.

Virginia.—Hon. Hugh W. Sheffey, Mr. Walter H. Taylor, and Hon. Richard Parker, nay.

Western Michigan.—Mr. Lebeus C. Chapin, M.D., nay.

Western New York.—Mr. DeWitt Parshall, Mr. James M. Smith, LL.D., Mr. Thomas C. Montgomery, and Mr. William M. White, nay.

Wisconsin.—Mr. J. B. Doe, aye.

The Rev. Dr. WATSON of North Carolina. I desire to offer a resolution germane to the business just passed upon by the House. The resolution is as follows:—

Resolved, Section 1, of Canon XXII. of Title I. is hereby amended so as to read as follows:—

Sec. 1. Upon all Sundays, and on all the Festivals enumerated in the "Table of Feasts," and upon Ash Wednesday and Good Friday, public worship in any organized parish or established mission of this Church, shall be celebrated by the use of the Book of Common Prayer, as set forth by the authority of the General Convention. And in celebrating such services, no other prayers shall be used than those prescribed in the said book. But the House of Bishops may set forth for all other occasions, and for use in other places than organized parishes and established missions, or in congregations unaccustomed to the worship of this Church, such forms of prayer, for temporary use, as may seem to them expedient; or may make such order as may seem to them wise, with regard to the use of the Order of Daily Morning and Evening Prayer. And until the House of Bishops shall set forth such form or forms, any Bishop may appoint such services for use within his own Diocese.

Sec. 2. Upon extraordinary occasions of Fasting, Prayer, or Thanksgiving, the Bishop of each Diocese may prepare forms of Prayer and Thanksgiving, to be used, as he may direct, within his own jurisdiction. He may moreover appoint forms of Prayer for use within his own Diocese, before Legislatures and other public bodies. Provided, that nothing in this Canon shall be construed as limiting the right of any Minister, in extraordinary services, and services in unusual places, where congregations are unaccustomed to the worship of the Church—when the direction of the Bishop as aforesaid cannot be had—(and only in such circumstances) to use, at his discretion, any form of worship taken from the Book of Common Prayer.

Sec. XIV. of Canon XV. of Title I. is hereby repealed.

On motion the resolution was referred to the Committee on Canons.

An invitation to members of the House to visit King's Chapel, from the Rector thereof, was read by the Secretary.

The Rev. Dr. HARRIS of Michigan gave notice of his intention to introduce an amendment to the Constitution providing for the reduction of Diocesan representation.

The House then adjourned until to-morrow at 9:30 A. M.

## BOARD OF MISSIONS.

ST. PAUL'S CHURCH, BOSTON, October 16, 1877.

On the assembling of the Board, and after the devotions by the President of the evening, the Rt. Rev. the Bishop of Ohio, the subject of the Title to Church Property was taken up and ably discussed by Mr. Titus of New York and the Rev. Dr. Schenck on the one side, and by the Bishop of Dakota, the Bishop of Arkansas and the Rev. Mr. Hyler on the other, while Bishop of Pittsburgh warmly urged his substitute for the resolution of the Domestic Committee. This resolution called for the incorporation of Trustees in every State or Missionary Jurisdiction where property was secured through the offerings of the Church, with the Bishop of the Jurisdiction as the head of the Board. The question being taken on the substitute, it was adopted by a large majority.

The order for the day at 8.30 P. M., to wit, the report of the Committee of Nine, was called for, and the Chairman announced certain changes in the proposed amendment to Article III. of the Constitution, viz:

Sec. 3. The Secretaries and General Agents, and members of the Committees for Domestic and Foreign Missions of the Board and of the Indian Commission, and the officers of the Auxiliaries to the Board.

Sec. 5. One Clergyman and one Layman from each Diocese, and one additional Clergyman for every twenty-five Clergymen, canonically resident therefor, and one additional Layman for each 2,000 Communicants, reported to each Diocese, to be elected at each Diocesan Convention, immediately preceding the meeting of the General Convention.

Sec. 7. The Rectors of every parish which shall have contributed not less than \$500 per annum to the work of the Board during the three preceding years to be so certified by the Committee of the Board.

Sec. 8. But no person shall be re-elected who shall have been absent from three consecutive meetings of the Board previous to the time of election.

After discussion upon the subject, on motion, the whole matter was indefinitely postponed by a vote of 43 ayes and 40 nays. The rest of the report was made the order of the day for Wednesday at 7.30 P. M.

The consideration of the resolution recommended by the Foreign Committee in their Report, was made the order for Friday evening at 7.45.

The following resolution offered by the Secretary of the Foreign Committee was adopted:—

Resolved, That the House of Bishops be respectfully requested to set forth a Service for a Day of Intercession, and that special offerings be then made throughout the Church for Foreign and Domestic Missions.

The Board then adjourned to Wednesday at 7.30 P. M.

ST. PAUL'S CHURCH, BOSTON, October 17, 1877.

The Board met this evening, with the Right Reverend the Bishop of Michigan in the chair.

The order of the day being the consideration of the remainder of the report of the Committee of Nine, in connection with the resolutions appended to the report of the Commission of Home Missions to Colored People.

The second resolution from the report was adopted:—

Resolved, That it is all-important that the policy of the Church, with regard to this part of the missionary work, should become settled and permanent, otherwise it will be impossible to enlist the sympathies and offerings of our people on its behalf.

The Chairman of the Committee of Nine moved that the first resolution relating to this matter be substituted for the first resolution submitted by the Commission of Home Missions to Colored People. The resolution of the Commission was:—

Resolved, That the members of the Commission think it would be unwise to make any radical change in the administration of this work, unless something more practical, and promising much greater success, can be substituted in its stead.

And the substitute offered is as follows:—

Resolved, That the appointment of the Commission, called the "Commission of Home Missions to Colored People," made by this Board under Article V. of the Constitution of this Society, be, and the same is hereby revoked, and that the religious and other instruction of the Freedmen committed to said Commission shall constitute part of the general Missionary work of the Church, to be administered as provided in Article IX. of said Constitution.

The board seemed impressed that the sentiments of the Southern Bishops and Clergy should be known, and several of them have been called upon during the interesting discussion, while the Committee of Nine expressed this feeling very strongly, in the words of their report: "Your Committee also recommend the passage of a second resolution, asking counsel of the Bishops of the Southern Dioceses, and pledging to them the sympathy and support of the Board."

On coming to a vote upon the merging of the Commission into the Domestic Department the result was: 27 ayes, and 20 nays.

The second resolution was unanimously carried:—

Resolved, That the Bishops of the Southern Dioceses be assured that the Board of Missions looks to them for advice in the inauguration of any measures that may be needed for the future carrying on of this great work, and that the Board solemnly pledges to them its aid.

The Board adjourned to meet Thursday evening, at 7.30, when the order for the day will be the consideration of the second resolution of the Domestic Committee, as submitted in their report.

## CHURCHES IN AND NEAR BOSTON.

Place.	Name.	Rector.	Street—how reached.
Boston.	Advent.	C. C. Grafton.	Bowdoin.
"	Dorchester, All Saints,	G. S. Bennett.	Dorch'st <sup>rs</sup> *
"	Jam. Plain, St. John's,	S. U. Shearman.	J. Plain,*
"	Christ.	H. Burroughs, D.D.,	Salem.
"	Emmanuel.	A. H. Vinton, D.D.,	Newbury.
"	Evangelists.	B. B. Kilikelly,	Charles.
"	Good Shepherd.	G. S. Prescott,	Cortes.
"	Highlands, St. James,	F. Browne.	St. James.
"	St. John's.	G. S. Converse,	Tremont.
"	East, St. John's.	J. H. Waterbury.	Street cars.
"	Charlestown, St. John's.	T. R. Lambert, D.D.	"
"	Messiah.	H. F. Allen.	Florence.
"	Brighton, St. Margaret's.	T. Cole.	Street cars.
"	St. Mark's.	C. H. Rabcock.	W. Newton.
"	Dorchester, St. Mary's.	W. W. Silvester.	Street cars.
"	St. Mary's,†	J. R. Peirce.	Parmenter.
"	South, St. Matthew's.	J. Wright.	Street cars.
"	Wash. Vill. Grace.	A. Gray.	"
"	St. Paul's.	W. W. Newton.	Tremont.
"	St. Stephen's.	A. Gray.	Tyler.
"	Trinity.	F. Brooks.	Boylston.
Arlington.	St. John's.	D. G. Haskins.	Street cars.
Brookline.	St. Paul's.	L. K. Storrs.	"
Cambridge.	Christ.	W. C. Langdon, D.D.,	"
"	East.	W. Warland.	"
"	North, St. James.	T. S. Tyng.	"
"	St. John's.	G. Z. Gray, D.D.,	"
"	St. Peter's.	E. M. Gushee.	"
Chelsea.	St. Luke's.	J. T. Burrill.	B & P. R. R.
Dedham.	St. Paul's.	D. Goodwin.	Street cars.
East Somerville.	St. Thomas.	G. W. Durrell.	B & P. R. R.
Hyde Park.	Christ.	R. B. Van Kleeck, D.D.	B & P. R. R.
Longwood.	Our Saviour.	R. H. Howe.	B & A. R. R.
Malden.	St. Paul's.	G. P. Huntington.	Street cars.
Medford.	Grace.	C. L. Hutchins.	B & L. R. R.
Melrose.	Trinity.	H. A. Metcalf.	B & M. R. R.
Newton.	Grace.	G. W. Shinn.	B & A. R. R.
"	L. W. Falls, St. Mary's.	H. Mackay.	"
Quincy.	Christ.	"	O. C. R. R.
Somerville.	Emmanuel.	N. K. Bishop.	Street cars.
Waltham.	Christ.	T. F. Fales.	Fitch. B. R. R.
West Newton.	Messiah.	F. W. Smith.	B & A. R. R.

\* Street cars. † For sailors. ‡ And B. & M. R. R.

## NOTICES.

## CHURCH EMBROIDERY.

There will be an exhibition of ECCLESIASTICAL EMBROIDERY (Frontals, Hangings, Vestments, &c.,) the work of the Sisters of St. Margaret's, for the next ten days, at ST. MARGARET'S HOME, 17 Bowdoin street.

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## CHOIR SCHOOL.

There are a few vacancies for MUSICAL SCHOLARSHIPS in the Choir School of the Church of the Advent. Board, education, clothing, etc., \$100 per annum. Bishops and other Clergy may nominate boys who are eligible. Apply to the Rector, 22 Staniford Street, or to the Head Master, 69 Pinckney Street.

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## NOTICE.

C. H. PHILIPS, Manufacturing Chemist, of New York, invites the special attention of the Deputies to the General Convention to his new preparation of the soluble wheat phosphates bearing the name of "Phospho-Nutritine," which is fully described in his advertisement in another column.

## NOTICE.

THE CONSECRATION of ST. LUKE'S CATHEDRAL, Portland, is appointed to take place on Thursday next (St. Luke's Day), at 10½ A. M. Those desiring to attend can take either of the trains on the Eastern Railroad on Wednesday at 7½ A. M., 12½ and 7 P. M.

Return tickets will be furnished free for a special train leaving Portland at 5 P. M., on Thursday.



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Large editions of *Pansy's* "Four Girls at Chautauqua," and "Chautauqua Girls at Home," have been sold. MISS EASTMAN's Boarding-School Stories of "The Romneys of Ridgemont," and "School Days of Beulah Romney," are very popular books with the girls. Her "Striking for the Right" supplemented the work of various State Societies to promote kind-

ness to our Dumb Animals, and exerted a lasting influence upon both parents and children in this direction.

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## The Proceedings IN A GENERAL CONVENTION

OF THE

## PROTESTANT EPISCOPAL CHURCH,

IN THE YEAR OF OUR LORD 1877,

AS REPORTED FOR

MESSRS. M. H. MALLORY & CO.

## HOUSE OF BISHOPS.

NOTE.—The House of Bishops sits in private, and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

### FOURTEENTH DAY'S SESSION.

THURSDAY, October 18.

After the usual devotional exercises, the Bishop presiding (Rt. Rev. Dr. McCoskry) presented a Memorial from certain Clergy and Laity, on the subject of free and open churches, which was referred to the Committee on Memorials.

The House, in accordance with the recommendation of its Standing Committee on Canons, concurred in Message No. 20, from the House of Deputies, recommending the appointment of a joint committee, to consider and report as to the several functions of Rectors, Wardens and Vestrymen, in the control and administration of Parishes; and the Bishops of Pennsylvania, Central New York, and Central Pennsylvania, were appointed the Committee on the part of the House of Bishops.

The Bishop presiding appointed as the members of the Joint Committee on the part of the House of Bishops in securing for Indians the protection of civil law, the Bishops of Minnesota, Pittsburg, and Niobrara.

The Bishop of Western New York, from the Standing Committee on the Prayer Book, presented a report relating to an additional suffrage in the Litany, which was amended, on motion of the Bishop of Kansas, so as to read as follows:—

*Resolved*, the House of Deputies concurring, That the following suffrage and response be inserted in the Litany, immediately after the supplication for Bishops, Priests, and Deacons:—

That it may please Thee, O Lord of the Harvest, to send forth laborers into Thy Harvest.

We beseech Thee to hear us good Lord.

The following resolution offered by the Bishop of Cape Palmas was unanimously adopted.

*Resolved*, That the House of Bishops unite in recommending all our Theological Institutions to introduce as soon as practicable, a thorough course of instruction on Foreign Missions, and the present religious condition and needs of the world.

The Report of the Special Committee on the Organization of Provincial Synods having been taken from the table, it was on motion of the Bishop of Long Island—

*Resolved*, That the whole subject of Provinces for this Church be recommitted to the Special Committee, with instructions to report to this House at the next General Convention, such changes and modifications in the existing organization of this Church, as in their judgment would be made necessary or expedient by the introduction of a Provincial System.

After which the House adjourned.

The House also sat in council during part of the day.

## HOUSE OF DEPUTIES.

### FOURTEENTH DAY.

THURSDAY, October 18.

The House of Deputies met at 9.30 A.M. Morning Prayer was read by the Rev. Charles A. L. Richards of Rhode Island, assisted by the Rev. John T. Magrath of Michigan. The Benediction was pronounced by the Rt. Rev. Alexander Charles Garrett, D.D., LL.D., Bishop of Northern Texas.

The minutes of the proceedings of yesterday were and approved.

### ELECTION OF A SUPPLEMENTAL DEPUTY.

The Rev. Dr. SHIPMAN, of Kentucky. The Committee on Elections have instructed me to make the following report:—

The Committee on Elections begs leave to report:— That satisfactory evidence of the election of Mr. Richard S. Conover as a supplemental Deputy to this House from the Diocese of New Jersey, and of his appointment to the place of Mr. Abraham Browning, who is unable to attend.

The Committee would further report, that leave of absence for the remainder of the session has been granted to the following members of this House: Rev. Mr. Roberts, of the Diocese of Indiana; Rev. Mr. Waters, of the Diocese of Louisiana; Mr. Butts, of the Diocese of Mississippi, and Mr. DeKosset, of the Diocese of North Carolina.

On behalf of the Committee.

J. S. SHIPMAN, Chairman.

OCTOBER 18, 1877.

The PRESIDENT. Mr. Conover's name will be entered upon the roll, as among the Lay Deputies of the Diocese of New Jersey, in place of that of Mr. Browning.

### POWER OF A BISHOP TO PRESCRIBE FORMS OF PRAYER.

Mr. BENNETT, of Massachusetts. On behalf of the Committee on Amendments to the Constitution I ask leave to present the following report:—

The Committee on Amendments to the Constitution, to whom was referred the resolution of the Rev. Dr. Watson, of North Carolina, to inquire and report: "1st, Whether there exists any conflict between the provisions of Article VIII. of the Constitution, and Title I., Canon XV., section 14 (p. 73), of the Digest; and, 2d, How far the interpretation of that Canon opens the door to other appointments of services"—have attended to their duty, and respectfully report:—

The Canon referred to in the resolution is the Canon empowering the Bishop of each Diocese "to compose forms of prayer or thanksgiving for extraordinary occasions," and making it the duty of the Clergy to use such forms on those occasions; and the question submitted is whether such Canon conflicts with the 8th Article of the Constitution, which declares that no alteration or addition shall be made in the Book of Common Prayer, unless with the sanction and approbation of two General Conventions.

Inasmuch as the Prayer Book prescribes an exact and particular form of Prayer for Daily Morning and Evening use—for every day's Morning and Evening use—and in a precise and exact order, and without any express permission therein to use any other or additional prayers than are therein laid down, there is some reason to doubt whether even the Bishop has, or can have by a mere Canon a Constitutional right to compose and direct

the Clergy to use other prayers on any occasion where the regular Daily Morning or Evening Prayer is otherwise to be used.

This uncertainty is not diminished by the fact that the Prayer Book itself contains a collection of prayers for several and special occasions; and the argument of *expressio unius exclusio alterius* is not without some force.

But your Committee have thought it their duty to consider the subject in a practical light, rather than as a mere abstract and theoretical question, and for this purpose to look at the history of the Canon itself.

It was first passed in the year 1795, at that time no clause existed in the Constitution, prohibiting any alteration in or addition to the Prayer Book; such prohibition having been first inserted in the Constitution in the years 1808-11, and of course the Canon could not possibly be, during the first sixteen years of its existence, a violation of any Constitutional provision; and after such provision was made in the Constitution, the Canon still continued in full practical force and use till 1832, when it was substantially re-enacted (with some changes not material to the present question), and it has had the unchallenged force of law, to the present day, a period of over three-fourths of a century; so far as known to your Committee no practical difficulty has arisen from its proper use. It was clearly designed and expressly declared to empower Bishops to compose prayers for extraordinary occasions, which means extraordinary occasions only. And if it ever has been, or ever should be resorted to, or made use of, on any other occasions, it would be simply an abuse or misuse of its power which would not justly render the Canon itself, when properly interpreted and applied, obnoxious to any Constitutional provision.

Considering, therefore, that tribunals of the highest authority decline to pronounce any law unconstitutional, especially when the same power has framed both instruments, unless plainly required to do so by the clearest necessity; and considering it is their recognized duty to reconcile in all cases where possible, the language of the law or Canon with the language of the Constitution; and considering that in any doubtful case, long and uninterrupted usage and contemporaneous legislative construction, especially when unattended with any practical difficulties, or evils to be remedied, are entitled to great weight in coming to a practical conclusion, your Committee do not feel compelled to report, in answer to the first question, that there does exist any conflict between the Canon referred to, and the 8th Article of the Constitution.

As to the second question in the resolution referred to them, "How far said Canon opens the door to other appointments or services," your Committee respectfully report that, in their judgment, this Canon, properly interpreted, and limited as it is by its very language to extraordinary occasions, and bearing on its face no evidence that such special or extraordinary prayers were intended as a substitute for, or in place of the regular order of Daily Prayer as laid down in the Prayer Book, your Committee are of opinion that this Canon does not of itself open the door to any establishment, by mere Canon, of a shortened form of service, to be used on occasions when otherwise the order of Prayer as prescribed in the Prayer Book would be binding; but that such shortened services must depend for their regularity upon other considerations and suggestions. Having expressed an opinion upon the questions submitted, the Committee respectfully request the passage of this resolution.

*Resolved*, That the Committee be discharged from further consideration of the subject.

J. W. STEVENSON.  
EDWARD MCCRADY.  
J. B. HOWE.  
G. H. RACE.  
E. T. WILDER.  
EDMUND H. BENNETT.  
CHARLES H. HALL.  
SAMUEL BENEDICT.  
W. R. HUNTINGTON.  
J. F. GARRISON.  
SAMUEL S. HARRIS.  
CORTELANDT PARKER.

The Rev. Dr. HARE, of Pennsylvania. I beg to ask the reading, by the Secretary, of the last paragraph in "The Order How the Psalter is Appointed to be Read," because it was under that paragraph that, in 1795, the Canon which is reported about was passed. It provides that "When the service has been appointed by the ecclesiastical authority, in a service set out for the occasion, that service shall be used, and no other." The Canon was not passed, I apprehend, under the Constitution,—that part about which the report is now made—but under "The Order How the Psalter is Appointed to be Read." I ask that the Secretary read that paragraph.

The SECRETARY. The last paragraph in "The Order How the Psalter is Appointed to be Read," is as follows:—

And on days of fasting and thanksgiving, appointed either by the civil or by the ecclesiastical authority, the Minister may appoint such Psalms as he shall think fit in his discretion, unless any shall have been appointed by the ecclesiastical authority, in a service set out for the occasion, which, in that case, shall be used and no other.

The Rev. Dr. RUDDER, of Pennsylvania. Inasmuch as the report of the Committee to whom this matter was referred—a Joint Committee, I think, of the two Houses—was read to a very thin house, just before the rising of the House yesterday afternoon, I would request the reading of the preamble to that



Joint Committee's report, because it touches the main Article. I do not desire to detain the House by rehearsing that argument myself, and I think it will come with greater authority if we have it in the words of the preamble.

The PRESIDENT. If this matter is to give rise to lengthened discussion, the Chair must ask for the permission of the House on the subject. If the discussion is not to be lengthy, he will allow it to go on.

Mr. BURGWIN, of Pittsburgh. This is simply a motion to discharge the Committee.

The PRESIDENT. That is all.

Mr. BURGWIN, of Pittsburgh. The House by discharging the Committee expresses no opinion with regard to the merits of the question upon which they have reported, and, therefore, I shall, of course, vote to discharge the Committee, with the distinct understanding that I do not thereby adopt the conclusions at which the Committee have arrived in asking to be discharged. I think it is a very simple question, that ought not to give rise to debate. We cannot decide anything except that the Committee be discharged. If they had presented a resolution at the end of their report, in the shape of a resolution of approval, then we might have adopted the resolution or voted it down. But they simply ask to be discharged, and we, having heard their opinion, and given it all the weight to which it is entitled, without committing ourselves to anything, simply say that we will discharge the Committee from its further consideration.

Mr. WHITTLE, of Georgia. I rise to ask that this matter go upon the Calendar, and for this reason: As I understand the question, I am partly in accord with the report of that Committee; still I do not think that the shape in which it comes to us is the practical one which I hope may be given to it. I propose, Mr. President, to have prepared by to-morrow morning, whenever the matter shall come up in its order, a resolution to this effect: "Resolved, That the argument and the conclusion of the Committee be approved by this House." That is in order that the argument reported by the Committee may receive the attention of this House, and that it may be given more practical effect.

The Rev. Dr. RUDDER, of Pennsylvania. I rise to ask whether this matter will come up for discussion at this time?

The PRESIDENT. It will come up for discussion in its proper place hereafter.

The Rev. Dr. RUDDER, of Pennsylvania. Very well. Then I will withdraw my request for the reading of the preamble.

The Rev. Dr. WATSON, of North Carolina. Mr. President, I will ask for some delay in the discharge of that Committee, for the reasons which I will now assign.

The PRESIDENT. The question is not now before the House.

The Rev. Dr. WATSON, of North Carolina. Then, sir, independently of that, I will ask in behalf of the Committee on Canons, for a conference with the Committee on Amendments to the Constitution, and the Committee on the Prayer Book, with reference to this question of shortened and varied services; and that before the discharge of this Committee. The subject is before each of these Committees, and we think that we can possibly come to a conclusion.

The PRESIDENT. The Committee on Canons ask that that Committee, the Committee on Amendments to the Constitution and the Committee on the Prayer Book may be allowed to confer together with reference to this subject of shortened occasional services, which has been referred to all three of the Committees. Is it the pleasure of the House to grant this permission?

The question was decided in the affirmative.

#### PROPOSED CHANGES IN ARTICLE III. OF THE CONSTITUTION.

The Rev. Dr. HARRIS, of Illinois. I am instructed by the Committee on Amendments to the Constitution to offer the following report:—

The Committee on Amendments to the Constitution, to whom were referred the resolution of the Rev. Dr. Leeds, of Maryland, and the resolution of the Rev. Dr. Harrison, of Albany, concerning the expediency of making certain changes in Article III. of the Constitution, have considered the matter so referred to them, and respectfully present the following report:—

Concerning the word "Convention," as used in the twelfth line of the Article, it is evident that the House of Deputies is meant, and that the word Convention has been retained through inadvertence. A study of the history of the article and of the changes which have been made from time to time in its language explains how this error came about. At first what is now known as the House of Bishops of the General Convention was known as the "House of Revision," and what is now known as the "House of Deputies" was then known as the "General Convention." When in 1789 the relation of the two Houses was changed, as will be more fully set forth presently, the nomenclature was so far changed as to make the term General Convention include the two Houses—the House of Bishops and the House of Deputies—but in the twelfth line the word "Convention," which means the House of Deputies, was left unchanged. The meaning, however, is sufficiently obvious, and the Committee do not discover such reason for a change of this word as to induce them to recommend an amendment to the Constitution.

The second matter referred to the Committee seems to relate to the expediency of repealing, or in some other way neutralizing the effect of the last two sentences of Article III.—the object of one resolution being to prevent "embarrassment in future from that provision of the Article which erects every act of the House of Deputies into a law, that fails to command, within three days of its passage, a response from the other House;" and the object of the other resolution being to "recognize the full co-ordinate power of the House of Bishops in this Convention."

Again, a reference to the history of this Article may serve to assist in determining whether any change or amendment is needed.

In 1784, 1785 and 1786 the idea underlying this Article passed through various stages of development. In 1789 the Article assumed such a shape as to declare that "The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a House of Revision, and when any proposed act shall have passed in the General Convention, the same shall be transmitted to the House of Revision for their concurrence. And if the same shall be sent back to the Convention with the negative or non-concurrence of the House of Revision, it shall be again considered in the General Convention, and if the Convention should adhere to the said act by a majority of three-fifths of their body, it shall become a law, to all intents and purposes, notwithstanding the non-concurrence of the House of Revision. And all the acts of the Convention should be authenticated by both Houses." The remainder of the Article was the same as now, except that it then had "two days" instead of "three," and "State" instead of "Diocese," in the last line but one.

But at the General Convention of 1789 (the same year) Bishop Seabury of Connecticut, with the churches under him, made it a condition before they came into union with the General Convention that this Article should be so modified as to "declare explicitly the rights of the Bishops when sitting in a separate House, to originate and propose acts for the concurrence of the other House of Convention, and to negative such acts proposed by the other House as they may disapprove." This modification was agreed to, and Dr. Hawks in his work on the Constitution goes on to say, that "to Bishop Seabury belongs the merit of having made the Bishops an equal and co-ordinate power in the work of our general ecclesiastical legislation. Instead of mere council of revision, he made the Bishops a Senate or upper House, holding their places for life; thus more effectually upholding, as was proper, the dignity and respectability of the Bishops, giving more stability to the legislation of the great council of the Church, and guarding against the dangers of enactments, made hastily under temporary excitements." Mr. Hoffman, in his work on the Constitution, says that the "progress of this measure is a remarkable tribute to the prevalence of just Church views;" and we read in the records of 1889, that immediately after this change was made, and Bishop Seabury had signed the Constitution, it was resolved "that agreeable to the Constitution of the Church, as altered and confirmed, there is now in this Convention a separate House of Bishops." A later change adopted in 1798, made the veto of the Bishops absolute by repealing the clause giving the House of Deputies power to pass an act on the non-concurring of the House of Bishops.

From the facts, it is evident that, in the opinion both of the Convention and of learned Canonists, one object of the movers of the resolution referred to the Committee was attained long ago; that is to say, "the co-ordinate powers of the House of Bishops in this Convention" is, by this Article, recognized and established; or, to use the language of the other resolution referred, "the dignity of the House of Bishops, its enlarged condition, and its long-established existence, as a permanent part in the organization of the Convention, and a co-ordinate power in its legislative functions," have long since been solemnly and sufficiently acknowledged. And, when we examine the terms of the Article itself, we fail to find in them any reason for their repeal or amendment such as is suggested by these resolutions. It is certainly not desired to take away from the House of Bishops the right of veto given it in 1808; nor is it desirable, the Committee think, to remove the limitation which requires the House of Bishops, in order to exercise the right of veto, to communicate the reason for its non-concurrence within three days after any "proposed act shall have been reported to them for concurrence." The reason for this limitation is obvious. The House of Bishops in the exercise of its undoubted prerogative chooses to sit with closed doors. By its own order its action cannot be known to this House except as its chooses to communicate it. If it do not concur in any act of the House of Deputies, therefore, its non-concurrence and the reason thereof can be known only by and through its own communication. The House of Deputies is not permitted to overrule its non-concurrence. Surely it is right that the small privilege of knowing the reason of such non-concurrence should not be abrogated, if for no other than educational reasons. As to the provision of requiring the House of Bishops to act negatively within three days, the Committee do not say as to whether the time might not be wisely enlarged; but surely some time ought to be fixed; for, otherwise, any act of the House of Deputies might be nullified in the House of Bishops, not often a consideration of its merits, but without any consideration, and simply because of a primary indisposition to enter upon its consideration. It is not meant to be implied that in any event the House of Bishops would do less than their whole duty; but at the same time this Constitutional provision, agreed to by the Bishops themselves, is not to be lightly repealed, which renders it impossible that any part of this House's legislation could be defeated by mere non-action.

As to the repeal of the last sentence of the Article, which says that, "until there shall be three or more Bishops," &c., the Committee fail to see any reason for amending the Article in order to exclude these words. If they have ceased to be applicable, they at least serve to remind us of the day of small, yet great things when this Church began its career under Bishops White, Provost, and Seabury.

The Committee, therefore, are of opinion that it is inexpedient to take any action in the premises, and offer the following resolution:—

Resolved, That the Committee be discharged from the further consideration of this matter.

EDWARD McCRAIDY.  
EDMUND H. BENNETT.  
CORTLANDT PARKER.  
G. W. RACE.  
J. B. HOWE.  
CH. H. HALL.  
SAMUEL BENEDICT.  
W. R. HUNTINGTON.  
SAMUEL S. HARRIS.  
J. F. GARRISON.  
J. W. STEVENSON.  
E. T. WILDER.

The resolution was adopted.\*

#### TESTIMONIALS.

Mr. BURGWIN, of Pittsburgh. I present the following report from the Committee on Canons:—

The Committee on Canons, to whom was referred, by three resolutions, the subject of testimonials, respectfully report that they find it impossible to give the subject that consideration which its difficulty and importance demand. They therefore recommend the adoption of the following resolution:—

Resolved, That the whole subject of testimonials be referred to a Special Committee of three members of this House, to report at the next session of the General Convention.

By order of the Committee.

ALFRED A. WATSON, Chairman.

I may explain, Mr. President, that the difficulty which arises with regard to the testimonials set forth in the Canons is in the fact that the forms do not correspond with the requirements of the Canons themselves. It would be necessary that the whole of these forms should be gone over and new ones prepared in order to meet this difficulty. It is out of the question, of course, for that to be done now, during the session of this Convention, as it would require care and considerable time. Therefore, in consideration of the importance of this question,—and I doubt not that any of the members of standing committees before me will have seen the difficulty and will appreciate it—it seemed to the Committee on Canons that the report ought to be carefully drawn and the forms carefully prepared, and that a small committee appointed by this House would answer the purposes which are had in view by those persons who presented these resolutions that were referred to this Committee. I therefore ask that, unless there be objection, the resolution reported by the Committee be now put upon its passage.

The PRESIDENT. Is there any objection? There being none, the resolution will be put upon its passage.

The resolution was adopted.

The Rev. Dr. CADY, of New York. Mr. President: Since the report presented yesterday, containing the names of persons nominated by the various Dioceses, a certified statement of the acts of the Diocese of Kentucky, containing the names of persons nominated as Trustees of the General Theological Seminary, has been received, I move, therefore, that the names thus certified as nominated by the Diocese of Kentucky be elected as Trustees of the General Theological Seminary for the next three years.

The PRESIDENT. It is moved and seconded that the following named persons, nominated by the Convention of the Diocese of Kentucky, be elected as Trustees of the General Theological Seminary: The Rev. Jacob S. Shipman, D.D., D.C.L., and the Rev. Mortimer M. Benton.

The motion was agreed to.

The PRESIDENT. The Chair would desire the attention of the House for a single moment. Several expressions were used yesterday by some of the speakers, with some tone of regret, in regard to the permission granted by the decision of the Chair to the Rev. Dr. DeKoven to accept the amendment of Mr. Burgwin, of Pittsburgh, in place of the resolution offered by him. The Chair only desires to say that his decision in this respect is in accordance with the custom of legislative bodies of this Commonwealth, which hold, and I believe it is so established by statute, that any proposition presented by any member, on its being amended, passes out of his hands, but not out of his hands for the acceptance of the amendment, and that it remains somewhat in his control until final action has been taken upon it or else an amendment has actually been established to it. The action which was taken was the defeat of the motion to lay it upon the table, and the Chair did not consider the defeat of that motion to be any action upon the resolution, so but that the amendment could be accepted by the mover, and he thinks, on reflection, that his decision in this respect was entirely in accordance with the rules of this Commonwealth.

He desires further to say that which he wishes to have thought to have said yesterday when the point was presented by the always-correct Deputy from Pennsylvania, that, on a former occasion, when the question was about to be taken under a resolution of the House, that it should be taken at a particular hour, the Chair had ruled out a motion to commit as being out of order. The reason for ruling that motion out of order at that time, the Chair now recalls, and it is this:—That anything which would interfere with the determination of the House to take the question, must be ruled out of order, but that any motion which would not interfere with that decision of the House or the progress



of that decision, might be put to the House. The Chair regarded the motion to lay the amendment upon the table as interfering, but rather, as in many instances, expediting the progress of the wishes of the House.

#### MEMORIAL TO THE LAMBETH CONFERENCE.

The Rev. Dr. VINTON, of Massachusetts, presented the following report:—

The Committee to whom was referred a memorial to be presented to the Lambeth Conference at its approaching session, asking the Conference "to provide for the setting forth of an accurate and authentic version in the English language, of the creeds and other acts of the undisputed General Councils concerning the faith proclaimed by them as the standards of Orthodox belief for the whole Church," beg leave to report as follows:—

In the judgment of your Committee, the publications referred to would form a very valuable accession to the body of Church literature, and would be welcomed by the Clergy in general, by candidates for orders, and by many of the Laity as well.

Yet inasmuch as the Conference of Bishops at Lambeth is a purely voluntary association with no organic character recognized by either the Church of England or our own Church, it seemed to your Committee that an address to them by this House, representing, as it does, in part the organic authority of the whole Church in this land, would be a matter of questionable propriety.

Moreover, since our own House of Bishops has, in its official character, adopted the sentiments and expressions of the Conference at Lambeth, it appeared to the Committee that any action looking to the result contemplated by the resolution referred to them should take the form of an application by this House to the House of Bishops.

Respectfully submitted.

ALEX. H. VINTON,  
WILLIAM RUDDER,  
WM. ADAMS,  
H. STAMFELLOW,  
S. CORNING JUDD,  
HAMILTON FISH,  
ORLANDO MEADS,  
Committee.

Mr. JUDD, of Illinois. The resolution which I had the honor to present to the Convention the other day, was referred to this Committee; and I understand that there was no difference in sentiment at all in that Committee, except as to the propriety of addressing the Lambeth Conference in the manner proposed, and the reasons for that are given in the report, in which I concurred. The Committee have had this resolution under consideration, and they have made a report in this way,—recommending application to the House of Bishops; and that it was suggested that I should present my resolution, reformed so as to comply with this report of the Committee, which I accordingly do. The preamble and resolution are the same, except that they are re-shaped so as to comply strictly with the unanimous recommendation made by the Committee:—

*Whereas, A majority of the Bishops of the Anglican Communion at the Lambeth Conference, held in the year of our Lord 1867, have solemnly "professing the Faith delivered to us in Holy Scripture, maintained in the Primitive Church and by the Fathers of the English Reformation," did also "express the deep sorrow with which we view the divided condition of the Flock of Christ throughout the world, ardently longing for the fulfilment of the Prayer of our Lord, "That all may be one," and did furthermore "solemnly record" their "conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity as taught by the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils." And*

*Whereas, The Lambeth declaration was not only signed by all the nineteen American Bishops then and there present, but the whole House of Bishops, at the General Convention of 1868, also formally resolved that they "cordially united in the language and spirit" of the same. And*

*Whereas, Our fervent prayer, daily offered, "that all who profess and call themselves Christians may," "hold the faith in unity of Spirit," cannot receive fulfilment unless there be a clear and steadfast clinging to "the faith once for all delivered to the Saints." And—*

*Whereas, The restoration of this "Unity of Spirit" in the Apostolic "Bond of peace," among all Christian people, for which we thus daily pray, ought also to be the object of our most earnest efforts. And—*

*Whereas, This unity manifestly cannot be restored by the submission of all other parts to any one part of the divided body of Christ, but must be reached by the glad re-union of all in that faith which was held by all before the separation of corrupt times began. And—*

*Whereas, The venerable documents in which the Undisputed Councils summed up the Catholic faith are not easily accessible to many of the Clergy, and have never been fully set forth to our Laity in a language "understood of the people." Therefore—*

*Resolved, By the House of Deputies of the Protestant Episcopal Church in the United States of America, that in furtherance of the good work thus recommended and enjoined, by the said Lambeth Conference and by the House of Bishops of this Church, we humbly request the said House of Bishops, by a Commission of learned Divines, or otherwise, to provide for the setting forth of an accurate and authentic version, in the English language, of the Creed, and the other acts of the said Undisputed General Councils concerning the faith, thus proclaimed by them as the standards of Orthodox belief for the whole Church.*

Objection being made to its reference, the resolution was put upon the Calendar.

#### DIOCESAN REPRESENTATION.

The Rev. Dr. HARRIS, of Tennessee. Mr. President: I hold in my hand two resolutions, which I desire to offer for the consideration of the House, one of which I gave notice on yesterday evening that I should present, providing for the reduction of

Diocesan representation on the floor of this House. The other resolution is upon a subject affecting the honor and dignity of this body, and upon it, as well as upon the first, I shall ask the immediate action of the House.

The first resolution is one that I referred to yesterday evening. I should explain, Mr. President, before reading the resolution, that I was requested by the Chairman of the Committee on Constitutional Amendments, to withhold this resolution from the House, or at least present it in such a way that it would not reach that Committee. I understood such request to amount to this; that that Committee does not wish to be further charged with the consideration of the subject contained in this resolution. I therefore propose the resolution, or the matter contained in the resolution, in such a way that it will not reach that Committee. The resolution is in these words:—

*Resolved, That it be the order of this House that the Diocesan representation in the House of Deputies be for the present fixed at six, of whom three shall be Presbyters and three shall be Laymen.*

The Rev. Dr. HARRIS. I do not propose to speak upon the resolution at the present time, but if I may be allowed a few moments for explanation I will say that, upon an examination of the Constitution, I find there is no limitation in regard to the minimum of Delegates or Deputies allowed upon the floor of this House. If Deputies will refer to the 2d Article of the Constitution they will see these words:—"The Church shall be entitled to a representation of both the Clergy and the Laity. Such representation shall consist of not more than four Clergymen and four Laymen, communicants in this Church," &c. The maximum limit is given. No more than four can be sent, under this Constitution, from any Diocese, to represent such Diocese on the floor of this House; but there is no minimum limit in the Constitution itself, and if we look over the Canons we will find that there is absolutely nothing upon the subject whatever. If Deputies will look at the Canons relating to the General Convention, they will see that there is absolutely nothing in them which requires that there should be four, or three, or two, or one, or any number whatsoever of Delegates or Deputies upon the floor of this House. There being no Constitutional requirement, and there being no Canonical provision in regard to four or any other number, there is no reason why this House, by simple resolution, may not fix this number at any figure not exceeding four, in any way they may see fit to order. Moreover, Mr. President, such is the state of the question, that there is no requirement that there shall be a joint resolution to be concurred in by the House of Bishops. The House of Bishops cannot, if they wish, dictate the number of representatives we shall have upon the floor of this House. It is not required, under the provisions of our law, that we shall ask them to join with us in fixing the number of our Deputies on the floor. If objection be made, Mr. President, to the consideration of this question, I desire that it shall come up to-morrow, as unfinished business.

Mr. JUDD, of Illinois. While on the subject, may I be allowed to introduce a resolution which should go with the resolution offered by the Clerical Deputy from Tennessee?

The PRESIDENT. This resolution is not to be referred. It is simply to be laid upon the table, or to be passed upon at once.

Mr. JUDD, of Illinois. I would like to have the resolution which I propose to present, take the same course.

The Rev. Dr. HARRIS, of Tennessee. I do not wish it referred to a Committee.

The PRESIDENT. The question is, shall the resolution offered by the Clerical Deputy from Tennessee be put upon its passage?

Objection being made, the resolution was put upon the Calendar.

Mr. JUDD, of Illinois. While I agree with what the learned Deputy from Tennessee desires to accomplish, yet I do not think it possible to accomplish it in the way he proposes. I do not think it competent for this House by resolution to do this; in other words, that we cannot by resolution limit the membership of this House. The Constitution provides that the representation from each Diocese shall not be more than four Clergy and four Laity. Every Diocesan Convention, when it comes to elect, will be sure to elect four, for reasons which I need not mention, and we cannot curtail the membership of this House in the way proposed. Hence I move that the resolution which I propose to offer may be considered at the same time, and in conjunction with the resolution offered by the Clerical Deputy from Tennessee, for it is understood, I suppose, that the Committee on Constitutional Amendments has already reported against the proposition. The resolution which I propose is in these words:—

*Resolved, The House of Bishops concurring, That the following amendment to the Constitution be and is hereby proposed, and that the same be made known to the several Diocesan Conventions, in pursuance of the 9th Article of the Constitution, namely: That Article II. of the Constitution, be amended by striking out the word "four," and inserting in lieu thereof the word "three," in the fourth line of said Article, so as to provide that the representation of each Diocese in this House of General Convention shall consist of not more than three Clergymen and three Laymen.*

Objection being made to the passage of the resolution, it was put upon the Calendar.

Mr. BATTLE, of North Carolina. I have a resolution which, it seems to me, brings this matter more directly before the Convention than the resolutions just read.

*Whereas, It is provided in the second Article of the Constitution that the Church in each Diocese shall be entitled to a representation of both the Clergy and Laity; and that "such representation shall consist of not more than four Clergymen and four Laymen, communicants of this Church," &c.; and—*

*Whereas, The number of Clergymen and Laymen must be prescribed by Canon or resolution, therefore it is—*

*Resolved, That it be referred to the Committee on Canons to inquire whether the number of four Clergymen and four Laymen, to which each Diocese is now entitled, shall be reduced to the number of three Clergymen and three Laymen, to which each Diocese shall hereafter be entitled.*

The PRESIDENT. Do you move its reference, or do you wish it to pass immediately?

Mr. BATTLE. I wish it to go with the others.

The PRESIDENT. This resolution is put upon the Calendar at the request of the mover.

The Rev. Dr. HARRIS, of Tennessee. The other matter to which I referred is a much more serious one, involving, as I conceive the honor and dignity of this House. It is with extreme reluctance that I refer to it, and with all possible hesitation that I introduce this resolution. Still I think, sir, it ought to come from some representative on this floor who holds his residence in the section of country from which I have the honor to come. I find in the paper this morning, and I presume it has come to the notice of many other members of this body, that a Deputy upon the floor of this House, representing one of our Dioceses, a Lay Deputy of very distinguished character, and of high standing, and whose character and standing are dear to every member on this floor, has been persuaded, in some evil hour, to make a political speech within the City of Boston, and I have felt myself impelled, sir, to prepare, and now offer this resolution:—

*Whereas, It has come to the knowledge of this House, that a Deputy upon the floor, has in recent made use of the opportunity afforded by his presence in the city of Boston, as such Deputy, to engage in political and partisan discussion in public, it is hereby*

*Resolved, That opportunity for explanation or apology as the case may require, be now offered to the Deputy offending as aforesaid.*

The PRESIDENT. Is the resolution seconded?

Mr. JAMES PARKER, of New Jersey. For the sake of bringing the matter before the House, I will second it.

The Rev. Dr. FULTON, of Wisconsin. I move that the resolution be laid upon the table.

A DEPUTY, I move, sir, that the resolution be withdrawn, and that the Clerical Deputy from Tennessee have leave, and be requested to withdraw it.

The Rev. Mr. HILL, of California. I rise, sir, to a point of order, and it is that this resolution, having no reference to the business of this House, is not in order.

The PRESIDENT. The point of order is sustained by the Chair.

The Rev. Dr. BEACH, of New York. Mr. President: As there has been, in the action of both Houses of this Convention, a desire manifested to do something practical in the way of getting a Lctionary for Lent, I offer the following resolution, which is perfectly simple and explains itself:—

*Resolved, With the concurrence of the House of Bishops, that the following be added to section 1, Canon XXII., Title I., page 86 of the Digest:—*

*It shall be lawful for any Minister of this Church to use, at his discretion, on the week-days during Lent, either the Lessons now appointed in the Table of Lessons in the Book of Common Prayer, or the Lessons in the Table reported to this Convention by the Joint Committee on a new Lctionary for Lent.*

The Rev. Dr. HARE, of Pennsylvania. I have a resolution on the same general subject to offer.

The PRESIDENT. After this resolution has been referred you can then offer it.

On motion, the resolution offered by Mr. Beach was referred to the Committee on Canons.

The Rev. Dr. HARE, of Pennsylvania. I have a resolution on the same general subject, which is as follows:—

*Resolved, The House of Bishops concurring, That the subject of amendments to the Lctionary for Sundays and Holy Days be referred to the Joint Committee on the Amendment of the Lctionary, said Committee, if they deem it advisable, to report to the present Convention a Canon authorizing substitutes for the least edifying of the present lessons, and abbreviations for such of the present lessons as are unreasonably long; also to report in full to the Convention of 1880.*

The first portion is a mere resolution of reference, and I only wish to say in explanation that the Committee on the Lctionary for Lent was appointed twelve years ago, in 1865, and has been by repeated resolution continued up to this time. That Committee must by this time be well acquainted with the subject.

Mr. COPPEE, of Central Pennsylvania. May I be permitted to ask what has been the composition of the Constitutional Committee which has been in existence for twelve years—whether the members have been changed, or what its condition is?

The Rev. Dr. HARE, of Pennsylvania. It was changed by the addition of the Rev. Dr. Hale, a few years ago, but most of the committee have been



in service for twelve years. Bishop Lay and Bishop Howe are among the members belonging to the other House, and Dr. Beardsley is one of the members on the part of this House. Dr. Beardsley can no doubt tell you exactly who the present members of the Committee are from both Houses.

The PRESIDENT. I wish to ask Dr. Hare if this Committee is considered to be under the control or direction of this House.

The Rev. Dr. HARE, of Pennsylvania, I suppose not, sir. Therefore, I propose to refer it to the Joint Committee of the two Houses, the House of Bishops concurring in such reference. That is on the face of the resolution.

The PRESIDENT. Have we any Joint Committee on Amendments to the Lectionary, appointed by this Convention?

The Rev. Dr. HARE, of Pennsylvania. I am confident that we have; and we have a report, which was printed and is now in use, and which was to have been considered as the order of the day a day or two since, but its consideration was postponed.

The PRESIDENT. I understand that there was a Joint Committee appointed at the last House to report to this House. The only question in my mind is whether we have a right to refer new matter to that Joint Committee, unless that Committee is recognized by this House by reappointment.

The Rev. Dr. HARE, of Pennsylvania. On page 8 of the Journal of the last Convention I find this: "Joint Committee on the Lectionary for Lent appointed 1865, continued 1871 and 1874."

The PRESIDENT. The question with me is, must we not add, "Continued, 1877," if we are going to refer to them a new matter.

The Rev. Dr. HARE, of Pennsylvania. Is that your judgment?

The PRESIDENT. That is my impression upon that point.

The Rev. Dr. HARE, of Pennsylvania. The paper is now in the hands of the Secretary, and I would be much obliged to him if he would so modify it.

The PRESIDENT. It has been moved and seconded that the Joint Committee continued in 1874, be continued by this Convention. Is the House ready for the question?

The Rev. Dr. HARRISON, of Albany. I beg to say that the representation of this House on that Committee seems to me to be very inadequate; and I desire to add to the motion an amendment that an additional number of members upon the part of this House be appointed so as to make the number of members on the part of this House equal to that on the part of the House of Bishops.

The Rev. HARE, of Pennsylvania. I will accept that amendment.

The PRESIDENT. Then the resolution as it stands is that the Joint Committee on the Lectionary for Lent, appointed in 1865 and continued in 1871 and 1874, be continued, with the concurrence of the House of Bishops; and that this House appoint additional members to that Committee, so as to make the number of Presbyters upon that Committee equal to the number of Bishops upon the Committee.

The Rev. Dr. BEARDSLEY, of Connecticut. In the list of Joint Committees and Commissions, as published on page 8 of the Journal, you have this Joint Committee. My name is not inserted in that list. As the consequence of not having been inserted there, I have not been summoned to attend any meetings of this Lectionary Committee, except the one which adopted the final report. In the body of the Journal you will find that I was appointed as one of this Lectionary Committee. That is in accordance with the statement which Dr. Hare has made. But I have not acted with the Committee, and did not sign the report presented here because I did not feel that I had sufficiently participated in their deliberations to do so.

The Rev. Dr. BEACH, of New York. I am thoroughly convinced that it is exceedingly important, if this business of forming a new Lectionary is to be carried to any conclusion, acceptable to this House or honorable to the Church, that the members of that Committee from this House should be changed. The forming of a new Lectionary for the Sundays and Holy Days of the Christian year, is a very formidable business. It will require at least three years to enable the Committee to make a Calendar or Table of Lessons that will be at all acceptable to the mind of this House. I am sure of that. And then it will require the use of that Table of Lessons for at least three or six years more, with an Alternative Table, if we can possibly have it, to enable us at length to reach such a settled, well-framed and digested Table of Lessons as will be useful in the service of our Church. One of the members of this Committee on the part of this House is not now a member of this House. Another member is unable to be here, and is not elected to be here, although, unquestionably, he would have been had his health and age permitted. The Committee have had no opportunity for conference with regard to the Table of Lessons, which has now been reported, except on occasions when it was impossible for us to give that full attention to the subject which its importance demanded. If the House will take all of these facts into consid-

eration, I think that it will be convinced, as I am, that the Committee on the part of this House should be changed. I hope that it will be changed. As to myself, and to remove from your mind all anxiety, trouble and doubt, and from the minds of the members of this Convention any apprehension that this Committee may possibly be appointed and made up of men who ought not to be on the Committee for lack of wisdom and piety, I shall decline to be a candidate for membership on that Committee.

The PRESIDENT. I am sorry to hear the Deputy say so, for he increases rather than removes the anxiety of the House.

The Rev. Dr. GOODWIN, of Pennsylvania. As this matter seems to provoke discussion, and the House seems not to be ready for the determination of the question, I would suggest that the resolution go upon the Calendar.

The Rev. Dr. HARE, of Pennsylvania. This is simply a resolution of reference, which, under the rules of the House, cannot be debated, and ought not to take up any time. But I am very willing to accept the suggestion now made.

The PRESIDENT. Then the motion before the House is that, with the concurrence of the House of Bishops, a Joint Committee on the Lectionary be appointed.

The Rev. Dr. FULTON, of Wisconsin. Of how many does the Committee consist?

The PRESIDENT. Of five, on the part of this House.

The Rev. Dr. FULTON, of Wisconsin. I think that that is altogether too small a committee. The work to be done is very large, and it will have to be done by means of sub-committees, chosen with reference to the different parts of the country in which they live. The number suggested is not, in my judgment, large enough to make the Committee efficient.

The PRESIDENT. Will you mention a larger number?

The Rev. Dr. FULTON, of Wisconsin. I should say that there ought to be fifteen on the part of this House.

The Rev. Dr. HARE, of Pennsylvania. I move to amend by substituting seven as the number on the part of this House.

The Rev. Dr. FULTON, of Wisconsin. I will accept that amendment.

The Rev. Dr. BEACH, of New York. Will the Committee sit during the recess of the Convention?

The PRESIDENT. Yes; they will sit during the recess. The question before this House is on the resolution that a Joint Committee on the Lectionary, consisting of seven members on the part of each House (the House of Bishops concurring) be appointed.

The Rev. Dr. HARE, of Pennsylvania. I move to refer my first resolution to this new Committee. It was so referred.

The Rev. Dr. HARE, of Pennsylvania. I will now go on with my second resolution—that the report of the Committee on the Lectionary for Lent be made the special order of the day for Monday next at twelve o'clock.

The resolution was adopted.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., }  
FOURTEENTH DAY OF THE SESSION, Oct. 18, 1877. }

#### Message No. 30.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That the following Canon "Of Marriage and Divorce" be substituted in place of Canon XIII., Title II., which is hereby repealed, and that the said Canon be numbered Canon XIII., Title II., viz:—

#### Of Marriage and Divorce.

Sec. 1. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

Sec. 2. No minister of this Church shall solemnize matrimony in any case where there is a divorced wife or husband of either party still living, and where the divorce was obtained for some cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a Divorce for the cause of adultery, or to parties once divorced seeking to be united again.

Sec. 3. No Minister of this Church shall present for confirmation or administer the Holy Sacraments to any person divorced, for any cause arising after marriage, and married again to another in violation of this Canon, or during the lifetime of such divorced wife or husband, but this prohibition shall not extend to the innocent party where the divorce has been for the cause of adultery, nor to any truly penitent person.

Sec. 4. Questions touching the facts of any case arising under this Canon shall be referred to the Bishop of the Diocese, or if there be a vacancy in the Episcopate, then to some Bishop designated by the Standing Committee, who shall thereupon make enquiry by a commissioner or otherwise, and deliver his godly judgment in the premises.

Sec. 5. This Canon so far as it affixes penalties does not apply to cases occurring before its taking effect, according to Canon IV., Title IV.

Attest: HENRY C. POTTER, Secretary.

Referred to the Committee on Canons.

IN GENERAL CONVENTION, BOSTON, MASS., }  
FOURTEENTH DAY OF THE SESSION, Oct. 18, 1877. }

#### Message No. 31.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, The House of Deputies concurring, that a Joint Committee, consisting of three Bishops, three Clergymen, and three Laymen, be appointed to consider the subject of the relations of a Bishop to Churches that have been consecrated, with instructions to report to the next General Convention.

Attest: HENRY C. POTTER, Secretary.

The Rev. Dr. ANSTICE, of Western New York. I move that this House concur in Message No. 31 from the House of Bishops, just read.

Mr. McCRAIDY, of South Carolina. I would like to have it go on the Calendar.

The PRESIDENT. Objection being made, the Message will go upon the Calendar.

IN GENERAL CONVENTION, BOSTON, MASS., }  
FOURTEENTH DAY OF THE SESSION, Oct. 18, 1877. }

#### Message No. 32.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That section 2 of Canon X. of Title II. be amended to read as follows:—

Sec. 2. When any Minister is deposed from the Holy Ministry, he is deposed therefrom entirely, and not from a higher to a lower order in the same; and whenever a Minister shall be deposed, the Bishop who pronounces sentence shall, without delay, give notice thereof to every Minister and Vestry in the Diocese, and also to all the Bishops of this Church; and when there is no Bishop, to the Standing Committee; and the notice shall specify under what Canon the said Minister has been deposed.

Attest: HENRY C. POTTER, Secretary.

Referred to the Committee on Canons.

IN GENERAL CONVENTION, BOSTON, MASS., }  
FOURTEENTH DAY OF THE SESSION, Oct. 18, 1877. }

#### Message No. 33.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That the following new section of Canon XXII. of Title I. be enacted:—

In collegiate or private chapels, where the Sacrament of the Lord's Supper is celebrated, the Minister officiating shall use no other form than that prescribed in the Book of Common Prayer.

*Resolved*, the House of Deputies concurring, That the foregoing section be numbered section 2 of Canon XXII. of Title I., and that the present section 2 be numbered section 3.

Attest: HENRY C. POTTER, Secretary.

Referred to the Committee on Canons.

IN GENERAL CONVENTION, BOSTON, MASS., }  
FOURTEENTH DAY OF THE SESSION, Oct. 18, 1877. }

#### Message No. 34.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That [3] of section 2 of Canon I. of Title III., be amended to read as follows:—

[3] It shall be the duty of the said Registrar to procure a proper and sufficient Book of Record, and to enter therein a record of the consecrations of all the Bishops of this Church, designating accurately the time and place of the same, with the names of the consecrating Bishops and of others present and assisting; to have the same authenticated in the fullest manner now practicable, and to take care for the similar record and authentication of all future consecrations in this Church, by securing, in person or by deputy, at the time and place of every such consecration, a certificate signed by the Bishop presiding, and by two or more of the Bishops assisting in the said consecration, which certificate shall be entered on the said Book of Record under the attestation of a Notary Public, and also placed on file.

The House of Bishops herewith communicates, in connection with the above, the Report of the Registrar.

Attest: HENRY C. POTTER, Secretary.

Referred to the Committee on Canons.

IN GENERAL CONVENTION, BOSTON, MASS., }  
FOURTEENTH DAY OF THE SESSION, Oct. 18, 1877. }

#### Message No. 35.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That Canon VII., of Title II., be amended to read as follows:—

#### CANON VII.

When a Clergyman has been absent from the Diocese to which he belongs during five years, without reasons satisfactory to the Bishop thereof, he shall be required by the Bishop to declare the cause or the causes thereof in writing; and if he refuse to give his reasons, or if they be deemed insufficient by the Bishop, the Bishop may, with the advice and consent of the Clerical members of the Standing Committee, suspend him from the ministry; which suspension shall continue until he shall give in writing, sufficient reasons for his absence; or until he shall renew his residence in his Diocese; or until he shall renounce the ministry according to Canon V. of this Title. But in case the said Clergyman shall not comply with either of the foregoing provisions, it shall be the duty of the Bishop to advise him, that unless he does so comply within a period of six months, he will be deposed from the ministry; and it shall be the duty of the Bishop so to depose him. In the case of such suspension or deposition, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee of every Diocese wherein there is no Bishop.

Attest: HENRY C. POTTER, Secretary.

Referred to the Committee on Canons.

#### THE HYMNAL.

The PRESIDENT. The hour of twelve having arrived, the House will proceed to the matters upon the Calendar. The first in order is the Report from the Committee in regard to the binding of the Prayer Book and Hymnal. The Committee offer this resolution:—



*Resolved*, That it is inexpedient at this time to rescind the order forbidding the binding of the Hymnal with the Book of Common Prayer.

The Rev. Dr. ADAMS has the floor.

The Rev. Dr. ADAMS, of Wisconsin. This question comes down to us as settled in the negative by the House of Bishops. It is therefore impossible that by going on with this debate we can reach any practical conclusion. I therefore move that the consideration of this question be postponed until the meeting of the next General Convention.

The PRESIDENT. If you insist upon it, there can be a Committee of Conference appointed.

The Rev. Dr. ADAMS, of Wisconsin. I do not want to take up the time of the House in useless discussion. There is no use in considering what is already dead. Instead of moving a postponement, I will move that we concur in the Message [No. 20] of the House of Bishops on this subject.

The Rev. Dr. HUNTINGTON, of Massachusetts. Before the question is put, I would like to make a single remark. Although I shall offer no opposition to the concurrence of this House with the message from the House of Bishops, in relation to this subject, I do hope that the raising of the question may be taken by the publishers as a distinct warning, so that, in a subsequent General Convention, we may not be embarrassed by the question of honor which has entered into the consideration of the question at this Convention. Were it not for the question of honor, which has been presented to us in the report, I should resist concurrence with that Message. I hope that we shall not be embarrassed with any such consideration three years hence.

Mr. WELSH, of Pennsylvania. I think that the Deputy is laboring under a misconception. I do not think that the question of honor is the controlling one. It is entirely possible for the House to pass a resolution of the kind proposed, and allow it to take effect after the present edition of the Hymnal has been exhausted. Those of us who have charge of mission schools find a very serious embarrassment, arising from the fact of the necessity of providing two books for each child. There is no more difficulty in preserving the royalty in one case than in the other. It is not my intention, however, at so late a day in the session, to say anything further in regard to the question.

The Rev. Mr. GIRAULT, of Louisiana. I regret very much to have to differ from the Deputy from Pennsylvania. He will recollect, that, at the last General Convention, this revision of the Hymnal was adopted, with the express understanding, expressed in a resolution of the House, which had the concurrence of the House of Bishops, that it should remain in its present form, and not be bound up with the Prayer Book for six years. I say, therefore, that the question of honor does come in, and I cannot, for my part, agree to vote against the concurrence with the resolution of the House of Bishops.

Mr. COPPEE, of Central Pennsylvania. So far as the question of honor is concerned, I think that we should hold to the contract, whatever it may have been, although I do not think that this House is a party to either branch of the contract. It seems to me that this is simply a practical question, and that as such it would be better for the Bishop White Prayer Book Society itself not to take this proposed action on their part, even if the permission of the Convention were granted. That permission is, in my judgment, a very problematical thing. I think that any gentleman may go to the publishers of the Prayer Book and buy a thousand copies in sheets, and then go to the publishers of the Hymnal and buy a thousand copies of the Hymnal in sheets, and then bind them together. I think that the Bishop White Prayer Book Society has set an eminently good example of loyalty and courtesy in coming forward and asking permission as they have, for I think it would have been proper for them, as the resolution stands upon the minutes, to have bound them together without such action. I think that there is a great deal of doubt about the legality of that resolution.

The PRESIDENT. The question is on the substitution of the resolution offered for the resolution of the Committee—that the House agree with Message No. 20 from the House of Bishops.

The resolution was adopted.

The original resolution, as amended, was then adopted.

#### PROPOSED SERVICE FOR THE FOURTH DAY OF JULY.

The PRESIDENT. The next matter on the Calendar is the resolution of the Reverend Dr. Ayrault, of Central New York, on a form of service for the Fourth Day of July. The resolution is:

*Resolved*, That the House of Bishops be respectfully requested to set forth a service to be used in this Church on the Fourth Day of July, so long as this day shall continue to be observed as a legal holiday.

The Rev. Dr. AYRAULT, of Central New York. I will ask you to indulge me for only a few moments. I offered this resolution in order to obtain, if possible, the satisfaction of a want which has been widely felt in our country. We have now a service appropriate for our annual Day of Thanksgiving, corresponding to that of Harvest Home in England. We have also a service which

we use on Christmas Day, which is also a legal holiday. Our aim is to make this national holiday also, if possible, a holy day. We know that historical life and spirit can only be preserved by the observance of anniversaries. We know, too, that the age in which we live is one which is adverse to the observance of anniversaries. It is also a well-acknowledged principle that in order to preserve anything you must consecrate it. There is no other power in this world to preserve what mankind honor or esteem as of historical importance except the acknowledgment of it as sacred. That is the bundle of myrrh which preserves from corruption what everybody needs to be preserved.

We know, Mr. President, that Faith has always presided at the cradle of nations, and Philosophy at the tomb; but we live in an age in which the tendency is to substitute philosophy for faith, and to lose sight of the great events of the age in which we live. Now, if we would secure the perpetuity and stability of our institutions, we must in some way preserve the historic spirit, and I know of no way so well calculated to preserve that spirit, as to consecrate it. We can do so by giving to this anniversary, which is the proclamation among the nations of the earth, of the foundation of our government upon the true eternal principle of liberty, a place in our Canons. Thus, we may throw around it all the influences which tend to perpetuate a nation's existence, and so to perpetuate our own existence as a Church. I have, therefore, proposed this resolution; and, for my own part, I should be well content, if that resolution were satisfied by the adoption by this House, and by the House of Bishops, of the service which was set forth in the proposed book, of which I have a fac-simile copy here at hand—a service which we have never incorporated in our Prayer Book, but which is admirably adapted to the purpose which I design to carry out by this resolution.

The Rev. Mr. HILL, of California. I sympathize entirely with my reverend brother from Central New York in his desire that such a service may be adopted. But a question properly suggests itself. We received this morning, an elaborate report from the Committee on Constitutional Amendments, as to the power of the Bishop to do this thing. We have not passed upon that report. It has gone upon the Calendar. It seems, therefore, to me improper that we should ask the House of Bishops to put forth a form of prayer, on any subject, until we have settled whether or not we agree with the report of that Committee. Therefore, with the leave of my reverend brother from Central New York, I will move the further postponement of the subject until that question comes up, so that this may come up with it.

Mr. WHITTLE, of Georgia. I am in accord with the object of the resolution, but I think that the gentleman who offers it should strike out the last words, "so long as the Fourth of July shall be a public holiday." If I am not mistaken the Fourth of July is not now, by act of Congress, a public holiday. The laws in the various States differ; in some places it is a public holiday, and in some others it is not. I therefore suggest that he strike out the last words of that resolution, which I have indicated.

The Rev. Dr. HARE, of Pennsylvania. A resolution of this description has before been passed by the House of Deputies, and been rejected by the House of Bishops. I take it for granted that the rejection was made upon some such ground as this: that if the Fourth of July is to be regarded as an ordinary occasion of public worship, the action of the Bishops in setting forth a certain form of prayer for the day would be an infringement upon the rights of the Clergy and of the Laity assembled in this House. Because, according to the 8th Article of the Constitution no addition can be made to the Book of Common Prayer, except by this House acting jointly with the House of Bishops. The setting forth of a Prayer for a yearly occasion would certainly amount to an addition to the Book of Common Prayer. If it is to be regarded as an extraordinary occasion, then, I presume, the Bishops' refusal on one or two previous occasions to accede to this request of the House of Deputies was, because they considered that such action would be an infringement upon the rights of individual Bishops. By Title I. section 15, in the present Book of Canons, the power to set forth prayers for extraordinary occasions is given, not to the Bishops collectively, but to the Bishops individually. The Bishops of each Diocese may compose a form of prayer or thanksgiving, as the case may require, for extraordinary occasions and transmit it to each Clergyman within the Diocese, whose duty it shall then be to use such form in his Church on such occasions. You will remember that some twenty years ago the House of Bishops, on the petition of the Reverend Dr. Muhlenberg and others, set forth certain recommendations, and one of the Bishops, as is well known, on his return to his distant Diocese, declared that, if any of his Clergy acted upon that recommendation, he would bring him to trial. I presume that a Bishop similarly minded might bring to trial any Clergy who used such form of Prayer, even on extraordinary occasions, in his Diocese, since that is a matter belonging to him, and to him alone. So, while I have great respect for the reverend author of this resolution, I must,

since the request has been before made and been refused on what appears to be a distinct Constitutional and Canonical objection to it, vote in the negative on the resolution.

On motion, the resolution was laid upon the table.

#### CANDIDATES FOR THE PRIESTHOOD.

The PRESIDENT. Next in the Calendar of business is the Report No. 5, from the Committee on Canons, with reference to the ordination of candidates for the Priesthood.

The SECRETARY read the report as heretofore printed.

The PRESIDENT. The question will be upon the resolution in Report No. 5 of the Committee on Canons.

The Rev. Dr. WATSON, of North Carolina. I would state the object of the amendment. It is to secure a three years' term of the candidatures for the Priesthood. If members of the Convention will turn to page 42, they will find that the provision in the last part of section 2 as it stands might be understood as applying to the first part of it; in other words, as putting it in the power of the Bishop, with the advice and consent of three-fourths of the members of the Standing Committee of the Diocese, to ordain a candidate for the Priesthood at any time after his admission to the Diocese. And inasmuch as the time for his services as candidate may be limited to six months, it would be possible in this way, as we thought, to put such a construction upon this section, as it stands, as to enable the Bishop to ordain a candidate to the Priesthood within a little more than six months. The question comes up upon the application of the Rev. Dr. Dix of New York, found on the 30th page of THE CHURCHMAN and upon the 54th page of our report. I ask for the passage of the resolution.

The PRESIDENT. Is the House prepared for the question upon this resolution?

The Rev. Mr. GIRAULT, of Louisiana. I would ask the Chairman of the Committee if this resolution entirely forbids the ordination of a candidate for the Priesthood within three years, under all circumstances?

The Rev. Dr. WATSON, of North Carolina. After his admission as a candidate for the Priesthood; yes, sir.

The Rev. Mr. GIRAULT of Louisiana. Then I suppose a candidate coming from one of the denominations—

The Rev. Dr. WATSON, of North Carolina. That is provided for in section 2.

The Rev. Dr. GARRISON, of New Jersey. I move to amend by inserting "three years" in the place of "one year," in the second section, so that it shall provide that a candidate for the Priesthood shall not be ordained within three years from the time of his reception of Deacon's orders. I think, sir, that one of our great evils at the present time is our lack of an actual Diaconate in this Church. We have a nominal Diaconate, which is practically a mere transient stepping-stone to the Priesthood. It is not regarded in any sense, by either the candidate himself or the average body of the Clergy, as having peculiar or specific duties. No sooner has the candidate received his ordination to the Diaconate than his first endeavor is to have his parish, and then he comes urging, because he has a parish, the shortening of the term of his Diaconate, that he may enter, though with very slight preparation, upon the great and solemn duties of the Priesthood.

But that, sir, is not the greatest difficulty. By that course we certainly do lose the invaluable time of preparation which our Priesthood needs. Our Deacons are hurried into the actual work of Parish Ministers without full time for perfecting themselves in the necessary knowledge of their work. They are set to minister to men whose minds need the wisest counsel and the calmest judgment, before they have themselves had any practical knowledge of any of the duties which they are called upon to perform. They have had but very little time to cultivate their minds by contact with the people to whom they are called to minister. Thus, sir, it does serve to lower the tone of the Priesthood and of the Clergy at large, by admitting to it those who, from the very nature of the circumstances, in this shortened time cannot receive the requisite preparation.

But there is another and, as I think every Presbyter will admit, a very pressing difficulty. The Apostolic origin of the Diaconate was in the idea that the Priesthood, those who were called upon to teach, might give their care, their efforts, to the work of teaching; and, surely, never in the history of the Church was it so useful that the Priesthood should be a body of men taught and capable of teaching. We need, sir, all our time and all our care to prepare to lead the minds of those around us who need thoughtful teaching, study and care. I do not mean to preach great sermons, or endeavor so to do; but I do mean that we should have time to think over the grand truths submitted to us, and to prepare those truths to find their place and take root, because they are rightly presented in the minds of men.

But practically speaking, the Priesthood to-day is mainly a Diaconate. We are called upon—and those who have the widest experience will most fully agree with me—to leave the work of ministering the word, in order to do the necessary work, the vital



work, of ministering to tables, of going to those who need the ministry of the household—the poor, the sick, the destitute; and, sir, in the divine wisdom of the Apostolic Church, that was amply and rightfully provided for by establishing an order of men who, while being trained themselves under the eye and by the advice of a wise Presbyter, did this work.

But now they are advanced unprepared to the Priesthood, and those who are in the Priesthood are compelled to leave their one great work of ministering the Word to feed the flock over which God has placed them, to do what the Apostles under Divine guidance left to the office of Deacon which they provided. And I feel that the Church would gain no mightier arm to-day than by liberating her Priesthood from the necessity of doing that which God's Church requires to be done, the kind of ministry for which they provided the office of Deacon, and by making the Diaconate a practical reality in the Church, having the men and the conditions to minister, upon the one hand, to those who need the Deacon's ministry, and, upon the other hand, to those who need the guidance of the Priesthood.

The Rev. Mr. MARPLE, of Central Pennsylvania. I agree, sir, with what the gentleman has said with regard to the necessity for the greatest possible preparation for the duties of the Ministry. We have found the Diaconate a very practical institution, and we need it. But this, it seems to me, is the poorest possible way in which we can go to work in order to secure that Diaconate. How is it now proposed to supply that want in the Church? Why, to lengthen the term of service of those who have full Canonical preparation for the Priesthood for which also they are candidates. I submit that that is not the right way for us to enter upon the acquisition of this needed permanent office, and if we enter upon it in this way we are sure to keep back the boon which we desire for the benefit of the Church. Besides, sir, take a Diocese situated like ours is—Central Pennsylvania. We have nearly one hundred Clergymen—ninety-four, I believe, is the exact number. We have only one, or scarcely more than one Assistant Minister in all that Diocese. We need every Clergyman, I am sorry to say, in Parish work. We are compelled to send our Deacons into our most distant Parishes. Sometimes they are far removed from the neighborhood of the work. Nevertheless, we are compelled to send them there. If we keep the Deacons in the Diaconate not only one year, but three years, we practically deny the people to whom we minister a participation in the Sacrament of the Lord's Supper.

I say, then, that we ought to be very careful in voting upon such a proposition as this. The condition of the Church requires us to hesitate; not only that, but it requires us to vote down the proposition of the gentleman, however excellent the person whom it is desired to ordain.

The Rev. Dr. GOODWIN, of Pennsylvania. If I understand the precise motion now before us, it is to amend by making the demand for three years' candidacy for the Diaconate absolute. What is the original proposition?

The PRESIDENT. The amendment before the House is to change "one year" into "three years," so that a candidate for the Priesthood shall not be ordained within three years from the time of the reception of Deacon's orders.

The Rev. Dr. GOODWIN, of Pennsylvania. Mr. President: I would like to say one word on that subject.

Mr. MCCRADY, of South Carolina. The time might be shortened, with the sanction of three-fourths of the Standing Committee.

The PRESIDENT. Yes, with the sanction of three-fourths of the Standing Committee it may be done. "A candidate for the Priesthood shall not be ordained within one year from the reception of Deacons' Orders, except by the advice and consent of three-fourths of all the members of the Standing Committee of the Diocese at a meeting duly convened." It is moved that this be amended, so that the term provided shall be three years instead of one year.

The Rev. Dr. GOODWIN, of Pennsylvania. I do not know, Mr. President, that I have anything to say upon this subject, except to call attention to the fact that this will involve something more than an amendment of a Canon; perhaps not absolutely, but in fair construction. If the Bishop, at the ordination of a Deacon, performs his duty according to the Rubric, there will be something in the way. The Rubric provides:—

And here it must be declared unto the Deacon, that he must continue in that office of the Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop), to the intent he may be perfect," etc.

But to what purpose would it be to declare to the Deacon that he must remain in that office one whole year, unless that term may perhaps be shortened, if we have a Canon saying that he shall remain in that office three years?

The PRESIDENT. Unless shortened.

The Rev. Dr. GOODWIN, of Pennsylvania. Yes, unless shortened. I do not say that there is an absolute contradiction; but it seems to me that these two provisions are not entirely consistent. In other words, that we are departing—to reply in

some degree, if I may be allowed, to the speech on this subject by the learned and Reverend Deputy from Rhode Island—from old precedents, not merely Canons of this Church, but the old order and the precedents of the Anglican Church and ancient Churches, in changing the Canon thus. One year in the Diaconate is a matter of old usage, not an invention of this Church by its Constitution or its Canon; and I appeal to that old usage, and to the apparent meaning of the Ordinal, as against the proposition which is now made.

The Rev. Mr. LIVERMORE, of Minnesota. The gentleman from Pennsylvania has touched upon one very important view of this matter—the inconvenience to the Church in having so few Presbyters to do its work, and the necessity of sending even Deacons to places where there is no possibility of sending Priests. Now that is a difficulty that will be felt very greatly in all the missionary work of the Church, and in the more remote Dioceses. I can very well understand the argument of gentlemen who live in cities about the necessities in this respect in those Churches, but on the border the Church cannot find Clergy to do the necessary work of teaching the Gospel and administering the Sacrament.

It is therefore necessary that Deacons should be admitted at the earliest possible day to the duties of the Priesthood. But I will not speak of that further.

In the other remark I was about to make, the Reverend Doctor who has just spoken (The Rev. Dr. Goodwin) has rather anticipated me. But I will say a single word upon the point. It is quite in vain, I think, to revert to the very primitive and early authority given us in such matters. The needs of the primitive Church are one thing and those of the Church of the nineteenth century another. This is a Church of development, and we cannot go back to very early times and revive the old traditions. It is the custom that the Diaconate constitutes the stepping-stones to the Priesthood. It has become so by the authority of the Church in modern times. Whatever importance there might have been in having the Diaconate to do the work that we read of as having been done in Apostolic times, that work cannot be done by the young men who are just preparing for the Priesthood. We had better let things go on as they are. We had better not discourage our young men from seeking Holy Orders, by telling them that before they can attain to any position in the Church they must wait three years. I trust, sir, that in the interests of these young men themselves, and of the Church at large—with deference to the authority of those portions of the Church most near to us—this amendment will not pass.

Mr. CHAPIN, of Western Michigan. Mr. President, I move that the amendment be laid on the table.

The motion to lay on the table was agreed to.

The PRESIDENT. The question recurs upon the resolution as presented by the Committee on Canons.

The Rev. Mr. GIRAULT, of Louisiana. I was going to speak to the amendment, but as that has been laid upon the table, my remarks will be of no value. We have in Louisiana now a colored man, a Hebrew, Latin and Greek scholar. He holds a diploma as Doctor of Divinity from one of the Theological Seminaries of New Jersey; he is a refined man, though very black; he has been in the Ministry of a Presbyterian congregation for years; he has been President of a Presbyterian College in Louisiana. Of his own accord he has made application for admission to the Ministry of this Church. He has brought most excellent testimonials from New Jersey of those who knew him before. The purpose of the Bishop, I think, is to ordain him to the Diaconate as soon as he returns, after the six months shall have expired. Now, this amendment would, of course, cut him off from the Priesthood for three years. I, for one, do not like to have the time of this man extended at all, and if it be possible so to amend the report of the Committee on Canons so as to leave us, with reference to those who come from other denominations, under the control of the old Canon, I shall be glad. This is one instance which I mention. There may be a great many other men of the same class coming in after awhile. If you could realize the trouble we have had in the South with reference to the colored population, the desire we have had to reach them, the efforts we have made in that direction, and the difficulties lying in our way, you would not be disposed to put any Canon on record which would interfere at all with giving them the very fullest instruction that they could have from people of their own race. If this Canon does not have that effect, then I withhold anything further that I have to say. I arose for the purpose of speaking upon the amendment. That being laid upon the table, I am done.

The Rev. Dr. GOODWIN, of Pennsylvania. Although I have but just spoken upon the amendment, I rise because what I have to say is a continuation of the same strain of argument, relating to the amendment reported by the Committee on Canons. The substantial point, in that report, to my mind, is this, that the requisition of a three years' candidacy for the Priesthood is made absolute; whereas by the present Canon, it is consid-

ered at least a possible interpretation that that is subject to the consideration of the Bishop, with the advice and consent of the Standing Committee, who may shorten it to—

A DEPUTY. One day.

The Rev. Dr. GOODWIN, of Pennsylvania. Yes, or as much as they please. Now, this must be taken in connection with other Canons, and it will take perhaps all my time to go through with them; but I will be as brief as I can.

We must look to the Canon in relation to Candidacy for Deacons' orders, and ordination to the Diaconate.

I. There are two classes of Deacons provided for by the Canon. 1. Postulants who are admitted candidates for the office and ministrations of a Deacon only. 2. Or (if they are properly qualified), they may at the same time be admitted candidates for the Priesthood.

Now, if we take the first class—candidates for the office and ministrations of a Deacon only—they may, by the grace of the Bishop, with the consent of the Standing Committee—a large majority—be ordained in six months. That is the least possible time.

II. If they are candidates for the office of Priesthood also, at the time when they are candidates for the Diaconate, then our Canon requires, and is left to require, that they shall not be ordained until they have been candidates for three years. They shall not be ordained to the Diaconate until they have been candidates for three years, unless the term be shortened by the Bishop, with the advice and consent of a large majority of the Standing Committee—three-fourths, I think,—but not less than one year.

Those are the first two steps. Now comes this Canon, saying if amended as proposed, that no such person shall be ordained Priest until he has been a candidate for the Priesthood three years.

I call attention, sir, to the case as suggested by my friend from Louisiana, of persons coming to us from the Ministry of other denominations of Christians. We have no special Canons for those, that I know of.

The Rev. Dr. WATSON, of North Carolina. There is a Canon upon that subject with reference to that class of candidates for the Priesthood, two years being allowed them.

The Rev. Dr. GOODWIN, of Pennsylvania. Candidates are; that persons coming from the Ministry of other Churches.

The Rev. Dr. WATSON, of North Carolina. There is also provision for persons coming to us from other denominations.

The Rev. Dr. GOODWIN, of Pennsylvania. I wish you would find it.

The Rev. Dr. WATSON, of North Carolina. On the 25th page of the Digest, sir; section 7 of Canon II., which says:—

A person not having had Episcopal Ordination, but acknowledged as an ordained Minister or Licentiate in any other denomination of Christians, may become a candidate for Holy Orders in this Church.

The Rev. Dr. GOODWIN, of Pennsylvania. Certainly that comes under this same line. That is not specially applicable to his case. He may become a candidate; that is simply my point. But there is no special provision for him. And we must stand fast at that. As regards these requirements of time, etc., I say that there is no special provision at all for a person coming to us from other denominations of Christians, as I understand the Canon.

Now, Mr. President, I have had the honor of proposing two amendments to the Canons, and having them referred to the Committee on Canons, hoping by these amendments to remove the difficulties that I see in this matter, in case this amendment now proposed should pass. If this should pass, the effect would be this:

1. A person coming to us from the Ministry of any other denomination, if he sought to get in by the shortest way, although he might be ever so learned a man and might have been ever so long in the Ministry of that other denomination, though he were a man of ever so great consequence, would be obliged to enter himself as a candidate for the office and ministrations of a Deacon only.

2. He may become a Deacon in six months. A man must support himself who, having been in the ministry all the while, would remain in that condition. If he become a candidate for the Priesthood, or for both that and the Diaconate at the same time, he cannot even be ordained a Deacon until he has been a candidate for the Priest's Orders one whole year at the least; and the Canon requires three years. Now suppose he is a Deacon. Then comes this Canon, saying that he shall not be ordained to the Priesthood until he has been a candidate for the Priesthood three whole years and a Deacon one year. The shortest possible time in which a Minister could get into the Priesthood of our Church would be three years, or three years and six months.

I do not say that this is not all right. I desire that we shall all understand it; and that is the way it stands. Now, I suppose that we have considered it desirable in some degree to facilitate the admission of Ministers of other denominations into the ministry of our Church. I say facilitate it, leaving it discretionary with certain parties,—the Bishop and the Standing



Committee, by certain majorities,—to allow their entrance. We have, certainly, some very estimable, excellent, learned and efficient Clergymen in our Church who have come to us in this way. We have some Bishops in our Church, I believe, who have thus come to us. There has been one Bishop appointed, who has come into our Church, within a very few years, and who is remembered as a very distinguished Presbyterian Clergyman by a greater number of persons, perhaps, than he is known by as a Bishop in our Church.

The simple question is whether we should afford this facility. My proposition has been, if this three years rule be adopted and made absolute, to say, in an amendment proposed, that persons coming to us from the Ministry of other denominations, and becoming candidates for Priest's and Deacon's orders at the same time (as I would not put upon them the degradation of becoming candidates to the office and ministration of a Deacon only, without necessity), may be admitted on the same conditions as are those who are candidates for the office and ministration of a Deacon only, so that they might be ordained in six months, if the Bishop and Standing Committee, as provided in the case of "Candidates for the office and ministration of a Deacon only," should think best so to do.

I proposed another amendment which the chairman of the Standing Committee will note, because I think he understood that in the 8th Canon there was some opening made for this class of persons. But there is not. In section 1 of Canon VIII. it is provided as follows:—

A candidate for Priest's orders, who has been a candidate for the Ministry of any other denomination of Christians, may be allowed as part of the duration of his candidacy, by the Bishop, with consent of the Standing Committee, the period during which he may have been a student of theology, or candidate in such other denomination, provided that the time so allowed shall not exceed two years.

I have simply proposed—and I should be satisfied with that amendment—that "a candidate for Priest's orders who has been recognized as an ordained Minister or Licentiate, or a candidate for the Priesthood of any other denomination of Christians, may be allowed," etc., so that a man who comes to us from another denomination, not only having studied theology, having been a candidate in that denomination, but having acted, perhaps, for many years as a Minister in that denomination, shall have as great facility for entering the Ministry of our Church as a mere candidate for the Ministry of another denomination, or a student in theology in that denomination may have. If this were done I should be ready to vote for this amendment. But unless this be done, I, for one, am not ready to vote for it.

Mr. STARK, of Connecticut. I submit the following resolution:—

*Resolved*, That, in the debate upon the pending order and succeeding orders, the speeches be limited to five minutes each.

A DEPUTY. I move to amend by making the resolution apply to the pending order.

Mr. STARK. I accept the amendment.

The PRESIDENT. Shall this resolution so amended now pass.

On motion the resolution was carried.

The Rev. Dr. ADAMS, of Wisconsin. I will say this, sir, that the greatest blot upon our system of ordination has been this admission of Clergy of other denominations within six months, while many who are born in the Church and are studying in the Church, and who belong to the Church, are kept away for three years. That, I conceive, is a great blot upon our system, and in the West we have so felt it. Now, sir, as I have only five minutes, I will say that any member of a religious denomination which is legally in existence, can come before the Standing Committee and the Bishop of the Diocese, and officially claim the right to be ordained. In regard to the amendment, I think it is preeminently wise, because it simply appoints a judge of the case. The Standing Committee of the Diocese is the judge of the case, and if it is a strong and deserving case in their estimation, the applicant may be admitted.

Now, sir, as I said, I think the amendment is exceedingly wise, and I hope that all amendments to it will be voted down, and that the amendment, as it comes from the Committee on Canons, will be adopted.

The Rev. Dr. MINNIGERODE, of Virginia. This is a very important subject. The question of the admission of candidates into the Ministry of our Church is not exactly embraced in this Canon. Different propositions have been made in this House and referred to a committee, and there are special provisions for this case. This Canon, which is slightly amended, refers to the ordinary way in which candidates are received into office. One of the most dangerous provisions of our Canonical law, and one that is attended with the most serious consequences, is that through the operation of which candidates for Deacons' orders come into our Ministry. A person having been admitted to the Order of Deacon is put in charge of congregations upon an examination which every Sunday School scholar can stand, and without a test of his doctrines, and without a particle of knowledge as to his ability. And after he has been thus admitted,

and after he has been thus in charge of a congregation, a Clergyman possessed of all the rights which the oldest Presbyter in the Church possesses, he becomes a candidate for the Priests' office, and because the man is doing the best he can they squeeze him through, and persons are thus admitted to the order of the Priesthood without the proper training to prepare them for the work. I see no reason, Mr. President, why candidates for admission to the order of the Priesthood should not be subject to the same restrictions as are candidates from our own Church. Candidates from other denominations are no more fitted by training or experience, and not so much so, than are those who have been trained under the discipline of our Church; therefore, I am in favor of insisting at least upon these three years. I think the amendment of the Canon, as proposed by the Committee, is a necessity.

The Rev. Mr. GIRAULT, of Louisiana. Mr. President, if it be true that the Committee on Canons has before it the consideration of the question of the admission of candidates coming from other denominations, and if this particular Canon, the amendment to which they are now reporting, has been under consideration by them, probably my remarks will be out of order; but in order to compass the whole question, I propose this resolution:—

*Resolved*, That the report of the Committee on Canons be referred back to that Committee with instructions to amend and reconstruct this Canon, so as to embrace section 1 of this Canon.

Mr. BURGWIN, of Pittsburgh. I hope the Clerical Deputy from Louisiana will withdraw that portion of his resolution in which he speaks about instructions to the Committee.

The Rev. Mr. GIRAULT, of Louisiana. I withdraw that portion of the resolution. My object simply is to have the report referred back to the Committee and to have them make another report embracing in it section 1 of the Canon.

The Rev. Dr. WATSON, of North Carolina. As an explanation of the report now presented, I will simply state that it is an interpretation of the Canon as it stands and is not intended to introduce a new Canon.

A DEPUTY. I move that the motion to recommend be laid upon the table.

Motion carried.

The Rev. Dr. LEWIN, of Maryland. It seems to me that, in the discussion of this question, one point has been overlooked, and that is this: There is a very great distinction between those who offer to come in merely as Deacons and those who are candidates for the Priesthood. The candidates for the Priesthood are in a condition to pass the examination and take charge of a parish. I think that, no matter how learned a man may be and how much experience he may have had in other denominations, he ought not to be admitted too soon to take charge of a parish, especially when we remember that our organization and our mode of things is not to be derived from books, but from experience. I fully agree with the learned Clerical Deputy from Wisconsin that we ought not to offer too great inducements to those who come from other denominations and take the bread from our own children. The amendment offered by the Committee on Canons is a very wise one. I think some restriction is absolutely necessary, and I am heartily in favor of this proposition. There is, it is true, a proposition by which men from various denominations may come in easier. That is not in this Canon, but, instead of facilitating, I would be for putting them in exactly the same position as any other candidates.

The Rev. Dr. SEYMOUR, of New York. I merely desire, Mr. President, to add a few words to what has been said in favor of the Canon as proposed. I echo from my heart all that was uttered by the Reverend Deputy from Virginia. Perhaps I have had larger experience than any Presbyter in this House in examination of candidates for the Diaconate and the Priesthood, and feel confident that the amendment proposed will be calculated very largely to benefit the Clergy in the future.

No one, sir, would welcome more heartily than myself applicants from the different religious denominations in our country. But, sir, I feel that it necessary in every case, that an interval should elapse before they are put in possession of the full functions of the Ministry. It is not only the acquisition of Theological knowledge, but there is something in the Church which can only be imbibed after the lapse of time. They must be acclimated. It will be found, sir, on examination, that very considerable number of the Clergy of this Church who have been deposed from the Ministry, have been persons who have come to us from other religious denominations, and have, after a time, gone back to the bodies from which they came. This has been pre-eminently the case in the West. Therefore, sir, I trust, speaking from an experience which has been so extended, that my words will help to secure the passage of this Canon.

The Rev. Dr. WATSON, of North Carolina. As the matter now stands, a candidate to the office of Deacon may be admitted in six months from the time that he becomes a candidate for the Diaconate. A person may present himself as a candidate for the Diaconate, and in six months be ordained. Then he must become a candidate for

the Priesthood, and would not be ordained within three years. The object of the report, as I have before stated, is the interpretation of the Canon as it stands. The Canon and the Constitution require simply that a man shall be a candidate three years before he shall be advanced to the Priesthood. That is all.

The Rev. Mr. CLEMENS, of Texas. Mr. President: I shall vote for this amendment, because I believe it to be necessary, and because the little experience which I have had leads me to coincide entirely with what has been said by the Reverend Deputy from New York, Dr. Seymour. In the last year the Bishop of Texas proposed two candidates, one for the Priesthood and the other for the Diaconate; the Priest coming from the Methodist and the Deacon from the Presbyterian denomination. We have also a Deacon in the Diocese who has lately been ordained. He has come from a seminary in the North. He had previously been a Methodist; he told me himself that he had made a great mistake in coming into the Church. He did not believe in her doctrines, and was not prepared to teach them. He had come with letters from the seminary in which he had been educated to the Bishop and Standing Committee of the Diocese, and but for this fortunate finding out he would have been admitted into the Priesthood. I therefore hope that the amendment as it comes from the Committee on Canons will be passed. We need it greatly in the West and South. Another evil which the amendment will remedy, in my judgment, is this: that at present you make the time of the candidacy of men trained and educated in our own Church three years, while those who are not so well fitted, either by education or training, coming from other denominations, are admitted after a period of six months. The men who have been trained under the discipline of our Church and in the knowledge of her doctrines are kept out, while those who come from seminaries of other denominations, and who are educated under the influence of sectarianism, are admitted within six months. They are totally unfitted for their work. They are totally opposed, by their training and their education, to the Church, for any man who has been educated under the influence and discipline of sectarianism is always antagonistic to the true principles of our Church. Such men, I say, Mr. President, are allowed to come in in six months, while we who have been born in the Church, who have been taught her creeds and her doctrines, and who own her as their mother in Christ, are kept away for three years.

Now I think, Mr. President, that this is a great injustice and ought to be remedied. I think that candidates from other denominations should be subjected to the same course of trial and time of candidacy that are imposed upon the members of our own Church. It seems to me, Mr. President, that if any advantage or favor is to be given, it should be given to those who come from within the bosom of the Church, and not to those who come as strangers from sectarian denominations.

The Rev. Mr. HILL, of California. I only rise to say, sir, that there is a bright side to this subject of admitting candidates from other denominations as well as a dark side. I simply call attention to the fact that an eminent Presbyterian minister, who has hardly been in our Church long enough to get thoroughly acquainted with her teachings and the services, is now one of her high Church people.

Mr. FORSYTH, of Albany. Mr. President, if this is a proposition to cheapen access to the Ministry, I, as one of the Lay Deputies upon this floor, and claiming to be nothing more than the average Layman, must respectfully object to it. I understand that the admission of persons to the ministry upon favorable terms, who come from an outside denomination, is objected to by the Clergy here. I leave that question entirely with them. I presume they will take care of their rights in that respect, but, so far as making the standard of the Ministry of this Church less high, and reducing it to a lower level in point of education or in point of ability, I say, sir, that the Laymen of this Convention and of the whole country, are opposed to it. Therefore I claim to express the true sentiment of that part of this Convention in protesting against any such legislation.

The Rev. Dr. PERKINS, of Kentucky. I only wish to say a word upon this subject, by way of calling the attention of the House to the remarkable fact that, in our Canonical provisions upon this subject, one of the shortest ways of reaching the Priesthood in this Church is to become a candidate for the order of Deacons, and still a shorter way than that is to come in through some other denomination. As an illustration of that statement I have heard of an instance where a young Minister was advised to become a candidate for the Priesthood in our Church because he could get in so much easier than in that of any other denomination. That is a fact which is worthy of the attention of the Convention; therefore I hope the amendment proposed by the Committee will be adopted.

The PRESIDENT. Shall the resolution offered by the Committee on Canons be adopted?

The resolution was adopted.

The PRESIDENT. The next Article upon the Calendar is the report No. 7, from the Committee on Canons, recommending an amendment to the Canon



relating to Professors in Colleges, &c. That is the subject now before the House.

The Rev. Dr. WATSON, of North Carolina. That report has been withdrawn.

The PRESIDENT. The next item upon the Calendar is the report No. 8, of the Committee on Canons, recommending concurrence with the House of Bishops in the repeal of clause 12 of section 3 of Canon V. of Title III., relating to the dissolution of connection between Clergymen and congregations.

The report was read by the Secretary, as heretofore printed in THE CHURCHMAN.

The Rev. Dr. WATSON, of North Carolina. The section has reference to the termination of the Ministerial or Pastoral connection in foreign Missionary Stations. It is found on page 135 of the Digest. I understand that our Missionary Bishops who have charge of stations abroad are all of the opinion that this should be repealed, and that the dissolution of such Pastoral connection should be left to the legislation of the Church. It should not, in their opinion, be any longer left to the Bishop to exercise authority in this matter, but the dissolution of the Pastoral connection should simply be left to the ordinary legislation of the Church, and not to the Bishop. It is simply a surrender of power or their part, and a transfer of it to the legislation of the Church.

The PRESIDENT. Is the House prepared for the question?

The resolution reported by the Committee was then passed.

The PRESIDENT. The next item on the Calendar is the resolution relating to the final adjournment of the Convention. The resolution is:—

*Resolved*, the House of Bishops concurring, That this Convention adjourn *sine die* on Monday, October 22nd, at 9 o'clock P.M.

The Rev. Mr. HILL, of California. I move as a substitute for that resolution, Mr. President, Tuesday, Oct. 23, instead of Monday, Oct. 22. I believe I have the right to do that. A single word in regard to the matter and I will leave the resolution to the judgment of this House. I think we can get through with all our business by that time. My experience as an observer of legislative bodies for a number of years is, that until the day of final adjournment is fixed, there is but little progress ever made in the transaction of business. I know that this course will be subject, on this floor, to the objection of haste. I have heard the objection urged scores of times in legislative bodies that if the day be fixed, business is hurried through unadvisedly. In one sense that is true, and in another sense it is not. Now, Mr. President, if we will consider that business is carefully examined and matured in committees, the fact whether we shall pass a measure in sixty minutes or in ten times sixty minutes does not necessarily involve the question of haste or delay. I have belonged, for years, to organizations outside of the Church, where the body was much larger than this, and where questions, as many and as complicated as those which come up before us, were presented, and where all would be done and done well in three days, because the committees would carefully examine the measures, and we would not, as a general thing, go behind it. I believe, therefore, we can finish our work by that time. I have another reason. I do not introduce as a reason any personal interest upon my part. That is of but little moment. The Convention can get along without me with but little trouble I imagine, but I do not think we should trespass upon the courtesy of our Boston friends any longer than is absolutely necessary. Now, I submit this resolution to the good sense of the House, if they do not like it let them adopt some other.

Mr. BURGWIN, of Pittsburgh. I do not think the House is prepared to fix a day for adjournment at this time. I therefore move that this resolution be referred to the Chairmen of the three Committees which have the most business before them; namely, the Chairman of the Committee of Constitutional Amendments, the Chairman of the Committee on Canons, and the Chairman of the Committee on the Prayer Book, and that they be requested to report to-morrow morning.

The PRESIDENT. The motion before the House is, "*Resolved*, That the resolution respecting final adjournment be referred to the Chairmen of the Committee on Amendments to the Constitution, the Committee on Canons, and the Committee on the Prayer Book, and that they be requested to report to-morrow morning." Is that the pleasure of the House?

The Rev. Dr. HALL, of Long Island. I would like to have one word to say before the vote is taken upon this question. I do not see why it should be referred to the Chairmen of those Committees, All I have to say is, that in our Committee we consider and report upon measures that are presented to us as rapidly as possible. I think, sir, we had better take the views of the House upon the subject.

Mr. BURGWIN, of Pittsburgh. I, for one, would like to be advised by the Chairman of those Committees in regard to the amount of business which they have yet to do. They know what they have to report, and how long it will require to dis-

cuss the subjects before them and be prepared to present their conclusions in regard to them.

The motion was carried.

The PRESIDENT announced the appointment of the following Deputies as members of the Joint Committee on the Lectionary, on the part of the House: The Rev. Dr. Hare, of Pennsylvania; the Rev. Dr. Beardsley, of Connecticut; the Rev. Dr. Beach, of New York; the Rev. Dr. Hubbard, of New Hampshire; the Rev. Dr. Abercrombie, of New Jersey; the Rev. Dr. Huntington, of Massachusetts; the Rev. Dr. Harison, of Albany.

The Convention then took a recess.

#### AFTERNOON SESSION.

The Convention assembled at 2.30 P.M.

The PRESIDENT. The next business upon the Calendar, is Report No. 11 of the Committee on Canons, relating to the renunciation of the Ministry.

The Rev. Dr. WATSON, of North Carolina. This is a very important report, and as there is now a very thin house, I ask that the consideration of that report be delayed until the members arrive.

The PRESIDENT. The House will be open for a few moments for the transaction of other business.

The Rev. Dr. WATSON, of North Carolina. I have a report that I should like to present at this time. The report is as follows:—

The Committee on Canons, to whom was referred Message No. 8 from the House of Bishops, proposing an additional section of Title III., Canon I. (relating to the incidental expenses of the Presiding Bishop), together with the report of the Committee on Expenses upon the same, respectfully report:—

The necessary expenses of the Presiding Bishop have hitherto been provided for by a vote of the House of Deputies. The amount of this provision ordered by the last House of Deputies was \$250 annually. Until 1838 the Secretary of the House of Deputies performed the duties of a Treasurer. In that year a Treasurer was appointed, and in 1841 a Canon on the subject was adopted, which remains unchanged to this time, and is section 4 of Canon I., Title III. of the Digest. The Treasurer has always been elected by the House of Deputies, and that House has always acted upon the question of expenses without reference to the House of Bishops. We are of opinion that the expenses of the Presiding Bishop may still be provided for by a vote of this House, and that it is unnecessary to include the provision for that purpose in the Canons. We therefore recommend the adoption of the following resolutions:—

*Resolved*, That the Treasurer be instructed to pay, from time to time, on the order of the Presiding Bishop of the House of Bishops, such expenses as he may necessarily incur, in the execution of his office, for clerk hire, printing, stationery, etc., not exceeding four hundred dollars in any one year—it being understood that the travelling expenses of the Presiding Bishop are paid by the Diocese or other body at whose instance they are incurred.

*Resolved*, That this House, having made other provision for the expense of the Presiding Bishop, does not concur with the House of Bishops in the new section of Canon I. of Title III., proposed by them in their Message No. 8.

By order of the committee.

(Signed) ALFRED A. WATSON, Chairman.

The Rev. Dr. WATSON, of North Carolina. The Committee on Canons report that they think it undesirable to make any Canon. They report, that in their opinion, the object proposed can best be attained by a resolution, and when the resolution is passed, if it does pass, I shall move that it be a standing resolution. The Committee thought it would be better to present the question in that form, and therefore we do not concur with the House of Bishops as to putting it in Canonical form. I move that they be put upon their passage.

A DEPUTY. I would like to enquire why the amount has been increased from \$250 to \$400? I suppose there was some reason for it.

The Rev. Dr. WATSON, of North Carolina. After the message came from the House of Bishops it was, after consultation, thought \$400 would be more proper.

The Rev. Dr. HARISON, of Albany. The Canon proposed to be made left a blank for the salary of the Secretary. It was proposed to fill up that blank with \$300 and then there were expenses besides which were believed would amount to about one hundred dollars, and so the amount was put down at \$400.

The PRESIDENT. The question before the House is the passage of the resolutions reported by the Committee on Canons, which have just been read.

Mr. SHATTUCK, of Massachusetts. I would like to inquire of the Chairman of the Committee on Canons what sum was formerly allowed.

The Rev. Dr. WATSON. Two hundred and fifty dollars, I believe, per annum.

Mr. SHATTUCK. I should be glad to know why the amount was increased from \$350 to \$400.

The Rev. Dr. WATSON. I will simply say that, without much knowledge of the items of expense, the matter was put before the Committee in such a shape as that we thought it would be right to make the amount \$400, as reported. I will say, however, in this connection, that, as the Church increases there is a great increase of manuscript work necessary to be done by the Secretary. As the Church increases there is a great increase of correspondence which the Presiding Bishop has to maintain, and sometimes it is very heavy. That is

one of the reasons, I suppose, why the change was made. Of course, if the House chooses to reduce the amount it has the power to do so.

The Rev. Dr. BEACH, of New York. Reference has been made to the Message of the House of Bishops, and, I think we should know what that message is.

The Message was read by the Secretary (see page 37 of THE CHURCHMAN).

The Rev. Dr. BEACH. I understand that it is the recommendation of the Committee on Canons that we non-concur.

The Rev. Dr. WATSON. They recommend that the House non-concur in regard to making it a Canon.

Mr. SHATTUCK, of Massachusetts. I would move that that be modified to \$350, which would still be \$100 more than was formerly allowed. I think it is important that we economize in every way we can, so far as our expenditures are concerned.

A DEPUTY. The actual expenses incurred by the Presiding Bishop certainly ought to be paid, and I do not think they should be left for somebody who is not responsible for them to pay. Therefore, I think that it is better that we should set apart a sum sufficient to cover them.

The PRESIDENT. A motion is made to amend by substituting \$350 in place of \$400.

Mr. WINTHROP, of Massachusetts. I most certainly hope that my friend from Massachusetts will not press such an amendment as that. If there is one subject in connection with matters pertaining to our Church upon which I feel more strongly than another it is in regard to the utterly inadequate provision that is made for the Presiding Bishop of the Protestant Episcopal Church of the United States. He is a venerable man (now in the 84th year of his age, if I am not mistaken), obliged to quit his own Diocese and live in the city of New York, without any provision except \$400 per annum for stationery and postage, which it is now proposed to cut down \$50 and make it \$350; and I don't know but that it is intended that this shall last until the next Triennial Convention.

I am somewhat fresh in regard to the matter of these Triennial Conventions. It is fifteen years since I have taken any active part in the proceedings of such a Convention, owing to the circumstances of absence, ill health, etc.; but I wish, with all my heart, that we could adopt a Canon, with the concurrence of the House of Bishops, filling up that blank with the round sum of \$2,500 or \$3,000 per annum, at least during the life of the present Presiding Bishop of the United States, whose age and infirmities entirely incapacitate him for the performance of ordinary Diocesan duties, and who never ought to be compelled to live in New York or anywhere else without the means for maintaining himself in a manner worthy of the dignity of this Church, and of the exalted position he occupies. For myself, sir, I most heartily wish that, before this Convention adjourn, some method could be devised, either by Canon or otherwise, by which a liberal provision could be made for this member of the House of Bishops, whom we recognize in our Church as occupying a position similar to that of the Archbishop of Canterbury in the Church of England. I certainly hope, sir, that the amendment proposed by my friend from Massachusetts will not be carried.

Mr. SHATTUCK, of Massachusetts. My friend who has just spoken has admitted that he was fresh in the matter of these Triennial Conventions. He must be so, or he would have known that this question came up before the Committee on Expenses some three years ago, when an application was made for a Secretary. The proposition for a larger provision for the support of the Bishop was considered before that Committee, and it was decided that it was not wise to make it. This decision was made on the principle that the Presiding Bishop ought to be supported by his Diocese. Though he is Presiding Bishop of the United States, he is still the Bishop of the Diocese to which he was elected. We had a Presiding Bishop for Massachusetts for some years, and we always supported him. Connecticut also had a Presiding Bishop for some years, and that Diocese supported him. And so with various other Dioceses. Now provision is made for a Secretary. Then the "manuscript work," as it has been termed, was done by the assistant Bishop, who was a young man, and undertook that labor for one of our Bishops when he was presiding Bishop. This matter, as I before remarked, Mr. President, came up before the Committee on Expenses of this House, and was fully discussed there. The same reasons which decided that Committee to report adversely upon the question of providing for the support of the presiding Bishop out of the general fund of the Church it seems to me applies with equal force at the present time. In regard to the fifty dollars, I am quite willing to withdraw my amendment, but I don't think, sir, that it is wise or expedient for this House to undertake to set the precedent of providing for the support of the presiding Bishop by the Church at large.

The Rev. Dr. RUDDER, of Pennsylvania. I should like merely to ask a question for my own information as well as for the information of the House. The lay Deputy from Massachusetts has just said that it is the duty of



the Diocese of which the presiding Bishop is Bishop, to provide for his support. I would like to know what provision is made by the Diocese of Kentucky for the presiding Bishop, can any one give me that information?

A DEPUTY. He is allowed a salary of \$1500 a year.

The Rev. Dr. RUDDER. Can any Deputy from Kentucky inform us about this matter?

Mr. CORNWALL, of Kentucky. I would state, for the information of the Clerical Deputy from Pennsylvania as well as for the information of the House, that the salary of the Senior Bishop was \$2,000 a year until it was reduced, at the last Convention, to \$1,500. We have two Bishops. It is a small Diocese with a great deal of work to be done and the salary is necessarily small. We would be very much inclined to increase it, and may perhaps be able to do so in time.

The Rev. Dr. RUDDER. Then I understand that the actual receipts of the Presiding Bishop have been \$2,000 a year, until the last Convention in 1877, and since that time he has received \$1,500. So it seems, sir, that the Presiding Bishop of the United States is obliged to live in the City of New York on \$1,500 a year, and half of that goes, as the Clerical Deputy from Long Island, Dr. Schenck, has just informed me, for house rent. I simply arose for information and I have the information before the House. That the Presiding Bishop, Mr. President, of the Church of the United States, is required to live in New York, by the necessities of the case, on \$1,500 a year, is something which, in my humble opinion, is eminently discreditable to every one of us.

Mr. SHATTUCK, of Massachusetts. I beg the gentleman's pardon, but the Presiding Bishop is not required to live in New York.

The Rev. Dr. RUDDER. I said by the necessities of the case.

Mr. SHATTUCK, of Massachusetts. Of that others can be the judge as well as himself. It seems to me that if we take this action, we will be setting a precedent for future General Conventions to follow. Whether it is wise to do this, I leave to the judgment and good sense of the members of this House. I have only this to say: that if we attempt to make any such provision as the payment of \$2,500 or \$3,000 a year, it will, in my judgment, be more than we shall be justified in doing, when we take into consideration the present condition of the finances of this Church.

Mr. WHITTLE, of Georgia. Mr. President, it occurs to me that the discussion of this question upon the floor of this House must be exceedingly unpleasant in many ways. I do not think, sir, that it is wise for this General Convention to set the precedent of providing for the support of the Presiding Bishop, out of the general fund of the Church. The Lay Deputy from Massachusetts has stated that the Presiding Bishop of the United States occupies the same relation to the Church in this country, as the Archbishop of Canterbury does to the Church of England. I differ entirely from that view. I think, sir, that the creation of so many Bishops will be felt, sooner or later, to be an impediment in the successful working of the Church. It will certainly prove to be, in my judgment, a great strain upon her finances; at any rate, sir, the point which I desire to emphasize, is that the discussion of this question, here, and now, must be exceedingly unpleasant to those most deeply interested, and I hope, sir, that further debate will not be indulged in.

The Rev. Dr. SCHENCK, of Long Island. I quite agree with the Lay Deputy from Georgia that the public discussion of this subject is to be deprecated. There is, however, a solution of this question upon general principles without any reference to special existing circumstances. Existing circumstances, I think, ought to be weighed, but the general aspect of this subject can freely be discussed. I think the time will soon arrive when we shall be called upon to recognize the exigencies of this office of Presiding Bishop. That office, as a general thing, I may say as a universal thing, falls upon those who are advanced in years and who have many infirmities, and who, at that time of life, seek to be relieved, sometimes by the election of an Assistant Bishop, and sometimes in other ways, from their many and arduous Diocesan duties. I look forward to the day, sir, when this Convention may be ready to take action in this direction, for I think it is not ready for action at this time, and when we shall have our Senior Bishop relieved from his Diocesan duties the moment he becomes Senior Bishop, and that then he will take up his residence in a central position in New York or Philadelphia, as the necessities of the case demand, and in this new position and will be, as in all right he ought to be, supported by the Church at large, for he then becomes the agent of the Church at large. He is doing work in all the different Dioceses, and ought to be supported by the Church at large. The Diocese that is relieved from the salary of the Senior Bishop would then be entirely free to devote its energies to the support of the Bishop who occupied his former position, or at all events his assistant.

Now if this matter is brought to the attention of the Church at this time, we have three years to think it over and to talk about it, and I hope that three years from this time (I fear not at this Convention) we

shall have some positive action in this direction. I believe that an annual assessment of \$100, as has been suggested to me by the Lay Deputy from New Jersey, that assessment to be divided among our half hundred Dioceses, for the support of our Senior Bishop, would be an assessment that would be very much welcomed in view of the exigencies of the case.

I merely, as the matter is now before the House, throw out these remarks, in the hope that, at some time, not far distant, practical action may be taken to meet the requirement of the case.

The Rev. Dr. ADAMS, of Wisconsin. About twenty years ago, when the Honorable Deputy from New York (Governor Fish), was a member of the Committee on Canons, he introduced a certain resolution with a view of amending the phraseology of a Canon, so that it should, instead of "the Presiding Bishop," read "the Presiding Bishop of this Church." Now, with great deference to the honorable gentleman, I desire to say that there is no such thing in this Church, by law or usage, as the "Presiding Bishop of this Church." In other words, there is, by our Canon and by our Constitution no officer in this Church who stands with regard to it as the Archbishop of Canterbury does to the English Communion. We have a presiding officer of the House of Bishops, but instead of being the Presiding Bishop of this Church, he is simply the Presiding Bishop of the House of Bishops—not our Presiding Bishop, but only the Presiding Bishop of the House of Bishops. If he were our Presiding Bishop I would very gladly agree with the idea of giving him a salary proportionate to the dignity of that high office in so great a Church, but as he is simply the Presiding Bishop of the House of Bishops I think we are not called upon to take such action. If the question were simply that of paying him the expenses that he actually incurs for clerk hire, etc., in the performance of his official duties, I would make no further remark. I do not wish to say anything which can in any way have the appearance of reflecting upon a Bishop so venerable, so dignified, so honored as our present Presiding Bishop in the House of Bishops; but I think it is due to the Canonical law of this Church and to our position simply to state the fact that according to our law there is no "Presiding Bishop of this Church;" no Bishop whose official position is such as that of the Archbishop of Canterbury in the Church of England.

Mr. FISH, of New York. It is seldom that it falls to the lot of any person on this floor to reply to the Reverend Deputy from Wisconsin in the way of correcting a mistake. He has attributed to me, as I understand it, an action in a past Convention of which I am wholly ignorant. If it was a wrong action, therefore, I cannot disclaim it, and if it was a right action I can take no credit for it.

The Rev. Dr. ADAMS, of Wisconsin. I understood that you introduced a resolution abolishing the words "Presiding Bishop of this Church."

Mr. FISH, of New York. I think not.

A DEPUTY, from Texas. I only arise to express the very earnest hope, and I believe I am expressing the sentiment generally of the House, that the remarks made in reference to the stipend allowed the Presiding Bishop of the House of Bishops be omitted from the published proceedings. There is an air of parsimoniousness about it—a sound of beggarliness which makes me feel very badly. I hope, therefore, that the reporter will be requested to take no notice of this particular discussion, and that he will omit it from the published proceedings.

The PRESIDENT. By general consent it may be omitted from the published proceedings in THE CHURCHMAN.

The Rev. Dr. PERKINS, of Kentucky. I think that I should make a statement of fact in relation to this matter, in order that the whole question may be before the Convention. It will be remembered that in the Convention of 1874, some steps were taken in this direction, and the delegation from Kentucky protested against the course that was then being pursued. I wish to state that the objection was then raised because of the manner in which the thing was done, and the language by which the relief was proposed. In reference to the provision made in the Diocese of Kentucky for the support of the Bishop of the Diocese, I wish to say that up to the present year his salary has been three thousand dollars. The necessities of the case compelled us to reduce his salary at our last Diocesan Convention to fifteen hundred dollars per year. We recognize it as an inadequate support, but it is not possible for us to do anything better. I am not able to agree with the expression of the belief of a Lay Deputy from the Diocese that the time will soon come when we will be able to do more than we are now doing. On the contrary, I think that we will have great difficulty in raising sufficient to pay the Bishop even that which we have promised him. I desire to say that this is not a case of unwillingness on our part. I wish to impress that fact upon the mind of the Convention; that it is not because of any unwillingness on our part to do all that is needed for the support of the Bishop, but it is simply because of our inability that we do not do more.

The PRESIDENT. Shall it be understood as the wish of the Convention that THE CHURCHMAN

shall contain only the statement of the passage of the resolution as it came from the Committee on Canons?

Mr. WINTHROP, of Massachusetts. I think, Mr. President, that the more we try to suppress anything from our reports, the more certainly will that which we wish to suppress be scattered far and wide in all the secular papers, and the suspicion will attach that we have done something that we were ashamed of. I am not ashamed of anything that has been done in this Convention, or of anything that has been proposed. It seems to me that if it were attempted to suppress the report, and it is understood that we wish it suppressed—because that fact must go to the newspapers—we shall by that very action secure a wider circulation of all that has been said and done, and inferences far from agreeable will be drawn from our expressions of a desire to suppress our proceedings. I hope, therefore, that nothing more will be said about suppression.

Mr. BATTLE, of North Carolina. Mr. President: In order that we may come to a determination of this question, I move that the vote be taken in two minutes from this time.

The PRESIDENT. I think that we can take it before that.

The resolution was then adopted.

Mr. SHEFFEY, of Virginia. I think that, by unanimous consent, we should adopt the suggestion of the Chair that the words "House of Bishops" be added.

The PRESIDENT. If there is no objection that will be done.

#### APPOINTMENT OF COMMITTEES.

The PRESIDENT. The Chair will appoint as the Committee on Testimonials: The Rev. Dr. Leeds, of Maryland; Mr. Burgwin, of Pittsburgh, and Mr. Brune, of Maryland. As the Committee on Godly Discipline: The Rev. Dr. Lewin, of Maryland; the Rev. Dr. Norton, of Virginia; the Rev. Dr. Parker, of New Jersey; Mr. Hazlehurst, of Pennsylvania, and Mr. Coppee, of Central Pennsylvania. As the Committee called for by the resolution introduced by the Rev. Dr. Rudder, of Pennsylvania, with reference to the functions of Rectors, Wardens and Vestrymen: The Rev. Dr. Rudder, of Pennsylvania; the Rev. Dr. Dix, of New York; the Rev. Dr. Schenck, of Long Island; Mr. Meads, of Albany; Mr. Johnson, of Connecticut, and Mr. Parker, of New Jersey.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., }  
FOURTEENTH DAY OF THE SESSION, OCT. 18, 1877. }

##### Message No. 36.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:—

*Resolved*, That it is expedient so to amend the Law of the Church touching the Godly discipline of its members as to make it more explicit in its provision, and more readily applicable to particular cases.

*Resolved*, That the Joint Committee heretofore in charge of the matter be continued and reconstituted with reference to convenience of assembling; and that a Committee of Conference be appointed by the two Houses, to nominate the members of said Committee on the Godly discipline of our Laity.

The House of Bishops has appointed as such Committee of Conference on its part, as indicated in its Message No. 23, the Bishops of Easton, Delaware and Pittsburgh.

Attest: HENRY C. POTTER, Secretary.

The Rev. Dr. ANSTICE, of Western New York. I move that the House concur in the resolution embodied in Message No. 36 from the House of Bishops.

Mr. HILL, of California. Will that not interfere with the amount of committee, just made?

The PRESIDENT. That will be laid aside for the present, and the Chair will recall the appointment of the Committee on Godly Discipline.

The Rev. Dr. SHIPMAN, of Kentucky. Would it not be better to move that the report be taken from the Calendar, in order to put the resolution upon its passage? I will make that motion.

The motion was agreed to.

The PRESIDENT. The resolution is now before the House.

The Rev. Dr. ANSTICE, of Western New York. I submit that the resolution which I offered is the one properly to come before the House at this time. The words of this resolution are identical with those contained in the message from the House of Bishops; and the proper question is, shall we concur in the resolution embodied in that message.

Mr. SHEFFEY, of Virginia. The only objection to that is, that if we concur with the House of Bishops, that is the end of it.

The motion to concur in the resolution contained in the Message No 36 from the House of Bishops, was agreed to.

IN GENERAL CONVENTION, BOSTON, MASS., }  
FOURTEENTH DAY OF THE SESSION, OCT. 18, 1877. }

##### Message No. 37.

The House of Bishops informs the House of Deputies that it concurs in Message No. 20 from the House of Deputies, as to a Joint Committee on the Functions of Rectors, Wardens and Vestrymen, and appoints, as the Committee on the part of the House of Bishops, the Bishop of Pennsylvania, the Bishop of Central New York, and the Bishop of Central Pennsylvania.

Attest: HENRY C. POTTER, Secretary.



IN GENERAL CONVENTION, BOSTON, MASS. }  
FOURTEENTH DAY OF THE SESSION, Oct. 18, 1877. }

Message No. 38.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That a Committee consisting of three persons from each House be appointed with power to take such steps as in their discretion may be judicious and effective toward securing from the Government, for the Indians, the full protection for the civil law, and that it has appointed as such Committee on the part of the House of Bishops: the Bishop of Minnesota, the Bishop of Pittsburgh, and the Missionary Bishop of Niobrara.

Attest: HENRY C. POTTER, Secretary.

The Rev. Dr. ANSTICE, of Western New York. I move that the House concur in Message No. 38. The motion was agreed to.

IN GENERAL CONVENTION, BOSTON, MASS. }  
FOURTEENTH DAY OF THE SESSION, Oct. 18, 1877. }

Message No. 39.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:—

*Resolved* (1st), the House of Deputies concurring, That the 2d Article of the Constitution of the General Theological Seminary be so amended as to read thus:—"The management of the said Seminary shall be vested in a Board of Trustees, who shall have power to constitute professorships and to appoint the professors, and to prescribe the course of study in the respective schools, and to make rules and regulations and statutes for the government thereof, and generally to take such measures as they may deem necessary to its prosperity, provided that such rules and regulations and course of study, and measures be not repugnant to the Constitution and Canons of the Church and to the course of study for candidates for orders, which is, or may be established by the House of Bishops. The Bishops who are Trustees shall, in their individual and collective capacity, be visitors of the Seminary, and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision. The Trustees shall make report to every General Convention of their proceedings, and of the state of the Seminary."

*Resolved* (2d), the House of Deputies concurring, That the 3d Article of the same Constitution be so amended as to read thus: The Board of Trustees shall be permanently constituted as follows: Every Bishop of the Church having jurisdiction in any Diocese or Missionary District, shall be *ex officio* a member of the Board, unless he shall communicate in writing to the Secretary of the Board his desire not to continue as such.

Every Diocese shall be entitled to one Trustee, and to an additional Trustee for every forty Clergymen belonging to the same, until the year 1880, after which year the number of Trustees (on the basis of Clergy) shall not be increased; provided, however, that the Trustees of any Diocese hereafter formed may be increased until the number be three for such Diocese. Every Diocese shall also be entitled to an additional Trustee for every two thousand dollars of money in any way given or contributed in the same to the funds of the Seminary, until the same amounts to ten thousand dollars; and to one additional Trustee for every ten thousand dollars of contributions and donations as aforesaid, exceeding that sum. The Trustees shall have their domicile in the Diocese for which they are appointed. They shall be nominated by the Diocesan Conventions respectively to every stated General Convention, which may confirm or reject such nominations. The senior Bishop present shall preside at every meeting of the Board of Trustees; and whenever demanded by a majority of the Bishops present, or a majority of the Clerical and Lay Trustees present, the concurrence of a majority of the Bishops present and a majority of the Clerical and Lay Trustees present shall be necessary to any act of the Board. Eleven Trustees shall constitute a quorum. The Trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the General Convention the Board shall have power to supply all vacancies from the Diocese respectively in which they may have occurred. Upon the removal of any Trustee from the Diocese for which he shall have been appointed his office shall thenceforth be vacated, and the Board of Trustees shall have power to supply the vacancy pursuant to the provisions of the 3d Article of this Constitution.

*Resolved* (3d), the House of Deputies concurring, That the 4th Article of the same be so amended as to read thus:—

"The Board of Trustees shall always meet in the Diocese where the Seminary is established, at such stated periods as they may determine; and special meetings may be called by the Bishop of the said Diocese, and shall be called by him at the requisition of a majority of the Bishops who are Trustees. And in the event of the disability of the Bishop of the said Diocese, from any cause whatever, or of a vacancy in the Episcopate of the same, a special meeting may be called by a majority of the Bishops who are Trustees, indicating one of their own number to give the notice of such meeting."

*Resolved* (4th), the House of Deputies concurring, That another Article be added to the Constitution, to be numbered the eighth, which shall read thus:—

"This Constitution, as altered by the concurrent vote of the General Convention of 1877 and of the Board of Trustees, shall take effect on the first day of May, 1879, and the first Trustees, other than Bishops, under this amended Constitution shall be chosen before that time by the Diocesan Convocation respectively, and a certificate of their election duly forwarded to the Secretary of the Board of Trustees."

*Resolved*, the House of Deputies concurring, That the first paragraph of Article IV. of the Constitution of the General Theological Seminary be and is hereby repealed, to wit:—"Commencing for the present" and ending "the provisions thereof."

Attest: HENRY C. POTTER, Secretary.

The Rev. Dr. LEWIN, of Maryland. I move the reference of this message to the Committee on the General Theological Seminary.

Mr. WELSH, of Pennsylvania. I move as an amendment that it be referred to that Committee and

also to another Committee appointed at the last session for the purpose of securing increased efficiency in the government of the General Theological Seminary; and that the two Committees act together in the matter and make their report.

Mr. McWHORTER, of Central New York. Why cannot this resolution be best disposed of by sending it to the Committee on the General Theological Seminary, which is now sitting, and now has this very subject under consideration?

Mr. WELSH, of Pennsylvania. I will explain why I make the motion. The action of the General Theological Seminary Committee was sent to this Committee. They had a number of sessions, and agreed upon a report, which went to the House of Bishops. The House of Bishops desired the Committee to modify their report; they did modify it, and if I understand rightly, this action grew out of the report of the Joint Committee.

The Rev. Dr. DEKOVEN, of Wisconsin. If the facts stated by the Lay Deputy from Pennsylvania are correct, and this message from the House of Bishops is the result of the report of that Committee, it is obviously not the right thing to refer the result of their report back again to that Committee. It should go to the other Committee, which is the proper one to consider it. That Committee, having done their work, do not need to have their own work sent back to them for consideration.

Mr. HILL, of California. I wish this Committee would, in some way, satisfy me on this one point: Where, in the whole world, will you find a case analogous to this?—that a body of over three hundred men, having charge of immense landed interests, having in hand the appointing of professors, has—

The Rev. Dr. DEKOVEN, of Wisconsin. I rise to a point of order—

Mr. HILL, of California. Has a quorum of only eleven.

The Rev. Dr. DEKOVEN, of Wisconsin. The merits of the question are not under discussion.

Mr. HILL, of California. I am done now. [Laughter.]

Mr. MEADS, of Albany. I understand that, at their last meeting, the Trustees of the Seminary adopted a plan which will be acceptable to all. If the matter can be referred to a joint committee of the two Houses, they can either agree upon that plan, or upon such modifications of it as would harmonize all conflicting views. I therefore submit an amendment to the resolution, and move that it be referred, on the part of this House, to the Committee on the General Theological Seminary, with instructions to act in concert, or as a joint committee, with a committee on the same subject from the House of Bishops.

The PRESIDENT. I will say to Mr. Meads that the House of Bishops has already passed upon the matter, and has sent their action to us for our concurrence. It would not therefore seem proper to refer the matter back to a joint committee, as suggested by him. The question with us is, whether we will concur with the action of the House of Bishops. The only object in referring the resolutions to the Committee on the General Theological Seminary is, that they may examine them and see whether they are correct in their language, and whether they are likely to suit this House. It does not appear to me that the reference suggested—to the two committees—would be the proper thing.

Mr. MEADS, of Albany. I will accept the suggestion of the Chair, and move a reference of this report to the Committee on the General Theological Seminary.

It was so referred.

The Rev. Dr. WATSON, of North Carolina. I move that the resolution which we have just passed, in reference to the expense of the Secretary of the Presiding Bishop of the House of Bishops be made the standing rule, and therefore be printed in the Journal.

The motion was agreed to.

The Rev. Dr. ADAMS, of Wisconsin. I wish to make an explanation. A little while ago I cited Governor Fish as having moved a certain resolution providing for the amendment of a Canon by making it read "the Presiding Bishop," instead of "the Presiding Bishop of this Church." I find, however, that the resolution was moved by Dr. Haight; but Governor Fish was on the Committee on Canons, from which it came, and my impression was that Governor Fish made an argument in favor of it. I wish, however, to withdraw my assertion that Governor Fish moved the resolution.

The PRESIDENT. The next in order on the Calendar is the 11th item, being the report of the Committee on Canons, relating to this renunciation of the Ministry.

Mr. STARK, of Connecticut. I move that the consideration of this report be deferred for the present, and that it retain its place on the Calendar. I make this motion out of respect to my colleague, the Rev. Dr. Harwood, who introduced the original resolution, which is the foundation of this report. He is absent to-day, but will be here to-morrow.

The PRESIDENT. By general consent the consideration of this report will be postponed for the present. Next on the Calendar is the report No. 10 from the Committee on Canons, repealing Canon

IV. of Title II. The question is on the resolution accompanying the report.

The resolution was adopted.

PRAYER FOR RULERS.

The PRESIDENT. The next in order is the report No. 3, from the Committee on the Prayer Book, relating to prayers for the President of the United States, and also additional occasional prayers.

Mr. CORNWALL, of Kentucky. I introduced this resolution referred to in this report, in the Convention of 1874 as appears by page 118 of the Journal. I did so from a sense of duty. I have no desire to see anything taken from the Prayer Book which is there by proper authority. I know of nothing in the Prayer Book except the Prayer for the President of the United States, which is not there by authority; but I believe that this Prayer is there not only without proper authority, but against the authority of the preface. The preface to the Prayer Book says that when "the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches and forms of worship and discipline in such manner as they might judge most convenient, the attention of this Church was first drawn to those alterations in the Liturgy which became necessary in the Prayer for our Civil Rulers"; and the chief object of that revision was to make that prayer "conformable to what ought to be the proper end of all such prayers, namely, that 'Rulers may have grace, wisdom, and understanding to execute justice and to maintain truth,' and that the people 'may lead quiet and peaceable lives in all Godliness and honesty.'" That is the prayer which is stated in the Preface, as a historical fact, to have been set forth in 1779. This prayer was set forth to the exclusion of the prayer which had preceded it, before the Revolution. But that prayer has not been excluded. The prayer now in the Prayer Book is the same as that which was in use before the Revolution, and as is found in the Prayer Book of the Church of England, with the exception—the only change being that the name of the President is substituted for that of the Royal Family. You will find, by a comparison of the Preface with the prayer now in use, that not one thought which is in the Preface is in the prayer. The words of the Preface are "that Rulers may have grace, wisdom and understanding to execute justice and to maintain truth": there is nothing of that in the prayer now used; "that the people may lead quiet and peaceable lives in all Godliness and honesty": there is nothing about the people in the prayer. So you will see that this prayer which was set forth as the first thing in the Preface, as first in importance of all the changes that were made,—has not been printed in the Prayer Book, but one which was expressly excluded therefrom is now in general use.

Many persons might think that, in advocating such a proposition as that embodied in the resolution, I may not be in favor of praying for those who are in civil authority. On the contrary, I hold that the prayer set out in the preface to the Prayer Book is so much more appropriate, more expressive, more in accord with our own desires and with their need, that it should take the place of that now in use. What prayer could be more appropriate, in these times, than the expression of our earnest desire that "Rulers may have grace, wisdom and understanding to execute justice and to maintain truth," and that the people "may lead quiet and peaceable lives, in all Godliness and honesty?" If ever there was a time when we needed answer to such a prayer, it is in this year 1877, when our country is so much disturbed. There are but few examples of such a prayer in the Bible, or in the Primitive Church. One example in Holy Scripture is found in the 29th chapter of Jeremiah, in these words:—

Build ye houses and dwell in them; and plant gardens and eat the fruit thereof. . . . And seek the peace of the city . . . and pray unto the Lord for it; for in the peace thereof shall ye have peace.

We find the same words in substance, in I. Timothy ii: 1 and 2:—

I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty.

I have here a translation of a primitive Liturgy, which we trace back almost to the days of the Apostles. Then the prayer for the ruler was:—

That also in the tranquility of his days he may lead a quiet and peaceable life, in all Godliness and honesty, through the grace, benignity and mercy of Thy only Son.

The Liturgy of St. Clements reads:

Let us pray for Kings, and for all in authority, that they may be peaceably disposed towards us, so that, enjoying a quiet and peaceable life, we may spend our days in all Godliness and honesty.

Running through all of these Liturgies are these words: "Let us pray for the peace of the whole world" and "for the peace of the Church."

Will any theological scholar contend that there is authority in the Bible, or in these Liturgies, for the use of a prayer for the health and prosperity of



any class of men? Prayer, properly understood, is the offering up of the desire of the heart for things that are agreeable to God's will. This prayer which we have here is a suppression of what we believe to be God's will, and is the reverse of what we state in this preface it is His will that we should do.

I am asked how this prayer now in use for the President of the United States and all in civil authority came to be in the Prayer Book. I have read all the documents that were convenient to me which would throw any light upon the subject, but I am unable to answer the question. I have inquired of our former Rector, now the Bishop, who has investigated these subjects, but he knew nothing upon that point. I say, therefore, Mr. President, that we are using what is unauthorized, and I therefore offer the following resolution as an amendment to the report of the Committee:—

*Resolved*, the House of Bishops concurring, That the prayer for the President of the United States and for all in civil authority, as the same is declared in the preface to the Book of Common Prayer to have been revised, is the prayer which was authorized to the exclusion of the one similar to that now in use without authority of the Church; and that the House of Bishops be requested to put forth said revised form to be used in the Church after the same shall have been approved of by the General Convention.

It cannot be said that this is a change, so far as the Prayer Book is concerned. This resolution makes no change. The change was made by those who inserted a prayer which was expressly excluded from the Prayer Book.

I have no more to say upon this subject. I have discharged a duty in defence of the true principle of that prayer; and sooner or later I believe that the Church will adopt and put into use such a prayer as I have indicated. Having had the respectful consideration of the Convention on this occasion, it is not my purpose again to introduce this subject. I may be considered as persistent on this subject, because I have brought it to the attention of the House on previous occasions; but I have never before been permitted to say what I wished upon the question, and have never before had an opportunity of stating my reasons and arguments for desiring the change.

The Rev. Dr. BEARDSLEY, of Connecticut. I wish to say that the gentleman from Kentucky is mistaken in the statement that this prayer has not been adopted as it now stands in our Prayer Book. Although the preface to the Prayer Book refers to another prayer, or to a prayer having different phraseology, that prayer was not adopted; and, therefore, what he has said in regard to the prayer in the English Prayer Book is not quite correct. That is a very different prayer. As we find the Prayer for Rulers in the English Book of Common Prayer it is in these words:—

O Lord, our Heavenly Father, the High and Mighty Ruler, King of Kings, Lord of Lords, the Only Ruler of Princes, who dost, from Thy throne, behold all the dwellers upon earth,—most humbly we beseech Thee with Thy favor to behold and bless our most gracious Sovereign Lady, Queen Victoria, and to so replenish her with the grace of Thy Holy Spirit, that she may always incline to Thy will and walk in Thy way; endue her plentifully with Heavenly gifts; grant her, in health and wealth, long to live; strengthen her, that she may vanquish and overcome all her enemies; and, finally, after this life, that she may attain everlasting joy and felicity, through Jesus Christ, our Lord.

The prayer, as revised and referred to in the Preface to the Prayer Book, is very different.

The Rev. Dr. LIVERMORE, of Minnesota. That high authority ought to silence all objection, sir.

The Rev. Mr. GOODWIN, of Pennsylvania. I desire to call the attention of the gentleman from Kentucky to this fact. I understand him to suppose that what is stated in the Preface to be the purport of it—Prayer for Civil Rulers—has not been put into our Prayer Book; the prayer, namely, "that rulers may have grace, wisdom and understanding to execute justice and maintain truth." Now, Mr. President, if he will look in the Litany he will find this to be one of the prayers:—

That it may please Thee to bless and preserve all Christian rulers and magistrates, giving them grace to execute justice and to maintain truth.

It is in the Prayer Book.

Mr. McCRAZY, of South Carolina. I would just as lief kill the resolution as to carry it. I was on a Committee or Commission to revise the Prayer Book at one time, when we had a precedent different from those of some others. [Laughter.] And we came exactly to the same conclusion, that we had omitted a prayer that we had been told to offer up—had forgotten the injunction of the Apostle and taken the prayer from the English Prayer Book with very little alteration indeed. One is personal, the other is for ourselves, our relation to ourselves and their relation to us. In regard to that particular resolution, I think it ought to come in the form of an amendment to the Prayer Book.

Mr. WHITTLE, of Georgia. Mr. President, I had the honor to be in the same Convention with my venerable friend (Mr. McCrazy, of South Carolina), and heard this thing discussed very fully. I do hope that the resolution will be passed and will be sent to the House of Bishops so that their attention may be called to it.

The PRESIDENT. The Deputy from Alabama has the floor.

The Rev. Mr. HUNT, of Alabama. I wish to call attention to the fact that the Prayer, as it stands in our Book of Common Prayer at present, is wholly out of keeping with the spirit of our institutions. It is, you may say, almost word for word the Prayer which has been used under very different circumstances, where the ruler professes hereditary right; where they pray for the individual rather than for the office. As for us, we pray for any one who happens to hold the office simply as that office, because he is placed in that position of authority. We pray for him as the ruler, and that as the ruler he may execute authority for the good of the people whom he rules. And, therefore, I do contend, sir, that we should modify the language of that Prayer. I think it ought to be wholly changed, so as to make it entirely impersonal,—a Prayer for the ruler, and that he may so rule as to secure the well-being of the people who are to be ruled.

That prayer, I think, stands alone in our Book of Common Prayer as the one marked exception to its Catholic character. By that I mean, sir, that it is not a prayer which can be used under any and all circumstances and by people of widely divergent views, who can all unite in the same prayer. I will state, as an illustration, and simply as an illustration, what has led me to this conclusion. It was my fortune, or my fate, at one time, to be placed in a position where the question was raised—I will not say at one time, but it was repeatedly, the case that the question was raised as to whether this prayer should be used or not. Whether one omitted the prayer or whether one used the prayer, the Clergyman, as a Clergyman, and in his special capacity, was forced to take a political position. He had to come out as a partizan. He was no longer allowed to act simply in the Church, the House of God, as a Clergyman, but was forced to come out as a partizan, and to place himself on one side or the other of a question that was agitating the whole country.

Now, sir, is it right to subject our Clergy to such contingencies as have already twice arisen? once at the time of the Revolution, and once since. And it may be that it may come upon us again. We all say, God forbid! Still it is possible. Is it right to place our Clergy in a position where they must assume a partizan stand, must appear to occupy a political position? We all feel that, when we come to the House of God, it is to consider no political question at all. We come to minister to God's people, and to offer up our prayers in unity with them. And we can do so freely in that Book of Common Prayer in every other instance except this one. At one time it was my fortune to minister to a congregation which was largely composed of officers and soldiers in the Federal army, and, at the same time, of Southern people who had sons and friends in the Southern army. It was my custom regularly and habitually to use the prayer provided to be used in a time of war and tumults; and I heard the "Amen" coming up from all quarters of the Church. No one took exceptions, but both sides entered in that prayer. The appeal was made to Almighty God, each one offering it with his own sense, perhaps—putting his own construction upon it; but it was an eminently, Catholic prayer, in which all could unite. And so it was with every other prayer in the Book of Common Prayer.

Now, why should that remain? If it were an actual necessity—if we could not pray for our rulers without making it personal and forcing our Clergy from time to time to become politicians or to take a political stand, then I would say perhaps that the evil was less than the benefit, and we might continue it still. But when it is not necessary that that phraseology should be continued, when the prayer might be made impersonal, when it might be made of a form more consonant with Scripture and with ancient precedent, I contend that we ought to consider this matter; and now, perhaps, is a favorable time.

When the gentleman from Kentucky, first introduced this matter, it was perhaps unfortunate that then every one was disposed to connect it in his mind with a political or perhaps a sectional feeling with recent events; whereas now we can look at it calmly and weigh it upon its own merits.

Let us now, therefore, take the initiative in this action. Why can we not at this Convention adopt a prayer which shall supersede the one that now stands in the Book of Common Prayer?

General SIMPSON, of Missouri. Mr. President, I see nothing in this prayer that anybody could object to, and I do not see the necessity of any addition. The Prayer Book, it seems to me, contains a prayer not only for the President of the United States, but for all in authority, and for the people at large. We have the prayer for the President and all in authority under the head of "A Prayer for the President of the United States and All in Civil Authority." Then we have another prayer in the Litany—"That it may please Thee to bless and preserve all Christian Rulers and Magistrates; giving them grace to execute justice and to maintain truth." And that is introduced in this prayer which has been recommended by the Deputy from Kentucky. The prayer, "All people," etc., is to be found under this head: "A Prayer for All Conditions of Men," and it cannot be improved.

Now as regards the prayer for the President of

the United States. How anybody can object to it, under any circumstances whatever, I cannot see. We are told to pray even for our enemies. [Laughter.] If a person pray for a bad man, that "he may have grace and wisdom," or, "that he may be replenished with the grace of His Holy Spirit, that he may be always inclined to do God's will and walk in His ways," can there be any objection to that? Certainly not.

So I think, Mr. President, with regard even to long life. Why, what is the 5th Commandment? "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Now it strikes me that, inasmuch as we have no authority to change the Prayer Book except the authority of the Constitution—and it does not give it—why not let the thing alone? The prayer for the President of the United States is to me as good as it can be made. It says: "O Lord, our Heavenly Father, the High and Mighty Ruler of the universe, who dost from Thy throne behold all the dwellers upon earth, most heartily we beseech Thee with Thy favor to behold and bless Thy servant, the President of the United States, and all others in authority, and so replenish them with the grace of Thy Holy Spirit that they may always incline to Thy will"—and His will is the best will—"and walk in Thy ways"—His ways are best—"endue them plentifully with heavenly gifts"—what more can you ask?—"granting them in health and prosperity long to live"—nothing more than what we have been authorized to pray for—"and finally after this life to obtain everlasting joy and felicity"—who can object to that? [laughter]—"through Jesus Christ our Lord. Amen."

The Rev. Dr. FULTON, of Wisconsin. There is nobody in this House, Mr. President, that is better informed about this matter than I was during the late unpleasantness. I know all about it, and nobody in this House knows any more about it than I do. I am perfectly certain, notwithstanding everybody feels and appreciates the point,—and there is a point in the proposition that has been brought before us by the Deputy from Kentucky—that this resolution is not going to pass. Now, we have got plenty of business to do, and the Chairman of the Committee on Canons is waiting impatiently to bring it forward. I move, therefore, to lay this matter on the table.

A DEPUTY. I second the motion.

The PRESIDENT. It is moved and seconded that the resolution presented by Mr. Cornwall of Kentucky, as an amendment, be laid upon the table.

The motion was agreed to.

The PRESIDENT. The question returns upon the resolution from the Committee on the Prayer Book.

The Rev. Dr. FULTON, of Wisconsin. I rise to a point of order, sir. My motion was to lay the whole matter on the table. I so intended, but I will withdraw the point of order.

The PRESIDENT [reading]. "Resolved that the substitution of another prayer for the President of the United States and all civil authority, and the addition of special prayers for God's ancient people, the Jews, for Indians, for the 'South' [laughter]. No,—the youth of the Church, for parents, and sponsors, for people on a journey, and the proper observance of the Lord's Day, be not recommended."

The motion was adopted.

A DEPUTY. Mr. President, I understand the "South" are included in the subjects of prayer, and I desire to thank the gentlemen of the Committee for their consideration. [Laughter.]

The PRESIDENT. If the Chairman of the Committee on Canons is now ready to report, he will be heard, I think, with general consent.

#### THE ENACTMENT, AMENDMENT, AND REPEAL OF CANONS.

The Rev. Dr. WATSON, of North Carolina. On behalf of the Committee on Canons, I present the following report:—

##### REPORT NO. 22.

The Committee on Canons, to whom was referred certain proposed amendments in Canon II. of Title IV., respectfully report that they recommend the adoption of the following resolution:—

*Resolved*, That Canon II. of Title IV. is hereby amended so as to read as follows:—

*Of the Enactment, Amendment and Repeal of Canons.*

Sec. 1. In all cases of future enactment, the same, if by way of amendment of an existing provision, shall be in the following form: "Title —, Canon —; or, Title —, Canon —, section —," or, "Title —, Canon —, section —, clause —," is hereby amended to read as follows: "And if the amendment is of an additional clause, section or Canon, it shall be designated as the next Canon, or next section, or next clause of a Canon or section, in the order of numbering of the Title to which the subject properly belongs; and if a Canon or section or clause be stricken out, the existing numbering shall be retained until a new edition of the Canons be directed, or until changed, as in the next section provided."

Sec. 2. The Committee on Canons of each House of the General Convention shall, at the close of each session of the General Convention, appoint two of their number to certify the changes, if any, made in the Canons, including a correction of the references made in any Canon to another, and to report the same, with the proper arrangement thereof, to the Secretary, who shall print the same in the Journal.

By order of the Committee.

ALFRED A. WATSON, Chairman.



The Rev. Dr. MINNIGERODE, of Virginia. I move that that resolution be adopted.  
The resolution was adopted.

## CLERICAL RESIDENCES.

The Rev. Dr. WATSON, of North Carolina. The Committee on Canons having, by permission of the House, withdrawn the Report No. 7 for further consideration, respectfully return the same again to the House, without alteration. It was the Canon with regard to Clerical residences in case of colleges, etc., which we return, with the report before withdrawn.

The PRESIDENT. Do you wish it to be put upon its passage now?

The Rev. Dr. WATSON, of North Carolina. Yes, sir; I move that it be put on its passage immediately.

A DEPUTY. I ask that it be placed upon the Calendar.

The PRESIDENT. It will go upon the Calendar.

## APPOINTMENTS OF CLERGY.

The Rev. Dr. WATSON, of North Carolina. I present the following report from the Committee on Canons:—

## REPORT No. 24.

The Committee on Canons, to whom was referred Message No. 25 from the House of Bishops, proposing an amendment of clause [11] of section 3 of Canon V. of Title III., respectfully report that they recommend the adoption of the following resolution:—

*Resolved*, That this House concurs with the House of Bishops in the amendment of clause [11] of section 3 of Canon V. of Title III., proposed by them in their Message No. 25, with the amendment that the said clause read as follows:—

"[11.] No clergyman shall be allowed to take charge of such congregation until he shall have been nominated by the Vestry thereof (or, if there be no such Vestry, by the Standing Committee provided for by this Canon), and approved by the Bishop in charge; and, when such appointment shall have been accepted by the Clergyman so appointed, he shall be transferred to the Jurisdiction of the Bishop in charge."

By order of the Committee.

ALFRED A. WATSON, Chairman.

I would say two things in respect to this. It relates to the appointment of a Clergyman in a Foreign Jurisdiction, or a Church in a foreign country. By the Canon, as it already stands in our Digest, the Vestry is omitted. The House of Bishops sent to us an amendment of that section, in which it was provided that a Clergyman should be nominated by the Bishop and accepted by the Vestry. By an informal communication with the Committee of the House of Bishops on the subject, we have corrected that and placed the matter in the order in which they intended it, and in which we ourselves desired that it should be put; namely, so that the Clergyman should be first nominated by the Vestry, or, if there be no Vestry, by the Standing Committee, and accepted by the Bishop.

The PRESIDENT. Shall this resolution be put upon its passage?

Mr. WHITTLE, of Georgia. I have no objection to the amendment with reference to the Bishop sending a communication to the Vestry; but suppose a parish have no Vestry; it would then go to the Standing Committee to nominate a Minister for the parish. I really do not understand that.

The Rev. Dr. FULTON, of Wisconsin. Mr. President, that has no reference to the United States, but to congregations in a foreign country, as, for instance, in France.

The Rev. Dr. HARRIS, of Michigan. The Committee to whom were referred proposed changes in the form of testimonials, reported in favor of appointing a Committee to report at the next General Convention such changes as might be found necessary. There is one change, however, which it seems to me ought to be made immediately. On page 43 of the Digest the testimonial required to be obtained by the candidate for the Priesthood beginning, "We whose names are hereunder written do testify," &c., upon the face of it requires a personal knowledge for three years. The Vestry sign this testimonial without hesitation, and without anything like three years' knowledge. I do not see how they can do it. They probably interpret it otherwise; but the language of the testimonial is hardly capable of any other construction. I therefore move to amend as follows:—

*Resolved*, the House of Bishops concurring, That the testimonial required under sub-section 2, section 4, Canon VIII., Title I., be amended by inserting after the word "testify" the words "upon evidence satisfactory to us."

Which brings it into the form of a similar testimonial required of candidates for the Diaconate.

It is impossible for a Vestry to have a personal knowledge extending over three years concerning a Deacon, in a large majority of cases; for in most cases such Deacon serves a parish not more than a year or so; he has gone away from his old associations, and there is no one on the face of the earth, in most cases, who can testify to a knowledge of him for three years last past. How Vestries can sign this testimonial I do not know.

Mr. JAMES PARKER, of New Jersey. I move the reference of that resolution to the Committee on Canons.

The PRESIDENT. I presume that is the design of its mover.

The Rev. Dr. HARRIS, of Michigan. I desire it put upon its passage. The Committee on Canons have already passed upon the matter by resolution, adhering to the time of three years. I think that is putting the testimonial in the same form as the testimonial with reference to Deacons' Orders, and that is necessary in order to give relief.

Mr. JAMES PARKER, of New Jersey. I ask, then, that it go on the Calendar.

The Rev. Dr. WATSON, of North Carolina. Why not refer it to the Committee?

The PRESIDENT. This will go upon the Calendar, objections being made to its consideration at this time.

The Rev. Dr. FULTON, of Wisconsin. I rise to a point of order. I understand that this very matter has already, by the action of this House, been referred to a committee of three, to report to the next General Convention—that the whole subject has been referred to that Committee.

The Rev. Dr. HARRIS, of Michigan. Not this same matter, sir. A Committee has been appointed to take the whole matter of testimonials into consideration, and to report at the next Convention. But I do not see why, during the next three years, we should be subjected to this want of definiteness in the testimonial.

Mr. JAMES PARKER, of New Jersey. I make the point of order that this question is not debatable.

A DEPUTY. I move that it be referred to the Committee already appointed.

The motion to refer was agreed to.

## PUBLICATION OF THE JOURNAL.

Mr. WHITTLE, of Georgia. I would present a resolution which I have been requested by several members to present, and ask that it be referred to the Committee upon Expenditures. It relates to the publication of the Journal which is, as I am told, more than usually extensive. I move its reference to that Committee.

The SECRETARY read the following resolution:—

*Resolved*, That the Committee on Expenses inquire into the expediency of providing that the Secretary be instructed to purchase — copies of the Debates of this House, to be distributed as follows: two copies to each member of this House; one copy to each Bishop of this Church; one copy to each member of the Canadian Deputation and to the Rev. Mr. Tait; five copies to each Diocesan Standing Committee, and one copy to the library of each Divinity School and College belonging to this Church.

The motion to refer was agreed to.

## ORDER OF MORNING AND EVENING SERVICES.

Mr. JAMES PARKER, of New Jersey. I have some resolutions here which I desire to have referred to the Committee on the Prayer Book, in order that they may be considered to-night. I do not care about having them read, but will simply state that the resolutions propose, the House of Bishops concurring, that the proviso which was reported by that Committee last night, instead of being passed as a Canon, shall be put into the Book of Common Prayer as a Rubric.

The resolutions are as follows:—

*Resolved*, That the Rubric at the beginning of the Litany be amended so as to read as follows:—

"To be used after the Morning Service (or as a separate service) on Sundays, Wednesdays and Fridays."

*Resolved*, That the following be inserted into the Order for Daily Morning Prayer, at the end of the first Rubric thereof:—

"Provided, That on any day except the Lord's Day and the Festivals of our Lord, Ash Wednesday, Good Friday and the Day of Annual Thanksgiving, the Minister may begin the Morning Prayer with the General Confession or the Lord's Prayer, using one or both of the Lessons, followed by a Cantic, and then as ordered, ending after the Collect for Grace with the Prayer of St. Chrysostom and II. Corinthians, xiii., 14."

*Resolved*, That the following be inserted in the order for Daily Evening Prayer, at the end of the first Rubric thereof:

"Provided, that on any day except the Lord's Day and the Festivals of our Lord, Ash Wednesday, Good Friday, and the Day of Annual Thanksgiving, the Minister may begin the Evening Prayer at the General Confession or the Lord's Prayer, using one or both lessons, followed by a Cantic, and then as ordered, ending at the Collect for aid against perils, with the Prayer of St. Chrysostom and II. Corinthians, xiii., 14."

The motion was agreed to.

Mr. JUDD, of Illinois. I move, Mr. President, the adoption of this resolution:—

## PRAYERS FOR STATE AND TERRITORIAL LEGISLATURES.

*Resolved*, That it be referred to the Committee on the Prayer Book to prepare and report to this House, if they deem expedient, an alteration of, or addition to the Prayer for Congress, so as to be proposed under Article VIII. of the Constitution, whereby such prayer may be made applicable also, to the legislative assembly of any State or Territory of this Union.

Mr. WHITTLE, of Georgia. I agree, fully, with the resolution, but it seems to me that it would at least, be more artistic, if put in this way: that the Prayer for the President, and the Congress of the United States, should not be on the same plane, so to speak, with the legislature of the State. Would it not be better to have a separate prayer for the Governor of a State or Territory? I merely make the suggestion.

The resolution was adopted.

The Rev. Dr. CADY, of New York. I offer the following resolution:—

*Resolved*, That the Committee on the General Theological Seminary, have leave to sit as a Joint Committee, with the Committee of the House of Bishops, on the General Theological Seminary.

The resolution was adopted.

## THE LECTONARY OF LENT.

Mr. McKNIGHT, of Central New York. Mr. President, I move that two Laymen be added to the Committee on the new Lectionary for Lent. The Laymen of the Church, sir, occupy a little different standpoint from that of the Clergy, and it seems to me that two or three devout and intelligent Laymen on that Committee would be very advisable.

The Rev. Dr. LEEDS, of Maryland. The Committee on the Lectionary for Lent have reported.

The PRESIDENT. This is a new Committee appointed for the recess.

The Rev. Dr. Leeds, of Maryland. As I understand it, it is a Committee to prepare a Table of Lessons for Sundays and Holy Days throughout the Christian year—an entirely different Committee.

The PRESIDENT. Shall the motion of Mr. McKnight be put upon its passage?

A DEPUTY. I move to lay upon the table.

The motion to lay on the table was agreed to.

Mr. WELSH, of Pennsylvania. I move a reconsideration of the concurrence of this House in the request of the House of Bishops that we appoint three Clergymen and three Laymen to procure legislation for the Indians. This is so that the subject may be opened. There is an existing Committee that has already had that subject under consideration, comprising Laymen such as John W. Andrews, John W. Stevenson, Hugh Sheffey, Benjamin Stark and Edward Hayden, and they may report, and probably will report, in a day or two. If that Committee, or one like it, should be continued, it will be much more appropriate than to try to find Clergymen who will serve as lobbyists at Washington. My motion is that we reconsider it, and then we may take it up at any time.

The Rev. Dr. ANSTICE, of Western New York. Mr. Chairman, I would like to have it understood, if this is put to a vote, that it will involve the recalling of a message from the House of Bishops.

The PRESIDENT. There will be no trouble about that.

The resolution was put upon its passage, a division called for, and the affirmative vote taken.

Mr. MONTGOMERY, of Western New York. Mr. President, I rise to a point of order. This being a concurrence with the House of Bishops, and on a message from them to us, it is a finality. The thing is passed, and cannot be recalled. Our recalling it will not repeat it.

A DEPUTY. Is it your idea that we cannot reconsider?

Mr. MONTGOMERY, of Western New York. By a concurrent resolution we can repeal, but we cannot reconsider, a matter which has become a finality by the act of both Houses. We can introduce a joint resolution to rescind it and send it to them for their concurrence; or if it were their message to us or our message to them, awaiting concurrence, we might recall it. But, having concurred with their action, it is a finality and cannot be reconsidered by one House alone.

The PRESIDENT. Deputies will rise and be counted upon the negative.

Mr. MONTGOMERY, of Western New York. I beg to insist upon my point of order.

The PRESIDENT. My impression is very strong that the General Court of this Commonwealth permits the House of Representatives or the Senate the power of reconsideration over a matter which has passed it. That being my impression, unless it be corrected by Mr. Winthrop or some other gentleman, I shall decide against the point of order made, and in favor of a reconsideration on the part of this House.

Mr. STEVENSON, of Kentucky. We have the power of reconsideration.

A DEPUTY. Will you restate the subject of this vote?

The PRESIDENT. The Chair has decided that the House has the power to reconsider this resolution, and the negative is about to be taken, and will be taken unless appeal be taken from the decision of the Chair.

Mr. JUDD, of Illinois. When was the resolution adopted?

The PRESIDENT. This morning.

A DEPUTY. A half an hour ago, sir.

The PRESIDENT. Members voting against the reconsideration of this resolution will please rise and be counted.

A DEPUTY. It is not understood. Will you repeat the announcement?

The PRESIDENT. The resolution is that we reconsider the action of this House whereby we concurred with the House of Bishops in appointing three Presbyters and three Laymen as a Committee on Legislation for the Indians. The affirmative has been taken and the negative is now called for.

The vote was then finished.

The PRESIDENT. The count shows the following result: Members voting in the affirmative, 58; in the negative, 62. The motion to reconsider is lost.



## EVENING SESSIONS.

Mr. CHAPIN, of Western Michigan offered the following resolutions:—  
*Resolved*, That the House will hold evening sessions until otherwise ordered, beginning with this evening at half past seven o'clock.

The Rev. Dr. WATSON, of North Carolina. I would remind the gentleman that there is a joint meeting of our Committee which would take a large number of members from the House this evening.

Pending the consideration of the resolution, the House adjourned until Friday morning at half past nine o'clock.

## HOUSE OF DEPUTIES.

## ORDERS OF THE DAY.

SATURDAY, OCTOBER 20, 11 A. M.

Report No. 19 of the Committee on Canons, relating to Federate Councils.

MONDAY, OCTOBER 22, 12 M.

The Lectionary for Lent.

## CALENDAR.

FRIDAY, OCTOBER 19.

11. Report No. 11, of the Committee on Canons, relating to the renunciation of the Ministry.
12. Report No. 10, from Committee on Canons, repealing Canon IV. of Title II.
13. Report No. 3, from Committee on Prayer Book, relating to Prayer for the President of the United States, and also additional occasional prayers.
14. Resolution of the Rev. Mr. Livermore, relating to the Prayer Book.
15. Report No. 11, of the Committee on Canons, relating to the separation of services in the Book of Common Prayer.
16. Report No. 13, of the Committee on Canons, relating to the Restoration of Deposed Ministers.
17. Report No. 14, of the Committee on Canons, relating to the meaning of the words "agreeably to the Rubric," in sect. 2 of Canon XII. of Title II.
18. Report of the Committee on Amendments to the Constitution, relating to "a change in the legal title of the Church."
19. Resolution of Mr. Meads, relating to a revised Table of Lessons.
20. Resolution of the Rev. Dr. DeKoven, relating to the use of the Lectionary of the Church of England.
21. Report No. 7, of the Committee on Amendments to the Constitution, referring to the concurrent vote of Clerical and Lay Deputations.
22. Report No. 18, of the Committee on Canons, relating to certain duties of Ministers.
24. Report No. 11, of the Committee on Amendments to the Constitution, relating to the expediency of reducing the number of Clerical and Lay Deputies from each Diocese.
25. Report No. 12, of the Committee on Amendments to the Constitution, relating to the representation of Dioceses in proportion to the number of communicants therein.
26. Preamble and Resolutions offered by Mr. Judd of Illinois, on the 14th day's session.
27. Resolution of Rev. Dr. Harris of Tennessee, relating to Diocesan representation in the House of Deputies.
28. Resolution of Mr. Judd of Illinois, on the same subject.
29. Preamble and Resolution of Mr. Battle of North Carolina, on the same subject.
30. Message No. 31, from the House of Bishops, in regard to the relations of Bishops to consecrated Churches.
31. Report No. 7, of Committee on Canons, recommending an amendment to Canon relating to Professors in Colleges, etc.

Attest: CHAS. L. HUTCHINS, *Secretary*.

## THE STANDING COMMITTEES.

## STATE OF THE CHURCH.

The Rev. Dr. Van Deusen of Central New York, the Rev. Mr. Hunt of Alabama, the Rev. Mr. Battershall of Albany, the Rev. Mr. Tupper of Arkansas, the Rev. Mr. Hill of California, the Rev. Mr. Marple of Central Pennsylvania, the Rev. Dr. Harwood of Connecticut, the Rev. Mr. Brooks of Delaware, the Rev. Dr. Stearns of Easton, the Rev. Dr. Steele of Florida, the Rev. Mr. Vernor of Fond du Lac, the Rev. Mr. Foute of Georgia, the Rev. Dr. Locke of Illinois, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Seymour of Iowa, the Rev. Dr. Reynolds of Kansas, the Rev. Mr.

Tschiffely of Kentucky, the Rev. Dr. Drowne of Long Island, the Rev. Dr. Percival of Louisiana, the Rev. Mr. Hayes of Maine, the Rev. Dr. Hutton of Maryland, the Rev. Dr. Lambert of Massachusetts, the Rev. Dr. Worthington of Michigan, the Rev. Dr. Knickerbocker of Minnesota, the Rev. Mr. Marks of Mississippi, the Rev. Dr. Runcie of Missouri, the Rev. Mr. Millsbaugh, of Nebraska, the Rev. Mr. Sears of New Hampshire, the Rev. Dr. Hills of New Jersey, the Rev. Dr. Beach of New York, the Rev. Dr. Buxton of North Carolina, the Rev. Mr. Stansbury of Northern New Jersey, the Rev. Dr. Bronson of Ohio, the Rev. Mr. Brown of Pennsylvania, the Rev. Dr. Hitchcock of Pittsburgh, the Rev. Mr. Henshaw of Rhode Island, the Rev. Mr. McCollough of South Carolina, the Rev. Dr. Morrell of Southern Ohio, the Rev. Dr. White of Tennessee, the Rev. Mr. Bird of Texas, the Rev. Mr. Roberts of Vermont, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Conover of Western Michigan, the Rev. Dr. Ingersoll of Western New York, the Rev. Dr. Cole of Wisconsin.

## CANONS.

The Rev. Dr. Watson of North Carolina, the Rev. Dr. Vinton of Massachusetts, the Rev. Dr. Fulton of Wisconsin, the Rev. Dr. Leeds of Maryland, the Rev. Dr. Minnigerode of Virginia, the Rev. Dr. Dix of New York, the Rev. Dr. Harrison of Albany, Mr. Andrews of Southern Ohio, Mr. Sheffey of Virginia, Mr. Burgwin of Pittsburgh, Mr. Battle of North Carolina, Mr. Judd of Illinois, Mr. Brune of Maryland.

## EXPENSES.

Dr. Shattuck of Massachusetts, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Wheeler of Rhode Island, the Rev. Mr. Knight of Connecticut, the Rev. Mr. Whipple of Minnesota, Mr. Baldwin of Michigan, Mr. Blair of Maryland, Mr. Coffin of Pennsylvania, Mr. Kingsbury of Connecticut, Mr. Bridge of Maine, Mr. Babcock of Rhode Island, Mr. Davies of New York, Mr. Devereux of Ohio.

## ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hanckel of Virginia, the Rev. Dr. Percival of Louisiana, the Rev. Dr. Leffingwell of Illinois, the Rev. Dr. DeKoven of Wisconsin, the Rev. Dr. Breck of Central Pennsylvania, the Rev. Dr. Crosdale of Easton, the Rev. Dr. Harrison of Northern New Jersey, Mr. Meigs of Northern New Jersey, Mr. Trowbridge of Michigan, Mr. Delano of Ohio, Mr. Mudge of Massachusetts, Mr. Nash of New York, Mr. Jenkins of Fond du Lac.

## MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Payne of Albany, the Rev. Dr. Abercrombie of Northern New Jersey, the Rev. Dr. Barton of Easton, the Rev. Mr. Mills of Pittsburgh, the Rev. Mr. Boone of Georgia, the Rev. Mr. Richards of Rhode Island, the Rev. Mr. Goodale of Nebraska, Mr. Churchill of Kentucky, Mr. Winthrop of Massachusetts, Mr. Martin of North Carolina, Mr. McGuffey of Southern Ohio, Mr. Parker of Virginia, Mr. Ingalls of Maine.

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Schenck of Long Island, the Rev. Dr. Hare of Pennsylvania, the Rev. Dr. Pinckney of South Carolina, the Rev. Dr. Brown of Ohio, the Rev. Mr. Greer of Rhode Island, the Rev. Dr. Snively of Long Island, the Rev. Mr. Dunlop of Missouri, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. Shoenberger of Pittsburgh, Mr. Harrison of Maryland, Dr. DeRosa of North Carolina, Mr. Montgomery of Western New York, Mr. Rogers of Michigan.

## CONSECRATION OF BISHOPS.

The Rev. Dr. Scott of Florida, the Rev. Dr. Ayrault of Central New York, the Rev. Dr. Runcie of Missouri, the Rev. Dr. Eames of New Hampshire, the Rev. Dr. Sansom of Mississippi, the Rev. Dr. Burr of Southern Ohio, the Rev. Dr. Wakefield of Indiana, Mr. Forsyth of Albany, Mr. Holbrook of Minnesota, Mr. Moss of Central New York, Mr. Edsall of Illinois, Mr. Robinson of Kentucky, Mr. Peirce of Western Michigan.

## GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Cady of New York, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Farrington of Northern New Jersey, the Rev. Mr. Littell of Delaware, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Thompson of Louisiana, the Rev. Dr. Beers of California, Mr. Pierrepont of Long Island, Mr. Stevenson of Kentucky, Mr. McWhorter of Central New York, Mr. Harrison of Pennsylvania, Mr. Gardiner of Maine, Mr. Livingston of New York.

## UNFINISHED BUSINESS.

The Rev. Dr. Chase of Illinois, the Rev. Dr. Barber of Easton, the Rev. Mr. Pickett of Mississippi, the Rev. Mr. Magrath of Michigan, the Rev. Mr. Langford of New Jersey, the Rev. Dr. Dalrymple of Maryland, the Rev. Dr. Beatty of Kansas, Mr. Goddard of Rhode Island, Mr. Eaton of Michigan, Mr. Low of New Hampshire, Mr. Hance of New Jersey, the Rev. Mr. Smith of Pittsburgh, Mr. Richmond of Tennessee.

## AMENDMENTS TO CONSTITUTION.

The Rev. Dr. Hall of Long Island, the Rev. Dr. Benedict of Georgia, the Rev. Dr. Huntington of Massachusetts, the Rev. Dr. Harris of Illinois, the Rev. Mr. Garrison of New Jersey, Mr. Stevenson of Kentucky, Mr. Woolworth of Nebraska, Mr. McCrady of South Carolina, Mr. Wilder of Minnesota, Mr. Parker of Northern New Jersey, Mr. Comstock of Central New York, Mr. Bennett of Massachusetts, Mr. Howe of Indiana.

## CHRISTIAN EDUCATION.

The Rev. Dr. Coit of New Hampshire, the Rev. Mr. Johnson of Connecticut, the Rev. Dr. Goodwin of Pennsylvania, the Rev. Dr. Douglas of Mississippi, the Rev. Dr. Oliver of Nebraska, the Rev. Mr. Bodine of Ohio, the Rev. Dr. Seymour of New York, the Rev. Dr. Porter of South Carolina, Mr. Coppée of Central Pennsylvania, Mr. Davies of New York, Mr. Prince of Long Island, Mr. Thompson of Tennessee, Mr. Hoppin of Rhode Island.

## PRAYER BOOK.

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Hubbard of New Hampshire, the Rev. Dr. Norton of Virginia, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Rudder of Pennsylvania, the Rev. Dr. Anstice of Western New York, Mr. Meads of Albany, Mr. Jackson of Maine, Mr. Garthwaite of Northern New Jersey, Mr. Seymour of Connecticut, Mr. Moss of Ohio, Mr. Goldsborough of Easton.

## ELECTIONS.

The Rev. Dr. Shipman of Kentucky, the Rev. Dr. Pennell of Albany, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Rees of Georgia, the Rev. Dr. Harris of Illinois, the Rev. Mr. Upjohn of Maine, the Rev. Dr. McKnight of Central New York, Mr. Redfield of Vermont, Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Walker of Easton.

## NOTICES.

## EVANGELIST MISSIONS.

Bishops or Rectors who desire the Rev. J. W. BONHAM to hold Missions, are requested to write to him immediately, No. 22 Bible House, New York city.

T. E. MOSELEY & Co., 469 Washington street, are receiving new styles of French and English boots and shoes, for ladies and gentlemen, by every steamer.

## CHURCH EMBROIDERY.

There will be an exhibition of ECCLESIASTICAL EMBROIDERY (Frontals, Hangings, Vestments, &c.,) the work of the Sisters of St. Margaret's, for the next ten days, at ST. MARGARET'S HOME, 17 Bowdoin street.

## CHOIR SCHOOL.

There are a few vacancies for MUSICAL SCHOLARSHIPS in the Choir School of the Church of the Advent. Board, education, clothing, etc., \$100 per annum. Bishops and other Clergy may nominate boys who are eligible. Apply to the Rector, 22 Staniford Street, or to the Head Master, 69 Pinckney Street.

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## NOTICE.

C. H. PHILIPS, Manufacturing Chemist, of New York, invites the special attention of the Deputies to the General Convention to his new preparation of the soluble wheat phosphates bearing the name of "Phospho-Nutritine," which is fully described in his advertisement in another column.



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of superior style, and warrant them inferior to none that can be obtained at that price; also, many other styles equally low. Attention is also called to Hand-sewed Boots of their own manufacture, which are equal in style and quality to any imported, and at much lower prices.

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The Rev. Dr. SCHENCK, of Long Island. Before presenting the report, I would like to be permitted to say a few words, which, I think, will be regarded as important after they have been heard. It is well known to many of the members of this House of Deputies who have been members of the Board of Missions, that an effort has been in progress for a number of years to increase the efficiency of our administration of Missions through



the existing Board. We have had more committees than one; but one was appointed at the last meeting of the Board of Missions to prepare a report for the purpose of remodeling somewhat the Constitution of the Board, adapting its powers and its forces more energetically to the work of evangelization at home and abroad. I only mention this as in the history of the proposed change in the administration of the Board of Foreign Missions. I shall not enter upon the discussion of it at this time and place. I only wish to prepare the minds of the members of this Convention for the hearing of this report, in order that they may know there is nothing crude in it, but that it has only been reached after having felt the crying wants of the Church in this regard, and after having given to the subject protracted deliberation.

I believe there is scarcely any one who has not heard somewhat of complaint touching our present order of things. To meet these crying wants, and to remedy the difficulties that are in the way and that seem to obstruct the modes of administration which we at present have in regard to Foreign and Domestic Missions is a very difficult and a very delicate task.

The present system has been in operation since 1835, but we have come at last to the period when we must have something that is more compact, something that is more comprehensive, something that will unify the whole action of the Church in the administration of this most important department of her work.

The Committee have received suggestions from various sources, and they have not only had conferences with the two Committees of the House of Bishops, one on Domestic and the other on Foreign Missions, but they have also sought for light from other quarters, and have asked concert in the framing of the proposed Canon from some of the most distinguished lawyers in this Convention—those most experienced in our constitutional law, and they have given us their opinion, which, I trust, in the discussion that will be launched upon this House, will go forth with power.

We do not propose anything that is very radical, because that is probably the word which most of all would array all the conservative force of the Convention against us at the start. On the contrary, we only propose to remodel the constitution of the Domestic and Foreign Missionary Society of our Church, which has been in existence since 1820. It was introduced in its present form in 1835, and had its active incorporation in the State of New York in 1846. Its Act of Incorporation has since been once amended. The constitution itself has been amended at almost every General Convention, certainly at a majority of the General Conventions since 1835. We have now come to the point where we have thought that the present order of things fails entirely to perform the work of this department of our Church. We do not propose the abolition of things as they are, and the establishment of radical measures in their stead, but we simply propose to remodel them and re-adapt them to the great work that has been entrusted to us.

We have had, as I before remarked, as the first object, the unifying of our Missionary Administration. We have had in view the putting forth of the whole work in the most equal form. Another great object that we have had in view is retrenchment in expenses, a saving to the real missionary work of that which has been heretofore diverted, perhaps in small measure, but still diverted to other channels from that into which it was originally designed to enter, and a carrying back of that which has been diverted to the direct work for which it was intended. This matter, therefore, has entered largely into the consideration of the committees of the two Houses, and of the Joint Committee having the matter under advisement.

Now we want to have compactness. Take, for example, the Society for the Propagation of the Gospel. It has its whole work done by an Executive Committee of Thirty, and the members of that Committee get together around a table and do their work in a business-like way, as a Syndicate would do, and not in the Convention of the Church where much of the time is taken up in discussion of details of the Constitution, Canons, Resolutions, Rules of Order, etc. That divides the business aspect of this whole work from the spiritual aspect to which I shall address myself presently. This Society for the Propagation of the Gospel makes its Committee of Thirty divisible into sub-committees, the sub-committees to report to the General Committee, and the General Committee to report to this body, and this body to the Church at large. We have attempted to follow this precedent, which is compact, and at the same time comprehensive, going out and embracing all the different departments of our Mission work.

We have made the Constitution of the Domestic and Foreign Missionary Society a Canon so that it shall stand as a permanent Constitution. It has stood since 1820, and it must stand forever, because this Society is the custodian of trust funds, it has an act of incorporation, and therefore it must remain a thing of perpetuity. We have made it not as it was before, the mere constitution of a Society outside of this body, but we have made it a Canon, declaring that this General Convention, the House of Deputies and the House of Bishops, is the Do-

mestic and Foreign Missionary Society; but we propose to have the active business work done outside of this body. The Domestic and Foreign Missionary Society being the House of Deputies and the House of Bishops, then let this body concurrently with the House of Bishops select a committee of thirty men who are most experienced in this work and in whom the General Convention reposes the fullest confidence. That Committee thus carefully selected is to constitute a Board of Managers. They then have delegated to them, after their appointment, full corporate powers, and this Board of Managers will administer the affairs of the Society and report at the next meeting of the General Convention.

Now we come to the spiritual aspect of our Missionary work. It will be found that it is proposed that we not only have committees but sub-committees and auxiliaries in every Diocese where the establishment of such auxiliaries shall be approved by the Board of Managers. They can form other societies such as the American Church Missionary Society, which has just come into union with the Board of Missions. These auxiliaries can be formed in any way that the Board of Managers may approve. Then these societies that shall have large memberships may organize Missionary meetings or Missionary Congresses if you choose, to be held at the times when and the places where the General Convention holds its sessions, and at other times and places intervening between the sessions of this Convention, keeping the great idea of our missionary life and work distinctly before the people. Then these auxiliaries whether Diocesan or otherwise, will have the power to send two delegates, one Clerical and one Lay, to any of these Missionary meetings, to represent officially such auxiliary, and at these meetings these delegates can learn of what is going on in the various Dioceses of the Church both at home and abroad, and wherever these auxiliaries are organized, there the whole subject can be discussed. In the auxiliaries thus formed, in the work of the Domestic and Foreign Missionary Society, our membership is a part of the Protestant Episcopal Church, according to the words of the Old Constitution, and according to the words which will be introduced into this. I think by this means the Mission work of the Church will be greatly advanced, and that the whole Church as we trust, by the help of the Holy Ghost, will be kept in an enthusiastic temper touching the paramount work of sending the gospel to those who have it not.

#### REPORT.

The Committee on Domestic and Foreign Missionary Society, to which were referred for consideration certain resolutions relating to changes in the Board of Missions, respectfully report that after a thorough consideration of the subject and conference with the House of Bishops, both Committees have united in asking the following action:—

*Resolved*, That the Committee on Canons be instructed to report, as soon as practicable, a Canon substantially like that herewith submitted:

Canon IX. of Title III. is hereby amended so as to read as follows:—

#### CANON IX.

*Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America:*

Section I. The Constitution of the said Society, which was incorporated by an act of the Legislature of the State of New York, is hereby amended and established so as to read as follows:

*Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, as established in 1820, and since amended at various times:*

*Article I.* This institution shall be denominated the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

*Article II.* This Society shall be considered as comprehending all persons who are members of this Church.

*Article III.* There shall be a Board of Missions of such Society, composed of the Bishops of this Church and the members for the time being of the House of Deputies of the General Convention of this Church, Bishops and Deputies sitting apart as in General Convention, or together when they shall so decide.

*Article IV.* It shall be the duty of the Board of Missions at every triennial meeting of the General Convention, to appoint a Board of Managers comprising all the Bishops of this Church as *ex officio* members, fifteen Clergymen and fifteen Laymen for the management of the General Missions of this Church, to remain in office until their successors are chosen, and to fill any vacancies that may occur. This Board of Managers shall, during the recess of the Convention, exercise all the corporate powers of the Domestic and Foreign Missionary Society. All the surviving Life Members of the Domestic and Foreign Missionary Society shall also be entitled to seats in this Board.

*Article V.* The Board of Managers is authorized to form from its own members, a Committee for Domestic Missions, and a Committee for Foreign Missions, and such other Committees as it may deem desirable to promote special Missionary work, and to appoint such officers as shall be needful for carrying on the work.

*Article VI.* The Board of Managers being intrusted with the management of the general Missionary operations of the Church, is clothed with power to establish Missionary Stations, appoint Missionaries, make appropriations of money, regulate the conducting of Missions, and enact all by-laws which they may deem necessary for their own government, and for the government of their Committees; provided, always, that in relation to organized Dioceses, and Missionary Jurisdictions, hav-

ing Bishops, the Board shall regulate the number of Missionary stations, and with the consent of the Bishops select the Stations.

*Article VII.* No Clergyman shall be appointed a Missionary by the Board or by either of the Committees until after conference with the ecclesiastical authority of the Diocese or Missionary District to which he belongs, nor shall any Missionary be sent to officiate in any Diocese or Missionary District without the consent of the ecclesiastical authority of the same, except when regularly called by an organized parish in accordance with the Canons, both Diocesan and General; and no person shall be appointed a Missionary who is not at the time a Minister of the Protestant Episcopal Church of regular standing; but nothing in this section precludes the committees from making pecuniary appropriations in aid of missions under the care of other Churches in communion with this Church, or of employing Laymen or women, members of this Church, to do Missionary work.

*Article VIII.* The Board of Managers is authorized to promote the formation of auxiliary missionary associations, whose contributions as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors when expressed in writing. It shall be the duty of the Board of Managers to arrange for public missionary meetings, to be held at the same time and place as the General Convention, and at such other times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers may send one Clerical and one Lay delegate.

Section 2. All Canons and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this Canon and of such amended Constitution, are hereby repealed; provided, however, that nothing herein shall in any manner impair or affect any corporate rights of the said society or any vested right whatever.

G. T. BEDELL, *Chairman of the Joint Committee.*

I have only one word to say, and that is, that the action of the Committee was unanimous. All members of the House of Bishops and of this body who were present and who consulted upon the matter, agreed upon the report which has now been read.

The Rev. Dr. McKNIGHT, of Central New York. I move that the consideration of this report be made the order for Monday evening next, at half-past seven o'clock.

A DEPUTY. Does it not have to go to the Committee on Canons as to the form?

The Rev. Dr. SCHENCK, of Long Island. Yes, it has to go to the Committee on Canons.

The Rev. Dr. McKNIGHT, of Central New York. I accept that amendment.

A DEPUTY. I move to amend by adding "unless sooner reached." As this matter has to go from this House to the House of Bishops, it is desirable to reach it as early as possible. The Committee can probably report to-morrow morning.

The PRESIDENT. The motion before the House, as amended, is that the consideration of this report be made the order of the day for Monday evening next at half-past seven o'clock, unless sooner reached.

The motion was agreed to.

The Rev. Dr. MINNIGERODE, of Virginia. Mr. President, I have a resolution that I would like to have referred.

The PRESIDENT. Is it upon the same subject?

The Rev. Dr. MINNIGERODE, of Virginia. Upon the same subject.

The Rev. Dr. GOODWIN, of Pennsylvania. If anything comes before the order of the day, I have a report from a Joint Committee that I would like to present.

#### THE EXAMINATION OF CANDIDATES FOR THE DIACONATE.

The Rev. Dr. MINNIGERODE, of Virginia. I have a resolution which I would like to have referred to the Committee on Canons. It embraces a very important subject, and, with the permission of the House, I will offer the resolution.

A DEPUTY. I move that permission be given for the presentation of this resolution.

The motion was agreed to.

The Rev. Dr. MINNIGERODE, of Virginia. The resolution is as follows:—

*Resolved*, That it be referred to the Committee on Canons to consider what amendments are necessary in Title I., Canon IV., section 3 [1], page 30, to make the examination of candidates for the Diaconate only more stringent, and more in compliance with the requisitions of their sacred office.

As it now stands, those who conduct examinations do not know whether the candidates are Episcopalian or Unitarian. They are not allowed to be examined at all on the doctrines of the Church, and a change in that Canon is absolutely necessary.

The resolution was so referred.

#### THE RENUNCIATION OF THE MINISTRY.

The PRESIDENT. The first business on the Calendar is Report No. 11, of the Committee on Canons, relating to the Renunciation of the Ministry.

Mr. STARK, of Connecticut. Mr. President, I am sorry to ask again, in the absence of my colleague, who is necessarily absent, that the matter be passed over at present.

The Rev. Dr. BEARDSLEY, of Connecticut. I would say that my colleague, the Rev. Dr. Harwood of Connecticut, was taken sick last night, and, by the advice of a physician, has returned home this morning, so that he will not be here to say anything upon the adoption of this Canon. I am opposed,



however, to the Canon, and I think he would also be, were he here. It does not seem to me to mend the matter at all.

The SECRETARY then read the report (No. 11) of the Committee on Canons, together with the resolution therein recommended, as heretofore printed in THE CHURCHMAN.

The PRESIDENT. The question will be on the passage of the resolution contained in this report.

The Rev. Dr. BEARDSLEY, of Connecticut. I cannot see that anything is to be gained by the adoption of this Canon—except in length.

The Rev. Mr. HARISON, of Albany. In the absence of the Chairman of the Committee, it may be proper for me to state that the criticism which has just been made upon this matter by the Deputy from Connecticut, is one the justice of which I think the Chairman, if he were here, might be ready to admit. The end which was proposed to be met by the resolution of the other Clerical Deputy from Connecticut, who is not here, was one which, I think, the Committee found it impossible to act upon. His purpose seems to be to provide a means by which, without being deposed from the Ministry, the resignation of a Clergyman would be accepted. The Committee, I think, found it impossible to go so far in the direction indicated. They have only endeavored to mitigate the supposed evil by providing that in every case of deposition from the Ministry for causes not affecting one's moral character there should be a distinct record and certificate of that fact. So far, a remedy is afforded for the supposed defect. But we are perfectly aware that the object had in view by the mover of this matter is not, and I think I may say, cannot be attained. In the one case it would be a resignation accepted, as though one were entitled to leave the Ministry of this Church and to throw aside the vows and obligations that he had taken of his own will, and in the other case it is a submission to the discipline of the Church and the relief of one from those obligations by a formal sentence of deposition. It is the only way, so far as I can see, in which that matter can be met consistently with the dignity the principles and the discipline of the Church. The substance, then, of this Canon is, that in every case where a Minister is deposed at his own request, for causes not affecting his moral character, that fact shall be definitely stated and a certificate given him to that effect; and that in notices which are sent to the ecclesiastical authorities and to the Clergy of the Diocese, that fact shall be distinctly mentioned. In this respect we think that the Canon does afford some remedy for the supposed evil. If it does not go far enough, I think that the committee can say that they have gone as far as possible under the circumstances.

The Rev. Dr. RUDDER, of Pennsylvania. I do not think that it is necessary for me to say anything in order to further the passage of this reported Canon. But in the absence of my friend the Clerical Deputy from Connecticut (the Rev. Dr. Harwood), I will venture to make one or two remarks upon the subject before the House. I think the report of the Committee on Canons eminently wise. I do not see how they could possibly have brought in any other report than the one that we have before us. Very little is asked for, so far as the dignity of the Church or the right order of deposition from the Ministry are concerned. But a very great need in regard to the comfort and the general reputation of a man who may be deposed from the Ministry in the case given, is required to be met. Now this Canon guards all points which ought to be guarded, and yet at the same time it allows this assistance, such as it is, to the person who asks to be deposed. I take it upon myself to say here, that a man may honestly find doctrinal or other difficulties in the way of holding his position as a Minister in this Church. He may be an eminently upright man, and just because of his uprightness—his moral integrity—he will hesitate to occupy a position before the world as a Minister of Christ in this Church, which his conscience cannot wholly and absolutely approve.

Now the question arises, when a man asks to be deposed from the Ministry for causes not at all affecting his moral character, shall he go out, and, as a reward for his integrity, stand with more or less suspicion cast upon him? It is asked simply that this fact shall be certified to the knowledge of the world, that, whatever may be the cause, just or unjust, for which a Minister be deposed, there is no stigma upon his moral character. That is all. I submit, sir, that to an assembly of Christian men, acting under the general law of kindness, we cannot refuse to pass this Canon as presented by the Committee.

The resolution was adopted.

The PRESIDENT. The next upon the Calendar is the resolution of the Rev. Mr. Livermore, relating to the Prayer Book.

The Rev. Mr. LIVERMORE, of Minnesota. That resolution was introduced in respect to a contingency that has not yet occurred. It met my own views, and, I suppose, those of many others, in case nothing more definite should be done to provide for the wants of the Church in that regard. But as I understand that there is quite a probability of more definite provision being made, I desire that this resolution remain on the Calendar for the present.

The PRESIDENT. Shall the resolution of Mr. Livermore lie upon the table for the present? It was so ordered.

#### THE SEPARATION OF SERVICES IN THE PRAYER BOOK.

The PRESIDENT. Report No. 11 of the Committee on Canons, relating to the separation of services in the Prayer Book.

The SECRETARY read the report, as already printed in THE CHURCHMAN.

The Rev. Dr. GOODWIN, of Pennsylvania. I have been very desirous of distinctly understanding that resolution. I believe now, that with this interpretation, I do understand it. But I am exceedingly surprised and amazed. When the resolution that was adopted at the last General Convention came under my notice, I was told that certain Clergymen were entirely omitting the Morning Prayer or the Litany on Sunday, under that resolution. I referred to it, and concluded that, although the language would naturally seem to admit of that interpretation, it could not possibly have been in the mind of the Convention; and I observed that it was denominated the "Separation of Services," not the "omission" of any service. Yet the body of the resolution did seem to admit of the construction which it is now proposed to put upon it. The result has been, is, and will be, that any Clergyman of this Church will feel that he has the right, under that resolution to omit, in his discretion, the order of the Morning Prayer in this Church on every Sunday in the year, and to use only the Litany; or, either of these services may be said alone and independently on any day, although they be not both used on the same day. That is left to the discretion of every Clergyman of this Church. It is a broad discretion, Mr. President. If a man may omit the whole of the Morning Prayer, from Sunday to Sunday, in any church where he thinks fit, why may he not omit a part of it? I am astonished that such a resolution should be proposed to us, with a fair chance of its adoption.

The Rev. Dr. ADAMS, of Wisconsin. Mr. President, I am not going to make a lengthy speech on this point. But I am going to state, what I conceive to be a very grave difficulty in the matter; and preparatory to doing so, I move the following resolution:—

*Resolved*, That this resolution be referred back to the Committee on Canons, with instruction to provide canonical security that shall prevent any church from utter and complete disuse of the Litany, after any communion service, which appears to be possible under the present resolution.

The Rev. Dr. GOODWIN, of Pennsylvania. Or order of Morning Prayer.

The Rev. Dr. ADAMS, of Wisconsin. The order of Morning Prayer?

The Rev. Dr. GOODWIN, of Pennsylvania. That may be omitted as well as the other.

The Rev. Dr. ADAMS, of Wisconsin. Well, sir, I simply want to strike one blow, on one point, if you will allow, as I have but a short time to speak.

A DEPUTY. Not ante-communion service, but Holy Communion.

The Rev. Dr. ADAMS, of Wisconsin. I would like to have my chance of speaking on this one point. [Laughter.] Now, Mr. President, I would say that, in this American society there is a very shallow philosophy which, upon one point, tends only to one result, that is to say, the philosophy that goes into universalism, the denial of the nature of sin, the denial of the corruption of the human race, the denial of the coming of our Lord into this world to save us from that corruption, the denial of His broad assertion of eternal punishment for sin. The great difficulty of society is this tendency to Universalist sentiments. Across the water, the most popular Clergyman of the English Church, the Rev. Charles Kingsley, Rector of Eversly, is, or has been, a Universalist. I have known of sermons of his that were clearly Universalist, to be read in our Church by the readers on feast days. The Universalist Societies of this country have published a sermon advocating Universalist doctrine, preached and printed by a Clergyman of our Church; and in the West that sermon has been flung in my face five times.

Now, Mr. President, I will say clearly and distinctly that, with regard to all matters connected with the spiritual world I have no knowledge except that given by Him who came to the world, our Lord, Jesus Christ. I have gone over the New Testament, and in the original; and I believe there is not a lawyer in this place who, if that were presented to him, would not say that, distinctly and clearly, the doctrine of eternal punishment, and the damnation of the impenitent wicked, is, by all the rules of evidence, the doctrine which our Lord and Saviour Jesus Christ declared unto us.

I will not say that there are not some things in the human heart which would make us to desire that that should not be so, that the wicked should not be everlastingly damned. I will also say that the great father of the Christian Church expressed his opinion that finally Satan himself might repent and be finally saved. Still, at the same time, anything that takes from the service of this Church a statement of the doctrine of everlasting damna-

tion, is simply a wrong and an injury to the doctrines of the Church.

To give my own experience: I remember being in a parish in which I could have had twenty families coming into the parish had this Litany been omitted. The great difficulty that lay in their way was that prayer in the Litany, "From everlasting damnation, good Lord deliver us."

When I look at this resolution, I say that under it, and on the very face of it, any Clergyman of our Church who has a tendency to Universalism, who is beset by the shallow theology of the day, can omit the Litany, from Sunday to Sunday, the whole year through.

I am unwilling that that liberty should be allowed to any Clergyman of our Church. I am unwilling that the Church should omit any doctrine which is necessary to salvation. This doctrine given to us by our Lord and the group of corresponding doctrines, the divinity of Christ, the corruption and degradation of the Human Race and the Atonement of our Blessed Lord, are most important ones. And if you give leave to omit any one of them, you certainly strike away one bulwark of the whole body of evangelical and true doctrines.

Therefore, having said sufficient to explain my reasons upon this one point, I say, in conclusion, that the resolution as it comes down to us from the House of Bishops gives the liberty to omit that doctrine as contained in the Litany, throughout the whole course of the year and forever. Therefore I offer the resolution which I have read.

The Rev. Dr. MINEGERODE, of Virginia. I move to amend the resolution by inserting before the word "Litany" the words "Morning Prayer."

The amendment was agreed to.

The Rev. Mr. JOHNSON, of Connecticut. I move to further amend by striking out the word "Ante," so that it will read "Communion Service" instead of "Ante-Communion Service."

On the question of this amendment a division was called for, and it was agreed to by a vote of 100 to 44.

The PRESIDENT. The question before the House now is on the motion to recommit the resolution to the Committee on Canons, with instructions.

The Rev. Dr. HARE, of Pennsylvania. In my present state of information, or rather, of ignorance, upon the subject, I shall vote for anything which is proposed as a substitute for the resolution which comes from the Committee on Canons. As I understand it, we have under our Constitution a Judiciary, which has authority to determine the law as well as the fact, such Judiciary being composed of the House of Bishops, when a Bishop is to be tried, and of the Diocesan authorities, when a Presbyter or Deacon is to be tried. One can suppose, as in the case of a Clergyman arraigned before this Judiciary, that they will have to determine the law as well as the fact, in regard to this matter of the separation of the services. This Judiciary body will have to pass a decision upon the question whether a resolution of the General Convention, declaring the sense of the Convention as to a Rubric, or as to a Constitutional provision, is of force. If the Judiciary declare that it is a sufficient plea for the person arraigned that the Rubric or the Constitutional provision, is authoritative, then we shall have in substance a new Rubric, a new provision of the Constitution. But suppose that the Judiciary determines, as I presume that it would determine, that a resolution of the Convention, declaring that a Rubric was of no legal force or effect whatever, could not nullify a just interpretation of the Constitution or of a Rubric, what then would be the use of a declaration of the sense of the Convention? I hope that some Deputy better acquainted with this matter than I am—some legal gentleman—will tell us what would be the effect of a resolution of both Houses of Congress—adopted unanimously—declaring the sense of any Article of the Constitution of the United States.

#### LEGISLATION FOR THE INDIANS.

The PRESIDENT. If the House will suspend the discussion at this point, I will announce as the Committee of Three on the part of this House who are to memorialize Congress with reference to legislation for the Indians: Mr. Fish of New York, Mr. Blair of Maryland, and Judge Smith of Western New York.

Mr. FISH, of New York. I would respectfully ask to be excused from serving on that Committee—not because of any want of sympathy in the object, but because there are certain personal considerations, which possibly may make me a less efficient member of that Committee than the House desires to have. I do not want to imply by this statement any want of personal agreement between myself and any of those who are now in authority; but the very fact, which is known to this Convention, that I have for some time past held a position under the Government, might tend to embarrass me, and might possibly tend to lessen my influence as a member of that Committee.

The PRESIDENT. Supposing that the House will excuse Mr. Fish, the Chair will name as the Committee, Mr. Blair of Maryland, Judge Smith of Western New York, and the Rev. Dr. Dix of New York.



## CONSIDERATION OF RESOLUTION ON SHORTENED SERVICES RESUMED.

The Rev. Mr. GREER, of Rhode Island. I desire to say that I am in favor of the resolution reported by the Committee, and that I protest against its recommitment as proposed by the resolution of the Clerical Deputy from Wisconsin, for the reason that I consider such instruction or recommendation to be superfluous. I have such confidence and trust in the loyal attachment of the Ministry of this Church, to the doctrines, usage and Litany of this Church, that I do not believe it to be necessary to restrict them, or to hold them in by Rubrical ligatures and enactments, or to attempt by bit and by bridle to keep them going straight. I believe that the Ministry of this Church, with comparatively few and obscure exceptions, are loyal to the doctrines and usages of the Church; and that, were you to give them the fullest liberty, the liberty would not degenerate into license or lead to improper uses, I have such confidence in the Church, in the Liturgy of the Church, in the offices of the Liturgy—such confidence in them all, as to believe that the longer they are used the more they are loved, and the less disposition there is upon the part of any Clergyman using them, to lay them aside, to pervert them into improper uses, or to use them out of their order. At the same time, there are exceptional cases when it is right and proper—when it is to the glory of God, to the good of humanity, and to the expansion of the Church—that we should use some shortened form of service.

I object to the recommitment with such instructions attached, because I believe that the things that are essentially different should be kept entirely distinct. I believe that the Litany is intended to reflect the doctrines of the Church; and that there should be perfect accord between the doctrines and standards of the Church upon the one hand, and the Offices and Liturgy of the Church upon the other. But, at the same time, I do not believe it to be the fundamental purpose of the Litany to set forth the doctrines of the Church. Let the doctrines of the Church upon future punishment be distinctly and explicitly set forth; let any other doctrine as to which question may arise, be distinctly stated, and then if any Minister of the Church errs from such expressed doctrine of the Church, let him receive the godly admonition of his Bishop; if that does not suffice, let him be put upon trial; and then if he does not repent dismiss him; but do not attempt as has been attempted time and time again, in the past, to hamper the usefulness of the Church by attempting to make its Liturgy serve a purpose for which it was never intended.

The Rev. Dr. HARISON, of Albany. In behalf of the Committee on Canons, I would like, at this very late hour of our short session, simply to bring this House back to the consideration of the fact that the resolution presented by them is not a new resolution. It is substantially the same resolution as that which was adopted by both Houses of the General Convention of 1874. There was a slight ambiguity in that resolution, and it was referred to the Committee on Canons for amendment, with reference to that slight ambiguity alone. It is, however, impossible to report to the General Convention of 1877, a resolution to amend a resolution passed by the Convention of 1874; and it was therefore necessary to bring the whole matter again before this House, and suggest that it should be requested to slightly amend the form of the resolution. I submit, therefore, that the real question is not that which was presented to the General Convention three years ago, but it is rather a matter of detail.

No subject has more stirred the minds of this Convention, as a practical matter, than that of shortened service; and there have been efforts, by all sorts of means, constitutional and unconstitutional, Rubrical and un-Rubrical, to meet the acknowledged wants of the Church in this regard. The question now is, in considering what are the needs of the Church in the way of new legislation, to determine, first of all, what is our present position, and what shortened services we can have under the present law of the Church. That question being before the Committee on Canons at its last-session and at this session, has been again and again considered by them, as well as by both Houses, and it has been determined that we already possess a power to have shortened services by the separation of the various offices which are commonly performed together. The simple question for this House (and it is one which I believe it will have to determine very soon) is, whether or not it will reaffirm the principle embodied in the resolution of the last General Convention, that a Clergyman is at liberty to use a shortened service of Morning Prayer without the Litany or the Communion Service, or Ante-Communion Service without the Morning Prayer, or the Litany without either. I believe it to be the mind of this Convention (and I hope it will give expression to it by refusing to recommit this resolution, or at least by refusing to recommit it with an instruction) that we already possess, in our Book of Common Prayer, under our present law, this provision for shortened services.

Mr. SIMPSON, of Missouri. I am in favor of the resolution offered by the Clerical Deputy from Wisconsin (the Rev. Dr. Fulton.) I believe that

the object of the Prayer Book is the conversion of souls; and that any mode that can be adopted for the effectuation of that object, through the Prayer Book, is legitimate and necessary. The Prayer Book was made for this purpose; and, therefore, should be used for this purpose. The necessity of all the services, during Sunday and other Holy-days, I believe to be absolute; yet, there are times when such use is inexpedient, and when there should be used instead of the entire service, the different offices separately—the Morning Prayer, or the Litany, or the Ante-Communion services. I say "Ante," because, as I understand it, the Communion Service refers to the whole service; and I do not see how the whole service can be used without the Communion Service. I may be mistaken about that. The words "Ante-Communion Services," no doubt distinguishes something which the Clerical gentleman from Wisconsin had in view.

With regard to the necessity for all the services being read at times, I think there can be no question. I know of a Clergyman in this Church who, although he uses the whole Prayer Book in its integrity, has declared himself a believer in Universalism, and has allowed sermons on that subject to be published. He nevertheless reads the entire services every Sunday, because he is obliged to do so. It does seem to me that we ought to have a service for the poor and illiterate—for those who are not in the Church; and this, it seems to me, is the object of both of the resolutions. I think the latter resolution preferable, and therefore shall give it my vote. With regard to this Clergyman to whom I have referred, I will further say, that on account of the good sense of the Bishop, and through his management, he is coming to his senses, and is gradually being trained, so as to submit himself to the requirements of the Church?

The Rev. Mr. ALSOP, of Pittsburgh. There are only a few minutes left before the adjournment, but I would like to say a few words upon this matter before we take a vote.

The Rev. Mr. HILL, of California. I move that the recess be postponed until evening.

The PRESIDENT. It would be very desirable to have the vote taken upon the question of recommitment to-day, if possible, but if so many desire to speak upon it as have risen for the purpose, the vote cannot be taken.

A DEPUTY. I move that the vote be taken in two minutes from this time.

The Rev. Dr. BROWN, of Ohio. I move that it be laid on the table.

The Rev. Dr. HARISON, of Albany. I would suggest that the motion be that the resolution to recommit be laid upon the table.

The Rev. Dr. BROWN, of Ohio. I move to lay the whole matter on the table.

The PRESIDENT. Mr. Alsop had the floor when the motion was made, and therefore the motion to lay upon the table cannot be entertained without his assent.

The Rev. Dr. ALSOP, of Pittsburgh. I am sorry to be obliged to go on, having only two minutes left, but as the author of the resolution of the Committee on Canons, I beg leave to say, that in offering the resolution, I had no idea of bringing before the House a new substitute. The resolution passed at the last General Convention was generally understood to permit a separation of the services for certain occasions; but as matter of fact, there was a difference of interpretation in different Dioceses, so that, while many clergymen were availing themselves of the permission which they believed this resolution granted, there were others who did not feel at liberty thus to avail themselves of that permission. Therefore, with the advice of members of the Committee on Canons, I introduced this resolution in order that the Committee on Canons might express the meaning of that resolution more explicitly.

After what has been said in this Convention on the general subject of shortened services; and, after the expressions (which seem to me to be unanimous on the part of the House) of a desire for shortened services, it did not enter into my mind that the Convention could possibly desire to draw more tightly the bands upon the freedom of the Clergy in this regard. I can hardly believe, after what has been said on the subject, that the Convention will so go back upon its own record as to declare that this liberty is to be finally withdrawn.

This provision for shortened services, as I have always understood it, was only intended to apply to emergencies. As every Rector knows, such emergencies will arise as makes very desirable the use of some few shortened services. I think that no Rector, who has been for any time accustomed to the use of the service of the Church, would willingly omit from the Morning Prayer the use of the Litany, or the Ante-Communion Service. It seems to me that for us now to express our disapproval of the resolution which was adopted by both Houses at the last General Convention, would be to declare that we are opposed to any Rubrical relaxation; and that we believe that the Clergy need to have their hands tied more tightly than ever; and that it is the policy of this Church to put every Clergyman under such restrictive bonds as that he may never again move with any degree of freedom.

I trust that this resolution of reference will not be carried.

The PRESIDENT. It has been moved and seconded that the motion to recommit be laid upon the table.

A DEPUTY. Does that carry the whole subject?

The PRESIDENT. That carries only the amendment.

Mr. McCRADY, of South Carolina. Let the Committee report and then we will have the whole subject before us.

The Rev. Dr. HARRIS, of Illinois. I move to lay the whole subject upon the table.

The PRESIDENT. That motion will come up to-morrow morning. Will the House listen before adjournment to a report from the Committee on Amendments to the Constitution, which was ordered to be brought in this morning. It has reference to the time of the adjournment of the Convention.

## FINAL ADJOURNMENT.

The Rev. Dr. HALL, of Long Island. I desire to state, on behalf of the Committee to which was referred the resolution as to adjournment, that there are more than twenty propositions before the House, awaiting its consideration, and we are informed by members of the House of Bishops that they cannot see their way to an adjournment at present. Your Committee therefore report that this Convention cannot adjourn before next Thursday night.

The hour of 12 having arrived, the House then adjourned until 9.30 to-morrow morning.

## HOUSE OF DEPUTIES.

## ORDERS OF THE DAY.

SATURDAY, OCTOBER 20, 11 A. M.

Report No. 19 of the Committee on Canons, relating to Federate Councils.

MONDAY, OCTOBER 22, 12 M.

The Lectionary for Lent.

At 7½ P. M.

Report of the Committee on Domestic and Foreign Missions, relating to changes in the Board of Missions.

## CALENDAR.

SATURDAY, OCTOBER 20.

15. Report No. 11, of the Committee on Canons, relating to the separation of services in the Book of Common Prayer.
16. Report No. 13, of the Committee on Canons, relating to the Restoration of Deposed Ministers.
17. Report No. 14, of the Committee on Canons, relating to the meaning of the words "agreeably to the Rubric," in sect. 2 of Canon XII. of Title II.
18. Report of the Committee on Amendments to the Constitution, relating to "a change in the legal title of the Church."
19. Resolution of Mr. Meads, relating to a revised Table of Lessons.
20. Resolution of the Rev. Dr. DeKoven, relating to the use of the Lectionary of the Church of England.
21. Report No. 7, of the Committee on Amendments to the Constitution, referring to the concurrent vote of Clerical and Lay Deputations.
22. Report No. 18, of the Committee on Canons, relating to certain duties of Ministers.
24. Report No. 11, of the Committee on Amendments to the Constitution, relating to the expediency of reducing the number of Clerical and Lay Deputies from each Diocese.
25. Report No. 12, of the Committee on Amendments to the Constitution, relating to the representation of Dioceses in proportion to the number of communicants therein.
26. Preamble and Resolutions offered by Mr. Judd of Illinois, on the 14th day's session.
27. Resolution of Rev. Dr. Harris of Tennessee, relating to Diocesan representation in the House of Deputies.
28. Resolution of Mr. Judd of Illinois, on the same subject.
29. Preamble and Resolution of Mr. Battle of North Carolina, on the same subject.
30. Message No. 31, from the House of Bishops, in regard to the relations of Bishops to consecrated Churches.
31. Report No. 7, of Committee on Canons, recommending an amendment to Canon relating to Professors in Colleges, etc.

Attest: CHAS. L. HUTCHINS, Secretary.

## SUNDAY SERVICES.

CHURCH OF THE ADVENT, Bowdoin st. Seats free. Sunday, Oct. 21, Holy Communion, 7½ and 11½ A. M.; Morning Prayer and Sermon, 10½; Children's Service, 3½; Evensong and Sermon, 7½. Rt. Rev. W. C. Doane, S. T. D., Bishop of Albany, will preach at 10½. Daily Holy Communion, 7 and 7.40 A. M.; Morning Prayer, 9; Choral Evensong, 5.

JAMAICA PLAIN.—St. John's Church (Rev. S. W. Sherman). Bishop Gillispie of Western Michigan, in the morning; Rev. James Paterson of Omaha, Nebraska, in the evening.

MELROSE.—Trinity Church (Rev. H. A. Metcalf). The Rev. Dr. Porter of South Carolina, in the morning.



George W. Cuyler, in 1874 a member of this House from the Diocese of Western New York, died at Palmyra, N. Y., his birthplace, July 20, 1876, aged 67 years. Of quiet and unobtrusive tastes, his wisdom and ability in the affairs of life, his scrupulous integrity and high sense of duty gave him an influence largely felt for good in the section of the State in which he lived. He was a Warden and Vestryman of the Church for more than



forty years, was long the Treasurer of the Christmas Fund of the Diocese, and his name was intimately associated with the material interests of the Church, which were the objects of his constant care and generous liberality. He lived an honored and useful life, and has gone to the Christian's rest and reward.

Mr. Edward King, Lay Deputy from Rhode Island in the General Convention of 1874, was a man of marked ability, of refined taste, of delicate sense of honor, of conservative and modest temper, and of high Christian principle. He served the Church in four General Conventions. He departed this life on the second day of September, 1875, in the sixtieth year of his age.

On the 3d of November, 1875, entered into rest, the Rev. Duncan Cameron Mann, a Presbyter of the Diocese of Western New York, and a member of this House in 1874. He was ordained Deacon by Bishop DeLancey, August 20, 1861, and Priest by the same, August 19, 1862. His first charge was the parish of St. John's, Schuyler county, and a Mission at Watkins. He was an active member of both the Diocesan and General Board of Missions, from the time of their inception, and commanded the confidence of the public at large in so great a degree, that he was made by its spontaneous action, School Commissioner of Schuyler county, a work, writes his Bishop, which he prosecuted with great benefit to the cause of education, without any diminution of his fidelity in his parish.

As a man of tried piety and worth, of great diligence and earnest devotion to his work, he had few superiors, even in the Church at large. His Missionary zeal was a conspicuous feature of his character, and of his parochial labors. He will long be remembered by all who knew him, not only in the parish of which he was the founder, but in the whole region which he so conspicuously adorned.

Since the last General Convention the Diocese of Virginia has been called on to mourn the death of her two most cherished sons, the Rev. Charles W. Andrews, D.D., and Mr. Tasewell Taylor. The former died in the month of May, 1876, suddenly, while on his way to attend the council of the Church in his own Diocese, and the latter as suddenly on a later day of the same year.

Dr. Andrews had been a member of this House for a long succession of years, and was recognized as among the ablest and most earnest champions of our Church. Every subject which affected its interests was a subject of concern to him. He spared no labor in his investigation and advocacy. This, added to a vigorous intellect, sound judgment and acknowledged piety, secured for him an attentive hearing, and gave him a well-deserved weight in the councils of this House.

Mr. Taylor, who served as a Deputy in this House in 1874, was a lawyer of eminence and of large practice at the Norfolk bar. For many years he had been a faithful follower of our Divine Master, and was widely known for his liberality to all Church objects, and his devotion to her interests. He was a truly good and able man, and his death was much deplored.

The Rev. Hiram B. Smith, Deputy to the last General Convention from the Diocese of Vermont, died at his residence in Milton, Vt., the last of September, 1875. He was a prominent member of the Chittenden county bar, an earnest and devoted Churchman. He was an active Lay reader, and faithful in holding up the hands of his Rector. He was a member of the Diocesan Convention, and of the Standing Committee of the Diocese, and won the confidence and love of those who knew him well.

General John H. Chedell was born in Coventry, Tolland county, Conn., April 24, 1806. In 1817 he removed to Otsego county, N. Y., where he remained until 1827, when he removed to Auburn. He was deeply interested in all good works, and gave liberally of his means to advance the institutions of the Church. Honored by the entire community, his earthly course was finished June 19, 1875. He was a member of the last General Convention.

On August 10, 1875, Franklin Fell, long a member of this House, departed this life in his 62d year, deeply lamented in the Diocese of Delaware, which had long been the scene of his zealous and efficient labors in the service of the Church.

For many years a member of the Convention of the Diocese of Delaware, he was essentially a leader in its deliberations, and was invariably chosen to fill the most responsible positions which demand the services of the Laity. He was untiring in his devotions to the interests of the Church.

In 1862, Mr. Fell was elected a Deputy from Delaware to the General Convention, and was a member of that body during five consecutive sessions. He was also for a long time a member of the Board of Missions. Genial and hospitable in social intercourse, energetic and successful in business, he yet dedicated all his powers to the service of our Lord, and his memory will long be cherished by those who knew him and shared his labors.

In the month of May, 1876, William Plumer Wheeler, a Deputy from the Diocese of New Hampshire to the last General Convention, was called to his eternal rest and reward. He was a lawyer of distinguished ability, a citizen trusted and honored, a neighbor and friend universally beloved. Modestly declining the honors of judicial station and various other secular positions, he filled many places of high responsibility in the Church. Not slothful in business, he was fervent in spirit, serving the Lord. He realized in his heart, and illustrated in his daily life, the compatibility of the earnest prosecution of secular affairs with the service of God, and the development of pure and undefiled religion.

The Rev. S. T. McMasters, D.D., LL.D., deceased in 1875. No more fitting memorial of him could be offered than to use the words of the Bishop of Minnesota in his address to the Diocesan Council, June 14, 1876.

The Rev. S. T. McMasters, D.D., LL.D., had been with us twelve years, and was beloved by all who knew him. He was a rare scholar, a man of varied learning, and one of the most reverent men I ever knew. He was a great-hearted man, and loved to be the almoner for God and the comforter of the sorrowful. He had the largest parish in the Diocese, and yet found time for Missionary work. He was one of the firmest friends of our Divinity School, and for years gave us without compensation his services as a lecturer on Christian education. He carried a heavy cross of suffering, which he bore without a murmur. He fell asleep with the words, "Our Father" on his lips.

The Rev. James Lloyd Breck, a member-elect of this House, died suddenly at Benicia, Cal., after a short ill-

ness, March 30, 1876. He was born in Philadelphia, June 27, 1818, graduated at the General Theological Seminary, May, 1841, was ordained in July, and immediately afterwards, in company with the Rev. William Adams and J. H. Hobart, proceeded to Nashotah, in Wisconsin, where they began that associated work which inaugurated a new era in the Church. This being established, he moved farther West, to Minnesota, where he founded, at Crow Wing and elsewhere, the mission work among the Indians, which has since assumed such importance in the Church. He also established at Fairbault (since the centre of Church work in that Diocese) its schools for both sexes, and its Divinity School. This being accomplished, his earnest spirit moved him, in 1867, to go to the farthest limit of our country westward, and on the shores of California found similar institutions. At the head of an associate mission, he landed there in May, 1867, and locating at Benicia, founded St. Augustine's College and Grammar School, with a Divinity School attached, and this being established and given over to a Board of Trustees, he proceeded to found a school for young ladies, St. Mary's Hall.

It was in the midst of this very successful work that he suddenly died, March 31, 1876, leaving a vacancy in the Church which no one has yet been found to fill.

On the first day of January, 1877, the Rev. Silas Deane Davenport entered into rest. He was Dean of St. Matthews' Cathedral, Dallas, Texas, and for eight years and five months Rector of the Parish. He was born in 1829, ordained Deacon December 21, 1856, and Priest November 27, 1859, and elected a member to three General Conventions. In all these relations he evinced fidelity, zeal and ability. He was always the gentleman, the Christian and the Clergyman. He never forgot the breeding of the first, the meekness of the second or the dignity of the third. His standard in these respects was fixed, and he never fell below it.

On the night of the 20th of March, 1877, after a severe and protracted illness, the Rev. Wm. Croes Crane, D.D., entered into that rest that remaineth for the people of God.

Dr. Crane was born in Bridgeton, N. J., in the year 1814, received his education at the West Point Military Academy, and entered the Ministry of the Church in 1837. In the year 1858 he accepted the Rectorship of St. Andrew's Church, Jackson, Miss., and from that time has been a Deputy from that Diocese to the General Convention, on every occasion of its representation, until the present year. For the last thirteen years he was President of the Standing Committee of the Diocese of Mississippi, and was Trustee both of the General Theological Seminary, and also of the University of the South. On the first Sunday in July, 1876, our beloved brother, after preaching an earnest sermon from the text, "I have fought a good fight," and celebrating the Holy Communion, during the chanting of "Gloria in Excelsis," fell at the altar insensible, and after a painful illness of nine months he was taken to the Paradise of God. He fell at his post, with his armor on.

The Hon. Isaac F. Redfield was for thirty years a member of this House. He was a leading jurist, not only of Vermont, but of the country; a loyal son of the Church an humble and devoted servant of God. His name was not only a tower of strength in legal decisions, but also in all practical questions relating to the welfare of Church or State. His many virtues and eminent talents assure his best eulogium.

The Rev. Albert Smedes, D.D., a Clerical Deputy from the Diocese of North Carolina, entered into rest on the 25th of April, 1877.

He was born in the city of New York, April 20, 1810; graduated at Transylvania University, Lexington, Ky., 1826; graduated at the General Theological Seminary in 1832; Assistant Minister to the Rev. Dr. Lyell, of Christ Church, New York, 1832 to 1835, having been ordained Deacon, 1832. He was ordained Priest in 1834. He was Rector of St. George's Church, Schenectady, N. Y., 1836 to 1839, and Rector of St. Mary's School, Raleigh, N. C., from 1842 to 1877. At the time of his death he was President of the Standing Committee of the Diocese of North Carolina, Trustee of the University of the South, Trustee of the General Theological Seminary, and a Deputy to the General Convention. He was a great leader in the cause of Christian education.

The Rev. Jas. H. Elliott, D.D., of the Diocese of South Carolina, died in Charleston, on the 11th of June, 1877, aged 57 years.

His earlier ministry was in a rural parish of South Carolina; then in St. Michael's Church, Charleston, of which he was Assistant Minister for ten years. For two years he was Rector of the Church at Madison, Ga., and, for a period, editor of "The Christian Witness," in the city of Boston, Mass. In 1870 he returned to his native city, and took charge of St. Paul's Church, Charleston, where his life and labors ended. He was a faithful pastor, a vigorous writer, an able preacher, Christ crucified being his favorite theme. He was a well-read theologian, and a man of general culture. His judgment was just; his sympathies were large; his temper genial. His congregation, and his brethren in the Ministry, together mourn his loss for themselves and the Diocese.

Thomas M. Howe, a Deputy-elect from the Diocese of Pittsburgh, died July, 1877, aged about 70 years. He was one of the most respected citizens of Western Pennsylvania, where he had been long and successfully engaged in business as a banker and manufacturer, and in the development of the mineral resources of Northern Michigan. He was for four years a Member of Congress from the Pittsburgh district, and at one time the Adjutant-General of Pennsylvania, a member of every Convention of the Diocese of Pittsburgh and of the General Conventions of 1871 and 1874, and elected to that of 1877. He was a devoted and generous churchman, active and zealous in good works, wise, prudent and faithful in every position he occupied in life, an honorable and an honored man.

The Rev. Jacob L. Clark, D.D., was born at West-hampton, Mass., September 19, 1808, and had attained, at the time of his decease, January 26, 1877, to nearly the Scriptural limit of man's appointed age,—three score and ten. In all the duties of life he was noted for his industry and exertion, and he had an instinctive respect for all earnest and honest men. Educated at Washington (now Trinity) College, he was graduated at that institution in 1831, and there he became acquainted with the distinctive features of the Church, and entered her fold. Having finished his course of study in the General Theological Seminary, he was ordained to the Diaconate

June 29, 1835, and took charge of the parish at New Canaan and Ridgefield, Conn., remaining there until called to the Rectorship of St. John's Church, Waterbury, where he ministered for very nearly forty years. He was ordained Priest, July 5, 1836, was elected member of the Standing Committee of the Diocese of Connecticut, with which he was connected for twenty-three years, a member of successive General Conventions from 1850 to 1874, and for many years a member of the Board of Missions, in whose proceedings he took a prominent part. In all these offices and positions he was noted for his faithfulness. In 1856 he was nominated by the Bishops to the Episcopate of Nebraska and Kansas, and in 1859 chosen by the Convention Bishop of Nebraska and the Northwest, which he declined. In all the elements that constitute the genuine Christian minister and man, Dr. Clark shone pre-eminently.

The Rev. William H. Clarke, a Deputy to this Convention from the Diocese of Georgia for three consecutive sessions, from 1868-74 inclusive, was a native of Norwich, Conn., a graduate of Yale College and also of the General Theological Seminary. After serving in the Ministry for a few years in the Dioceses of Maryland and Pennsylvania, he removed to the Diocese of Georgia in 1854. For seventeen years he was Rector of St. Paul's Church, Augusta, Ga., was Dean of the Augusta Convocation, and for nine years was President of the Standing Committee of the Diocese. A few years ago he was elected by the House of Bishops Missionary Bishop of Africa, but felt it was his duty to decline. He died suddenly while at the deathbed of a parishioner, on the 10th of August, 1877. He was a faithful Parish Priest, a courteous and considerate presiding officer, a pure and single-hearted Christian, and this body and the Church at large have lost in his death a worthy member and a dutiful and devoted son.

Since the last General Convention the Rev. Marcellus A. Herriek, D.D., a former delegate from the Diocese of New Hampshire, and a member of its Standing Committee, has been called to his rest. An esteemed and faithful clergyman, laboriously serving in the mission field, Dr. Herriek has left a blessed record of self-denying pastoral work, and of saintly character. He was a diligent and learned scholar, and deeply imbued with the true spirit of the Church and the Prayer Book. Quiet and retired in his walk and conversation, we believe him to have been one of God's honored ones who, for turning many to righteousness, shall shine as the stars forever and ever.

The Rev. Riverius Camp, D.D., was born, educated and admitted to Holy Orders in Connecticut, where he passed the larger portion of his life in laboring faithfully for Christ and the Church. His health failing him when well advanced in years, he resorted to the more genial climate of Florida, and became the Rector of Christ Church, Monticello, and continued his work nearly to the end of his days.

Both of his Bishops have borne affectionate testimony in their Convention addresses to his excellences as a man, and his uniform zeal and devotion as a clergyman of the Church.

The Diocese of Maryland mourns the loss of E. Wyatt Blanchard, its Lay Deputy to the last General Convention, and elected a Deputy to this Convention. He was taken to his rest in the month of August last. He was an earnest, hardworking and liberal-minded Churchman. As a lawyer he was distinguished for great tact in the transaction of business, as well as in the clear perception of the principles of the law. The confidence of the community in which he lived was manifested in many ways, and among other offices he held the important ones of School Commissioner and Trustee of the Peabody Institute.

As a Vestryman of his old parish of St. Paul's, Baltimore, as Treasurer of the Missionary Committee of his Diocese, and a leading member for many years in the Diocesan Convention, as well as a Deputy to the General Convention, he was faithful and true, and we bear grateful testimony to this and to his many shining qualities and eminent virtues.

Watson Webb, a Lay Deputy to the Convention of 1874, from the Diocese of California, was suddenly called to his rest during the year 1875. Mr. Webb had scarcely reached the period of middle life, but he was an ardent, active Churchman, full of good works. As a Vestryman of St. Paul's Church, Oakland, for several years, the Treasurer of the Diocese, a zealous member of the Board of Diocesan Missions, and a most consistent communicant of the Church, Mr. Webb was an exemplar to all business men and members of the Church. His place was not easily filled. But his Master called him home, almost without warning, for he was found dead in his chair. He was, however, ready, and, we believe, is at rest in the Paradise of God.

The Committee recommends that the House adopt the following resolutions:—

*Resolved*, That this House, mourning the loss and cherishing the memory of those faithful soldiers and servants of Christ departed in the Lord, desire to place on record the testimony of its appreciation of their character and work, and while we give God thanks for their good examples, do pray that we may so imitate their virtues that with them we may have our perfect consummation of bliss, both of body and soul, in God's eternal and heavenly kingdom.

*Resolved*, That the report and memorial of the Committee on Memorials of Deceased Members be printed as an appendix to the Journal of this House.

Respectfully submitted.

Signed by order of Committee.

WM. PAYNE, Chairman.  
R. M. ABERCROMBIE, Secretary.

**THE PRESIDENT.** It thus appears that twenty-five of our number have died since the last Convention. Is the House prepared for the passage of these resolutions, coming from the Committee on Memorials of Deceased Members.

The Rev. Dr. GOODWIN, of Pennsylvania. Mr. President, if this will cut off a report before the order of the day, I should ask that it go on the Calendar.

**THE PRESIDENT.** I do not think there need be any discussion. This committee was appointed especially for the purpose of preventing—

The Rev. Dr. GOODWIN, of Pennsylvania. The moment for the order of the day is so near at



hand that I may be cut off from presenting my report.

A DEPUTY. I hope this report may be permitted to go on the Calendar.

Several DEPUTIES. No, no.

The resolution was then adopted.

The Rev. Dr. GOODWIN, of Pennsylvania, then presented the following report from the Joint Committee on the German Prayer Book:—

The Joint Committee on the proposed German Prayer Book respectfully report, that their work has been prosecuted with all proper despatch, and is now very nearly completed.

The accomplished and very laborious theologian, who has been their chief reliance in the discharge of their duties, thus speaks of the state of business at this time: "Specimen portions of the version have been printed by the New York Bible and Prayer Book Society, in accordance with the plan proposed by the Joint Committee, and adopted by the Society upon their suggestion."

The portions which have passed the Committee, and have been published as 'Proof-sheets' are the following:—

1. Baptismal Offices, Catechism, Confirmation, Churching of Women and Family Prayer.

"These are embodied in a little pamphlet, used as a Manual of Instruction and as a tract for distribution to parents and sponsors at Baptism and to candidates for Confirmation."

2. Solemnization of Matrimony, Visitation Office, and Communion of the Sick (complete), and also Burial Office.

"Of these offices the Matrimonial and the Burial Services have been issued as separate tracts for occasional distribution. But this whole series will soon come out as a 'Vade Mecum Pastorale' for the use of our German Clergymen in the Mission work."

"The remaining parts of the Prayer Book are prepared for the press, and may be published as rapidly as the Committee may approve. However, it seems to be prudent to publish the most important portions of the Book, viz., the Public Services of the Church, the Communion Service and the Daily Prayer last of all; so that the whole benefit derived from general criticisms may be given to the most difficult parts of the work."

"We have, meantime, for practical use in our congregation, the 'Mission Service' approved by seven Bishops of the Church, as a temporary expedient."

"The part now most desirable as tracts would be the 'Ordinal with Article,' which are nearly ready."

Your obedient son and servant in the Church,  
G. F. SIEGMUND.

The Committee on the part of this House beg to submit the following resolution:—

Resolved, the House of Deputies concurring, That the Joint Committee on the proposed revision of the Prayer Book in the German language be continued until the next triennial meeting of the General Convention.

W. H. ODENHEIMER.  
A. CLEVELAND COXE.  
D. R. GOODWIN.  
GEO. LEEDS.

The PRESIDENT. Will the House continue the Committee on the German version of the Prayer Book until the next Convention?

The resolution was adopted.

The Rev. Dr. GOODWIN, of Pennsylvania. I now present a petition, and move its reference to the Committee on Prayer Book.

The petition was so referred.

The Rev. Dr. SCHENCK, of Long Island. I am requested by my colleague, the Rev. Dr. Hall, who is unfortunately absent this morning, to present the following resolution:—

Resolved, That this House is unwilling, as now advised, to adopt the special legislation, by which it is proposed to amend Canon XXI. of Title I. of the Digest, and believe that it is inexpedient to regulate by Canon, under the penalties of trial, the inculcation of Christian holiness and doctrine, to which the Clergy are sufficiently bound by the inspired Word of God, and the express obligations of their vows of ordination; and moreover, is of the opinion, that the incorporation of the subject-matter of the proposed section 2 of Canon XXI., as contained in Message No. 6, into the forthcoming Pastoral letter of the House of Bishops, would meet the wishes and satisfy the needs of the Church, does not concur in the said Message No. 6 of the House of Bishops.

Resolved, That this action be communicated to the House of Bishops, with the affectionate assurance on the part of the members of this body, that we are prepared to listen with reverent and devout minds to their godly counsel and advice upon these and all similar weighty admonitions of our reverend fathers, as the Holy Ghost may give them utterance.

The Rev. Dr. SCHENCK, of Long Island. If there is no objection, I should like to have the resolutions passed.

Objection being made, the resolutions were put upon the Calendar.

The Rev. Dr. SCHENCK, of Long Island. I would like to offer another resolution:—

Resolved, That the "Order" of the organization of the House of Deputies, and prescribing the duties of the Secretary, be amended as follows, viz.: Insert in the third line, after the word "absence," the words "one of," and after the word "Assistant" the words "Secretaries in order of appointment," and change the word "both" to "all" in the fourth line, and change the word "an" to "all" in the fourth line on the 14th page, and the word "the" to "an" in the tenth line of the same page.

The Rev. Dr. SCHENCK, of Long Island. I do not suppose I will have time allowed me to explain the object of this resolution, and I merely send it up to the Secretary and will let it go upon the Calendar. When it comes up in its turn we can discuss it then.

Mr. BAILEY, of Mississippi. I offer the following resolution:—

Resolved, That it be referred to the Committee on

Canons to inquire and report to this House, whether Title I., Canon XV., section 16, sub-section 4, excludes a Missionary Bishop who has resigned or who may hereafter resign his Missionary Jurisdiction, from being eligible by election to the Episcopate of a Diocese in union with the Protestant Episcopal Church in the United States.

The PRESIDENT. Shall this resolution, which is a resolution of reference, be adopted?

On motion, the resolution was adopted.

The PRESIDENT. The Rev. Dr. Fulton, of Wisconsin, presents the following resolution, and asks that it be referred to the Committee on Canons.

Resolved, That the Committee on Canons be requested to consider the expediency of amending Canon XXII. of Title I., by striking out of section 1 in lines 1 and 2 the words "before all sermons and lectures," and the word "other," and of enacting a new Canon "of the preaching of God's Word," to be numbered Canon XXIII. of Title I., as follows:—

CANON XXIII.—Of the Preaching of God's Word to the People.

The Ministers of this Church being Canonically licensed thereto, may not only preach the Word of God in sermons, as is provided in the Rubric in the order for the administration of the Lord's Supper, but shall be instant in preaching the same as opportunity shall occur after the ordinary services of Morning and Evening Prayer even were the order for the administration of the Lord's Supper is not appointed to be used; and if need shall require, that the Word of God be preached when the Morning and Evening Prayer be not said, the Minister shall, at the least, use the Lord's Prayer, and one or more prayers taken from the Book of Common Prayer.

On motion, the resolution was so referred.

Mr. SCHEETZ, of Missouri. Mr. President, I have a resolution, which I desire to be referred to the Committee having under consideration the subject of the reduced representation in this House:—

Resolved, That the Committee to whom is referred the subject of a diminished representation in this House, be requested to consider whether such representation should not be made proportionate to the number of Clergy and communicants in the respective Dioceses. And also to consider whether the expenses of delegates in the fulfillment of their duties as such should not be paid out of a fund assessed on the Dioceses on the same basis.

The PRESIDENT. This is also practically a resolution of reference. Shall it be adopted?

The resolution was adopted.

Mr. TODD, of Kansas. I have a resolution, which, after it has been read by the Secretary, I shall ask to be referred to the Committee of the State of the Church.

Whereas, Whenever a building is erected for the worship of Almighty God, and given and consecrated to Him and His service, it thenceforth becomes a place where all His children, in whatever condition or circumstance they may be placed in the world, should be permitted to meet and have a place to worship our Common Fathers; and—

Whereas, The sale and rental of sittings in such consecrated places is contrary to the spirit of the free Gospel of our blessed Lord; therefore—

Resolved, That this House discontinue the sale and rental of sittings in consecrated churches, and recommend that the system be done away with, as far as may be, to further the great work the Church has in the world.

The PRESIDENT. Shall this resolution be referred to the Committee on the State of the Church?

The resolution was so referred.

The Rev. Mr. RACE, of Louisiana. I have a preamble and resolution which I desire to offer at the present time. I am aware that they will meet with the opposition of some members of this House, but, nevertheless, I feel it my duty to offer them, and am going to do so.

Whereas, The necessity of reducing the expenses of the sessions of the General Convention has been felt and suggested by the Committee on Expenses; and—

Whereas, A very large portion of the expenses are incurred in the publication of the debates of the House of Deputies; and—

Whereas, The publication of the Debates induces more discussion than is necessary to judicious legislation; therefore, be it—

Resolved, That all debates in the House of Deputies be omitted from the published Journal of the General Convention, in the same way they are omitted from the Journal of the House of Bishops.

The Rev. Dr. HARE, of Pennsylvania. I move that it be referred to the Committee on Expenses.

A DEPUTY. I move to lay it upon the table.

Mr. SHATTUCK, of Massachusetts. I would state, Mr. President, that there is a similar proposition now before the Committee on Expenses.

Mr. WHITTLE, of Georgia. I agree heartily with the resolution, but think members of the Convention are somewhat mistaken in regard to this matter. While the debates are not published at the expense of the Convention, yet they are being published by the request of the Convention.

Now, Sir, there is another question to which I would like to call the attention of the House, while I am up, and it is that, instead of taking a recess for lunch, if we sit continuously for four or six hours we shall do our business, and shall be much less of a tax upon the people of the city where we happen to meet.

The Rev. Dr. GOODWIN, of Pennsylvania. Mr. President, are the debates published in the Journal, or have they ever been?

The PRESIDENT. They are not.

The Rev. Dr. GOODWIN, of Pennsylvania. It

seems to me, then, that the resolution has no particular pertinence to any matter in regard to the business of the Convention. If the debates are not published in the Journal, and never have been, I do not see what necessity there is for any such resolution as that.

The PRESIDENT. The resolution would seem to be subject to the criticism of the Clerical Deputy from Pennsylvania, but I suppose there would be no objection to its reference.

Mr. JUDD, of Illinois. As the debates are not published in the Journal, and never have been, I move the indefinite postponement of this resolution.

The motion was agreed to.

The PRESIDENT. Mr. Forsyth, of Albany, presents the following resolution:—

Resolved, That it be referred to the Committee on Canons, to consider and report to the next General Convention, what is the Law of the Church in relation to the Constitution of Vestries and the qualifications for membership therein, and that they also report what legislation, if any, in their opinion is necessary and desirable on the subject.

The PRESIDENT. Shall it be referred to that Committee?

The resolution was so referred.

Mr. WELSH, of Pennsylvania. I placed in the Secretary's hands, a report prepared by the Rev. Dr. Craik of Kentucky. The report was in his name, and I move that it be referred to the Joint Committee on Church Work. The Secretary will please read it.

The Secretary read the report as follows:—

#### OF BROTHERHOODS.

1. Brotherhoods or Associations may be formed by devout men, or individuals may be licensed within any Diocese, under such regulations as may be prescribed by the Bishop thereof to promote the work of the Church, in the care of the poor or sick, and for religious or other instruction.

2. No vow of perpetual obligation shall be imposed by such Brotherhood or Association, and no member of such Brotherhood or Association, shall be permitted to take such vow in regard to the work or duties of the same.

3. The Constitution and Rules for the home government of any Brotherhood or Association which may desire to adopt a community life must have the sanction in writing of the Bishop of the Diocese in which such community exists.

All books of devotion and formularies of worship used in such community must have the like sanction, and be in harmony with the usages of this Church, and with the devotional offices of the Book of Common Prayer.

4. No member of any Brotherhood or Association formed or to be formed in this country or in any foreign country shall work officially in any Diocese without the express authority in writing of the Bishop of that Diocese, nor among the people of any parish, but with the consent and under the oversight of the Minister thereof.

The PRESIDENT. It is moved and seconded that this matter be referred to the Joint Special Committee on Church Work.

The Rev. Dr. DeKOVEN, of Wisconsin. I move that it be referred to the Committee on Canons. It is a Canon, I believe.

The PRESIDENT. No, sir; it is not a Canon. Mr. WELSH, of Pennsylvania. I will say, that it was not prepared by the whole Committee. Dr. Craik prepared it; the Committee having been continued for that very purpose; he prepared this report individually.

The Rev. Dr. PARKER, of New Jersey. None of the Clergy, except Dr. Craik, were present.

Mr. WELSH, of Pennsylvania. There were several present. There is no occasion, however, to discuss that matter now. The Rev. Dr. Craik prepared this resolution individually and offers it through me, and I ask that it be referred to the Joint Committee on Church Work.

The PRESIDENT. Shall the resolution be referred to the Joint Special Committee on Church Work?

A division was called for. Voting in the affirmative, 104; in the negative, 34.

The PRESIDENT. The resolution is referred to that committee.

The Rev. Dr. ABERCROMBIE, of Northern New Jersey. Mr. President, I have a resolution that I would like to offer at this time.

Resolved, the House of Bishops concurring, That a Joint Committee, consisting on the part of this House of three Clergymen and three Laymen, be appointed to report to this House an appropriate place for holding the next session of the General Convention.

The PRESIDENT. Is it the pleasure of the House to put this resolution upon its passage?

The resolution was adopted.

The PRESIDENT. The Rev. Dr. Alger, of Maine, presents the following, and asks that it be referred to the Committee on the Prayer Book:—

Moved, The repeal of section 1, Canon XXII., Title I., and the adoption of the following Canon:—

At the usual occasions of public worship on Sundays and Holy Days, the order of Morning and Evening Prayer shall be used as in the Prayer Book prescribed. At the ordinary services on all other days, the Minister may begin the service either with the General Confession or the Lord's Prayer, and may use only one each of the appointed Lessons and Canticles. On all other occasions the Minister may compile and use a service at his discretion, to be taken only from the Book of Common Prayer.

On motion, the proposed reference was made.



The Rev. Dr. BEERS, of California. I desire to offer a resolution:—

*Resolved*, the House of Bishops concurring, That a Joint Committee, consisting of three members of each House, be appointed to consider and report to the next General Convention some plan for greater uniformity and some authoritative supervision in the use of Sunday school Liturgies.

The Rev. Dr. BEERS. I move that it be referred to the Committee on Church Work.

A division was called for. Voting in the affirmative, 65; in the negative, 75.

The PRESIDENT. The reference is not permitted.

The Rev. Dr. DOUGLASS, of Delaware. I ask leave to present the following resolution, and move that it be referred to the Committee on Prayer Book:—

*Whereas*, Uniformity in the worship of the Protestant Episcopal Church has always been deemed desirable; and—

*Whereas*, Diversity of opinion exists as to the interpretation of the Rubric in the Communion Office relating to the presentation of the Alms at the Offertory in reference to the proper posture to be observed; therefore—

*Resolved*, That it be referred to the Committee on the Prayer Book to inquire whether any change in the Rubric as it now stands is needed to effect and continue said uniformity.

The Rev. Dr. DOUGLASS, of Delaware. I would like to say a few words in explanation of this resolution.

The PRESIDENT. The hour of eleven is held simply that Deputies may have an opportunity of presenting matters, as this is the last day on which new business can be presented, but these new matters are not to be discussed.

Mr. JUDD, of Illinois. I move that that resolution be laid upon the table.

The Rev. Mr. HILL, of California. I call for the special order of the day.

The PRESIDENT. The Chair will be aware of the time in a moment. The Rev. Mr. Hill will remember that it is the last opportunity that Deputies will have for presenting new matters, and that if we enter at once upon the order of the day, that opportunity will not be afforded them.

The Rev. Mr. HILL, of California. I withdraw my call.

The PRESIDENT. It has been moved and seconded to lay the resolution offered by the Deputy from Delaware upon the table. What is the pleasure of the House?

The resolution was laid upon the table.

The Rev. Dr. HUNTINGTON, of Massachusetts. I will offer the following resolution:—

*Resolved*, the House of Bishops concurring, That a joint committee, consisting on the part of the House of Bishops of three Bishops, and on the part of this House of three Presbyters and three Laymen be appointed to prepare and to present to the next General Convention a brief collection of anthems in the words of Holy Scripture or in the words of the Prayer Book of the Church of England, the same if approved to become an appendix to the Hymnal.

I move that it be put upon the Calendar.

The Rev. Mr. HUNT of Alabama. I will offer a resolution and leave it to its fate.

*Resolved*, the House of Bishops concurring, That the following be made known to the several Dioceses, to be inserted as a Rubric in the Order for the Burial of the Dead, immediately after the lesson in that office, to wit:—

"Here may be sung a Hymn, and also the following Collects and Prayers may be used, at the discretion of the Minister; the Collect for the 12th Sunday after Trinity, the Collect for Easter Even and Easter Day, the Prayer for a person under affliction and the Prayer in the Order for the visitation of the sick, beginning, 'O God, whose days are without end,' and concluding with the Lesser Benediction."

The Rev. Dr. FULTON, of Wisconsin. I move that that resolution be laid upon the table.

The motion was agreed to.

The Rev. Mr. ALGER, of Maine. I desire to make the following motion, and move that it go upon the Calendar:—

That if any motions, resolutions or other matters referred to any Standing or Special Committee cannot for want of time or the room be duly considered and reported upon at the Convention, or are not so considered and reported upon, the President may appoint a special committee of five Clerical and five Lay Deputies to take and consider such motions, resolutions, or other matters, and report upon the same to the next General Convention.

On motion, the resolution was laid upon the table.

#### MESSAGE FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS.,  
FIFTEENTH DAY OF THE SESSION, Oct. 19, 1877.

Message No. 40.

The House of Bishops informs the House of Deputies, that it concurs in the proposed additional amendment of clause [11] of section 3 of Canon V. of Title III., proposed by the House of Deputies in its Message No. 29 [relating to a nomination by the Vestry of the Rector of a foreign church].

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS.,  
FIFTEENTH DAY OF THE SESSION, Oct. 19, 1877.

Message No. 41.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, That the Standing Committee of the House of Bishops on the General Theological Seminary have

leave to sit with the Committee of the House of Bishops on the General Theological Seminary.

Attest: HENRY C. POTTER, Secretary.

#### REPORTS OF COMMITTEE ON CANONS.

The Rev. Dr. WATSON, of North Carolina, Chairman of the Committee on Canons, presented the following report, and moved the adoption of the resolution appended:—

##### REPORT NO. 25.

The Committee on Canons, to whom was referred Message No. 32 from the House of Bishops, respectfully report that they recommend the adoption of the following resolution:—

*Resolved*, That this House concurs with the House of Bishops, in the amendment of section 2 of Canon X. of Title II. communicated by them in their Message No. 32, with the addition of the following clause:

[2] Deposition, displacing, and all like expressions, are the same as degradation.

By order of the Committee.

ALFRED A. WATSON, Chairman.

The resolution was adopted.

The Rev. Dr. WATSON, of North Carolina, Chairman of the Committee on Canons, also presented the following Report:—

##### REPORT NO. 26.

The Committee on Canons, to whom was referred Message No. 35 from the House of Bishops, respectfully report that they recommend the adoption of the following resolution:—

*Resolved*, That this House concurs with the House of Bishops in the amendment of Canon VII. of Title II., communicated by them in their Message No. 35, with the amendment that the Title of the Canon be restored, as follows:—

*Of a Clergyman absenting himself from his Diocese.*

By order of the Committee.

ALFRED A. WATSON, Chairman.

The Rev. Dr. DEKOVEN, of Wisconsin. Does the adoption of that resolution pass this Canon, or merely amend it, and let it come up hereafter for consideration?

The Rev. Dr. AYRAULT, of Central New York. I understand that it simply amends the title of the Canon.

The PRESIDENT. Shall this resolution go upon the Calendar, or be put upon its passage?

The Rev. Dr. ADAMS, of Wisconsin. I move that it go upon the Calendar.

The motion was agreed to.

Judge SHEFFEY, of Virginia. I do not wish to interfere with the report going upon the Calendar, but I would like to say—

The PRESIDENT. It has already gone upon the Calendar.

#### A CORRECTION.

The Rev. Dr. PERKINS, of Kentucky. I rise to a question of privilege. In my remarks day before yesterday, concerning the Diocese of Kentucky, I was reported as having stated that, until the present year, we had paid the Bishop of that Diocese three thousand dollars per year. I stated that we had paid him two thousand per year. For reasons of special importance, and in the interest of the Bishop, I wish this correction made.

#### COMMITTEE TO SELECT NEXT PLACE OF HOLDING CONVENTION.

The PRESIDENT. The Chair will announce the committee on the next place of holding the General Convention, in order that the matter may go immediately to the House of Bishops: The Rev. Dr. Dix of New York, the Rev. Dr. Rudder of Pennsylvania, the Rev. Mr. Stanger of Southern Ohio, Mr. Welsh of Pennsylvania, and Mr. Gill of Missouri.

#### SEPARATION OF SERVICES.

The PRESIDENT. It is now eleven o'clock, and the question before this House is on the amendment offered by the Clerical Deputy from Wisconsin (the Rev. Dr. Adams) to the resolution presented by the Committee on Canons, in Report No. 11. At the time of the adjournment, the motion to lay the whole subject upon the table was pending.

The Rev. Dr. BROWN, of Ohio. At the request of the Committee on Canons, and as an act of courtesy to them, I ask the consent of the House to withdraw my motion to lay upon the table.

There being no objection, the motion was withdrawn.

The Rev. Dr. VINTON, of Massachusetts. I was obliged to be absent yesterday, when this matter was brought forward; and perhaps it may be well for me to make a statement, by way of explanation of the joint resolution passed by the House of Bishops, and the House of Deputies, at the last Convention, touching the meaning of the words contained in that resolution. It was the opinion of the Committee on Canons that these words were meant to declare that, in the opinion of the Joint Committee, it was optional with a Clergyman, not only as to whether he should use one at a time of the three Services, namely, the Morning Prayer, the Litany, and the Communion Service, but also whether they should all necessarily be used the same day. There is nothing in the expression of that joint resolution of the two Houses which declares this. It will be remembered by the House that a Deputy offered a resolution asking the Standing Committee to give their understanding of the words of that joint resolution. That was the only question before the Committee on Canons.

They had no authority whatsoever to enact anything, or to propose any action. It was a simple question of interpretation; and they came to the conclusion stated in the resolution submitted. I believe that objections were made to that report on the ground of the inexpediency of such a construction, and of the dangers that would result from observing it, as a rule. It was said that it might happen that a Clergyman would choose to use the Litany and nothing else through the whole year; or, the Morning Prayer and nothing else during the whole year. No suggestion was made to the effect that the service might be mangled at his pleasure. For that the Committee on Canons are in no way responsible. The question is purely one of interpretation. The joint resolution of the two Houses declares this to be the meaning of the Prayer Book, that these services are separable, independent, and may be used as distinct services. Nothing is said there about their being used one for the other, or more than once on the same day. The plain inference, therefore, will be, that if they are separable, any Clergyman may separate them. The interval of separation is nowhere stated. The Prayer Book does not denote that interval. If it be argued that they were certainly intended to follow one after the other,—if one subsequent service shall not be used until the antecedent service shall have been used,—how will that interpretation apply? It goes too far. Take the service of Evening Prayer, for example: would any man say that because the Clergyman has not used the Morning Prayer, or the Litany or the Communion Service, that therefore he may not use the Evening Prayer? In many country parishes where the Clergyman has two congregations under his care, he goes to one in the morning and to the other in the afternoon. A strict construction would oblige the Minister to go to the afternoon parish and read the Morning Prayer first. It is plain, therefore, that this is to be interpreted practically; and I suppose that it was the consideration of such reasons that led the House of Bishops and the House of Deputies at the last Convention to say what they did say. But whether they said it or not makes no difference; whether this House attaches a certain interpretation or not makes no difference. There is the Prayer Book and there are the historical facts, and historically that is the true interpretation. Those services were separated in the early time. Many who went to one service did not go to the other; and it does not appear that it was necessary that one service should precede the other. Therefore, if they are separable, who shall say by what interval they shall be separated? No authority has ever declared it. This may be very awkward. It may lead to all the possible complications and difficulties that gentlemen have indicated; but that there are grievances in this world we cannot help; and if our Prayer Book—that precious heritage—contains within it this one germ of difficulty, no man is responsible for it; the Committee on Canons is not responsible for it; the Joint Committee of the last Convention are not responsible for it—it lies in the very nature of things. Even if there be no remedy assignable, still it does not belong to any man to contradict that interpretation. Our feelings may be all stirred up with possible dangers, but those dangers magnify themselves, it seems to me, according to their distance, and according to their improbability. I do not believe that there is a man in this House who supposes that any Clergyman of this Church would so far abuse or use the privilege afforded him as to distort and mangle the services.

Let this resolution be referred back to the Committee on Canons before anything in the way of reproach can possibly be intimated towards that body; and let them reconsider this question of the interpretation of terms; and then if any member differs from that interpretation, he has a perfect right to differ. The interpretation was given substantially by the last Convention. Even if there were no interpretation, there is the Rubric and there is the practice. There is found in them no requirement of a practical sequence of the services on any given day. If you require such an interpretation from the Committee as is suggested, then no Clergyman of this Church will have the right to use the Evening Service until he has used the Morning Service. This is all that I desire to say in this connection, and I will only suggest that it be not referred to the Committee on Canons, for they have done all that they can do. You might ask them to review their opinion, but they very probably would come to the same conclusion a second time. If it be moved to lay this upon the table, what then? The joint resolution of the last Convention still stands, and it stands as an authoritative interpretation—as the interpretation of the highest interpretative tribunal in this Church. If that interpretation be put aside, there is still the Prayer Book, and no man can maintain logically or consistently that we must use one prayer before we use the other, unless he carries the reasoning a little further and says that we cannot use the Evening Prayer until we have used all the preceding prayers. That is the way I look at the question, but I may be wrong. I only wish to make this explanation in behalf of the Committee on Canons, and to remind the gentlemen who talked somewhat in a tone of censure of the Committee, that the Committee had nothing to do but to deal



with the dictionary and the fair construction of the Prayer Book.

Mr. MONTGOMERY, of Western New York. I rise simply for the purpose of proposing an amendment to meet an objection made on the former consideration of this question. It was suggested that, under the present construction of the Canon, it was competent for any Clergyman to wholly omit the Morning Prayer on any Sunday, and on any festival of the Church. I therefore offer the following as an additional proviso to the Canon:—

Provided, that the order for Daily Morning Prayer shall not be omitted on any Sunday, on any Festival, on Ash Wednesday, or on Good Friday.

The PRESIDENT. If the House will permit me, I will state how the question now stands. The subject before the House at the time of adjournment yesterday was the resolution contained in Report No. 11 of the Committee on Canons. The Clerical Deputy from Wisconsin (Dr. Adams) moved that the report be recommitted to the Committee on Canons. The amendment now offered by Mr. Montgomery of Western New York is an amendment to the resolution offered by the Committee, and is therefore out of order, inasmuch as the motion to recommit takes precedence. The motion to recommit may be amended, but the original resolution cannot at present be amended.

Mr. MONTGOMERY. I move that as an instruction in recommitting.

The Rev. Dr. BROWN, of Ohio. I think that the remarks which have been made thus far are arguments in favor of a renewal of my motion to lay the whole subject upon the table, and I now renew that motion.

Mr. HILL, of California. Is not the motion to recommit divisible from the whole subject?

The PRESIDENT. It is not divisible.

The motion to lay the whole subject upon the table was agreed to by a vote of 116 to 50.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., }  
FIFTEENTH DAY OF THE SESSION, Oct. 19, 1877. }

##### Message No. 42.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in electing Lloyd W. Wells, Esq., of the Diocese of New York to be Treasurer of the General Convention.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
FIFTEENTH DAY OF THE SESSION, Oct. 19, 1877. }

##### Message No. 43.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:—

*Resolved*, the House of Deputies concurring, That the following suffrage and response be inserted in the Litany, immediately after the supplication for Bishops, Priests and Deacons, viz:—

"That it may please Thee, O Lord of the Harvest, to send forth laborers into thy Harvest. We beseech Thee to hear us, good Lord."

*Resolved*, the House of Deputies concurring, That this proposed change be communicated to the several Dioceses according to provisions of Article VIII. of the Constitution.

Attest: HENRY C. POTTER, Secretary.

On motion of the Rev. Dr. ANSTICE of Western New York, Message No. 43 was referred to the Committee on the Prayer Book.

IN GENERAL CONVENTION, BOSTON, MASS., }  
SIXTEENTH DAY OF THE SESSION, Oct. 20, 1877. }

##### Message No. 44.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, That the House of Bishops concurs in the election of the persons named in the list communicated to it in Message 21 from the House of Deputies (and hereinafter returned to the House of Deputies), as Trustees of the General Theological Seminary.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
SIXTEENTH DAY OF THE SESSION, Oct. 20, 1877. }

##### Message No. 45.

The House of Bishops asks leave of the House of Deputies to amend the Message No. 38 [appointing members on the part of the House of Bishops of a Joint Committee on the subject of securing from the Government the full protection of the Civil Law] by substituting the names of the Bishops of Connecticut and Pennsylvania for those of the Bishops of Minnesota and Nebraska.

Attest: HENRY C. POTTER, Secretary.

Mr. JAMES PARKER, of New Jersey. I move that the permission requested by the House of Bishops, in Message No. 45, be granted.

The motion was agreed to.

#### FEDERATE COUNCILS.

The PRESIDENT. Next in order is Report No. 19 of the Committee on Canons, relating to Federate Councils. It is the special order of the day.

The resolution presented by the Committee on Canons, as printed on page 140, was then adopted.

#### RESTORATION OF DEPOSED MINISTERS.

The PRESIDENT. Report No. 13 of the Committee on Canons, relating to the Restoration of Deposed Ministers, is next in order on the Calendar. The report and resolution, as printed on page 118, were read.

The Rev. Dr. WATSON, of North Carolina. I move the passage of the resolution.

Mr. JAMES PARKER, of New Jersey. I would like to ask a question or two of the Committee. As I understand the matter now, a Minister may be restored, but is required to wait three years for such restoration, after having first obtained the consent of the Standing Committee and of three Bishops. Are we to understand the report of the Committee as proposing that he be restored at any time, without waiting for three years to elapse, provided he obtain the consent of five Bishops?

The Rev. Dr. WATSON, of North Carolina. In case of an abandonment of the Communion, he is then required, according to the terms of this Canon, to wait the three years in order to satisfy the Church of the sincerity of his intention.

Mr. JAMES PARKER, of New Jersey. Then under no circumstance can a man be restored until after the expiration of three years?

The Rev. Dr. WATSON, of North Carolina. I think that the gentleman is mistaken, and that a distinction is made. The proposed amendment provides:—

That in case such person was deposed for abandoning the Communion of the Church, or having been deposed by reason of his renunciation of the Ministry of this Church, or for other cause, he have also abandoned its communion, the Bishop, before granting such remission, shall be satisfied that such person has lived in Lay Communion with this Church for three years next preceding his application for such remission.

You will see that a distinction is made. Where a person abandons the Communion of the Church, it is understood that he has abandoned the doctrines of the Church, and therefore, he is required to return by way of a three years' penitence, if I may so express it.

The Rev. Dr. BENEDICT, of Georgia. Does this amendment to the Canon, in the opinion of the Chairman of the Committee on Canons, make it easier for a person to be restored than it is under the Canon as it stands?

The Rev. Dr. WATSON, of North Carolina. We think not. In some respects, perhaps it is, technically, a little more practicable; but it leaves the matter to a larger tribunal of Bishops, and he can only be restored by the consent of four at least of five Bishops selected. Another change is, that instead of selecting the Bishops, by whose judgment the Diocese is guided, he is directed to apply to the five Bishops whose Dioceses are nearest to his own. He therefore cannot make a selection of the Bishops who are to pass upon his application.

The Rev. Dr. BENEDICT, of Georgia. Does not this relax the rule, and allow him to return in less than three years?

The Rev. Dr. WATSON, of North Carolina. No; because that amendment applies only to those who have abandoned the Communion of the Church. It has reference only to those persons who abandon the Ministry because they abandon the Communion of the Church. In such case a probation of three years is required. There is another Canon in which the general terms of restoration to the Ministry are included or expressed. There this three years' interval is not required. The Committee sought to make a distinction between those two classes: those deposed for abandoning the Communion of the Church, and those deposed for other causes. In the latter case, by consent of four of the five nearest Bishops, he is allowed to be restored.

Mr. JAMES PARKER, of New Jersey. I want to ask a few more questions. Paragraph 2 of Canon XI. of Title II. is, as I understand, what was formerly known as the Cheney section. Now, suppose that Mr. Cheney were to apply for restoration, what would be the effect of this amendment upon his application?

The Rev. Dr. WATSON, of North Carolina. He has abandoned the Communion of the Church; and so far as that section is concerned, this Canon would not diminish the difficulty of his restoration; but it makes it more difficult in this respect: he may not select his Bishops, but must take the counsel of the five nearest Bishops.

Mr. MONTGOMERY, of Western New York. He may change his residence.

The Rev. Dr. WATSON, of North Carolina. He must select the five nearest to his Diocese.

Mr. MONTGOMERY, of Western New York. What is his Diocese?

The Rev. Dr. WATSON, of North Carolina. Nearest to the Diocese in which his Bishop lives.

Mr. JAMES PARKER, of New Jersey. As the matter now stands, I apprehend that a Minister who is deposed can be restored after a probation of three years, other requisites being complied with. I understand that this amendment proposes to permit such restoration, without the three years' probation, provided five Bishops concur in such restoration, except in cases of a renunciation of the Ministry. I do not see why we should be any harsher than we used to be. Even though it was thought to be expedient to pass this Cheney Canon, in view of defections which were apprehended at that time, I do not see why we should now be so harsh towards those who have strayed away from us, but who are convinced that they have gone wrong, and who, from the necessities of the case, are unable to wait for three years. I understand that there are several gentlemen who would like to come back again and be received as brethren, and

would behave themselves in the future. I would plead for mercy for those gentlemen. The father, in the Parable, imposed no condition whatever upon the son who returned and confessed his sins. We should be as merciful. Let those who will, come back to the Church and to the Ministry. Let them come back upon proper confession of penitence, under the restrictions contained in the Cheney Canon. It seems to me that all that we are after here can be attained by simply striking from that Canon the word "judicially."

The Rev. Dr. WATSON, of North Carolina. That is stricken out.

Mr. JAMES PARKER, of New Jersey. Yes; it is stricken out, but a lot of other things are put in. I hope that this Convention will not pass this Canon in the way proposed. It seems unnecessarily harsh. I plead for a little consideration for those who have erred—who have erred honestly, but who are willing to come back now, with their hearts in their hands, and say, "I have sinned." Let us take them back, and impose no unnecessary restrictions upon their return.

The resolution was adopted.

#### FEDERATE COUNCILS — RECONSIDERATION OF QUESTION.

The Rev. Dr. GOODWIN, of Pennsylvania. I rise to a question of privilege. I do not find the report upon Federate Councils, put upon the Calendar and certified to by the Secretary of the Convention for to-day. When it came to be acted upon, I rose, and with my weak voice made all the effort I could to attract the attention of the Chair and get an opportunity to speak upon the subject; but the question was rushed through without my having that opportunity.

The SECRETARY. The Secretary begs to say that it is put upon the Calendar of to-day; or, rather, in the "Orders of the Day" for Saturday, October 20, 11 A.M. The Deputy will there find: "Report No. 19 of the Committee on Canons, relating to Federate Councils."

The Rev. Dr. GOODWIN, of Pennsylvania. Then I have been led astray, and confess my fault in stating that which was not correct.

The Rev. Dr. HUNTINGTON, of Massachusetts. I distinctly heard Dr. Goodwin address the Chair before the question had been put upon its passage.

The PRESIDENT. Undoubtedly, what Dr. Goodwin says is correct, but the President did not hear him.

The Rev. Mr. HILL, of California. I voted in the affirmative on that question, and I would therefore lay on the table a motion to reconsider that vote.

The PRESIDENT. Mr. Hill of California lays upon the table a motion to reconsider the vote whereby passage was given to a resolution in Report No. 19 of the Committee on Canons, relating to Federate Councils.

Mr. FISH, of New York. May I ask what is the effect of laying upon the table a motion to reconsider? Does not that entirely dispose of the reconsideration?

The PRESIDENT. He does not lay it upon the table by a vote of the House, but simply because of his declaration that he will make such motion, and that it will come up by and by.

Mr. MONTGOMERY, of Western New York. If it is laid upon the table, can it be taken up again by a vote of the House?

The PRESIDENT. Certainly.

The Rev. Dr. FULTON, of Wisconsin. I move to lay the motion of reconsideration on the table.

Mr. JAMES PARKER, of New Jersey. The motion is not before the House, and you cannot do it.

The PRESIDENT. That motion is not now before the House.

The Rev. Dr. FULTON, of Wisconsin. Then I rise to a point of order.

The PRESIDENT. The Deputy has simply given notice that he will make a motion to reconsider. That motion is not yet before the House.

The Rev. Dr. FULTON, of Wisconsin. In accordance with the action of the House, taken some time ago, it is now the duty of the Secretary to inform the House of Bishops that this House has taken certain action. Unless this House now prevents that action being taken by the Secretary, he will give the information to the House of Bishops of the passage of a certain resolution relative to Federate Councils.

The Rev. Mr. HILL, of California. Notice of motion to reconsider will have the same effect as a motion to delay.

The PRESIDENT. Suppose, Dr. Fulton, that you make the motion to reconsider.

The Rev. Dr. FULTON, of Wisconsin. Is it proper and right for a Deputy to stop the order and progress of the business of the House by saying that he is going to do a certain thing?

Mr. MONTGOMERY, of Western New York. A Deputy may move for a reconsideration, and then move that the motion lay upon the table, which would require a vote of the House. A motion for reconsideration has to be made within the rules of the House, requiring it to be made the same day as the passage of the resolution. It then lies upon the table, and is thus kept alive, and can be taken up at some future day.



The Rev. Dr. FULTON, of Wisconsin. The laying upon the table of this motion of reconsideration has the effect of postponing the consideration of the deliberately appointed order of the day heretofore made—that at eleven o'clock to-day, the House of Deputies would proceed to consider the report and resolution relative to Federate Councils. The result is that we are all kept in suspense, and Deputies who came here expecting the consideration of the subject to come up to-day are disappointed; and perhaps when they are absent the question may come up again. Therefore, if the motion for reconsideration is to be heard at all, I would prefer to have it determined now.

The PRESIDENT. There has been no motion yet to reconsider.

The Rev. Dr. CADY, of New York. Then I move to reconsider the motion.

Mr. JAMES PARKER, of New Jersey. I move that the motion to reconsider be laid upon the table.

Mr. SHEFFEY, of Virginia. Does the motion to reconsider, if laid upon the table, finally dispose of the matter?

The PRESIDENT. The Chair understands that to be the rule in legislative bodies with which he has been in any wise connected.

Mr. SHEFFEY, of Virginia. That is the rule in the House of Representatives of the United States, but in no other body except by special rule. The motion to lay upon the table, instead of finally disposing of the subject, merely lays upon the table the question whether the House will reconsider the subject or not, and keeps the whole matter there. All motions to lay upon the table are based upon the idea that the House is not yet prepared to consider the subject. It may be called up at any time during the same session for consideration.

Mr. JUDD, of Illinois. We have so much to do in this House that I hope that this matter will not be reconsidered. I therefore move the indefinite postponement of the motion to reconsider.

The PRESIDENT. The motion to lay upon the table is the motion now before the House, and it cannot be discussed.

The Rev. Mr. MARPLE, of Central Pennsylvania. I ask the gentleman making this motion to state why this matter should be reconsidered. I do not think the House understands the matter as it is now before it. I certainly did not hear read the proposition that was then before the House. I do not want to block the action of this House, but I do think that the House ought to do just what—

Mr. JAMES PARKER, of New Jersey. The gentleman is making a speech, and is not in order.

The Rev. Dr. WATSON, of North Carolina. I wish to ask a question. Suppose that we lay upon the table the motion to reconsider, does that arrest the progress of the business of the House in the hands of the Secretary, and prevent him from sending a message to the House of Bishops?

The PRESIDENT. The Chair has already stated that, according to his opinion, the message will be sent to the House of Bishops in case the motion to reconsider is laid upon the table. Laying a motion to reconsider upon the table is a settling of the question.

Mr. JAMES PARKER, of New Jersey. It will then go right along in regular order.

The PRESIDENT. The question before the House is, Shall the motion to reconsider the passage of the resolution on Federate Councils be laid upon the table?

On the question, a division was called for, and it was determined in the affirmative by a vote of 100 to 73.

INTERPRETATION OF THE PHRASE "AGREEABLY TO THE RUBRIC."

The PRESIDENT. The Chair understands that next in order is Report No. 14 of the Committee on Canons, relating to the meaning of the words "agreeably to the Rubric," in section 2 of Canon XII. of Title II. The resolution reported by the Committee is:—

*Resolved*, That it is unnecessary for this House to set forth any explanation of the Rubric relating to the repelling of persons from the Holy Communion.

The resolution was adopted.

PROPOSED CHANGE OF NAME.

The PRESIDENT. Next in order on the Calendar is the report of the Committee on Amendments to the Constitution, relating to "A Change in the Legal Title of the Church."

The report of the Committee, and the resolution submitted therein, was read by the Secretary. (See page 120.)

The PRESIDENT. The question before the House is upon the passage of this resolution.

The Rev. Mr. HILL, of California. I do not intend, Mr. President, to make a long speech on this subject. I rise, not merely to put myself right upon the record, because I am already on the record in the resolution which I offered, but more to speak in behalf of a Deputy-elect who is not present. For myself, I will only say that I exceedingly regret that this subject was ever agitated. I regret that when we are put to our wits' ends to determine how most effectively to make the Gospel reach, not only in the direction of the class so eloquently referred to by my Lay friend from Pittsburgh, but also to the opposite class—the "men of education

and advanced thought," as the cant phrase is, who are moving away not only from our Church but from religion itself, and are becoming open infidels and atheists—I say that I regret when such questions press upon us, any Clergyman of our Church should deem it his duty to sit down and invent this novelty to disturb our peace—this firebrand to burn up all that is good in the Church. I regret that he was so employed. I regret still further that any Diocesan Convention or counsel ever indorsed his act. But the question of a change of name having been brought before the Convention, I hope that we will meet it fairly, and then give such an expression of our views as will end it. I will not enter upon the consideration of the question of legal rights here involved. The legal gentlemen in the House can discuss that point better than I can. I said in my resolution that the title was appropriate, and I think that it is. It is a title that we love. It was that which a part of the title represents which drew me from my congregational associations to the Church, and what is Protestant in the title so commends itself to me that if it should ever be removed I do not say or believe that it would drive me out of the Church, but it might tend to abate my ardor. But I said that I rose rather to present the views of another. I wish to read a letter from a Deputy-elect of this Convention from Tennessee, who is now my neighbor, and who was for some years my parishioner, who was at the last moment prevented by illness from coming to the Convention—a gentleman well known to many of this Convention, and favorably known to all. I refer to William H. Stephens, formerly of Tennessee, but now of Southern California. I will read his letter, and to avoid any question of order, will make it a part of my speech. I indorse every word that he says. It will enable you, perhaps, to understand the feeling of the Laity of the Church upon this subject of the change of name.

SAN GABRIEL, Cal., Sept. 13, 1877.

REV. WM. H. HILL, Los Angeles, Cal.

Rev. and Dear Sir: My health is not yet sufficiently re-established to venture on the long and toilsome journey to Boston, and I fear I will have to give it up.

My heart has been much set on attending the General Convention, not only for the pleasure and profit of participating in the deliberations of so many wise and good men, but also to resist, as far as I could, most of the changes which unwise and giddy men are seeking to introduce. At the threshold of these innovations is the proposed abandonment and surrender of our Protestant name, which is intended, I fear by some, to lead to the desertion of our Protestant faith.

In England, ever since the Protestant Reformation, and in America, for a period almost as long, we have boasted that our Church has been, on the one hand, the strongest bulwark against Romish heresies and usurpations, and on the other hand the only reformed Church which cleaves unchangeably and uncompromisingly to the Divine Constitution of the *three orders of the Ministry*. It was the just appreciation of this high mission of the Church, as well as of the inherent fitness of the name, which prompted our fathers, in 1789, to crystallize into the very Constitution of the Church its twofold character as *Protestant* and as *Episcopal*. Against the usurping hierarchy who claimed jurisdiction, temporal and spiritual, over the whole world, they entered their solemn protest, not only by enumerating in their Articles of Religion the specific heresies against which they protested, but by inscribing upon their banner a name which pledged them to eternal warfare against these heresies and usurpations.

Having done this, however, they had a similar duty to perform towards those ultra reformers, those iconoclasts, who, rushing to the opposite extreme from Rome, were engaged in breaking down doctrines and institutions venerable for their antiquity and sacred for the truths which they embodied. These immense bodies of aggressive Christians, believing in a single order of Ministers, despising the smallness of the Episcopal Church, and flushed with the pride of numbers, spoke of us as the bastards of Henry VIII., and as the spawn of the harlot of Rome. It was their boast that the Pilgrims came to these shores, "not only to build a state without a king, but to set up a church without a bishop." Against these intolerant and powerful organizations our fathers did not hesitate to set up the standard of Episcopacy and inscribe upon it, "It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these orders of Ministers in Christ's Church,—Bishops, Priests and Deacons."

Under this "Protestant Episcopal" banner our Church entered upon her high career less than ninety years ago. From three Bishops she has grown to sixty. Numbering perhaps less than a hundred Ministers, she now counts thirty-three hundred. From a handful of communicants, she has swelled to three hundred thousand. She spans the continent; she spreads her mantle over immense wild regions inhabited only by the dusky children of the forest; she takes the protectorate over the Reformed Church of Mexico; she establishes the Church among the black people of Hayti, and upon the shores of Africa. Her banner waves among the pagodas of China and over the Isles of Japan. She opens her schools in Classic Greece and in Holy Palestine. She sends her Missionaries to Paris, to Nice, to Dresden, to Geneva, to Florence, and preaches an open Bible and a free Gospel under the walls of Rome, in language understood of the people.

Seeing what conquests have been made under her banner, I am far from thinking that any apology is to be made for the name she bears. I am not one of those who say, "Well, I don't like our name, but since we've borne it so long, perhaps it would be well not to change it." On the contrary, if it were to be done over again, this is the name of all others that I would choose. It was right in 1789, and it is right now. Sixty-one years ago I was baptized into this branch of Christ's Church. Forty-three years ago I received the laying on of hands. With me the name of my church, associated with num-

berless sacred and tender recollections, is a part of the Church itself. I hope to die as I have lived, a Protestant Episcopalian.

I could write much more on this theme, but I spare you.

Wishing you a pleasant journey, and praying for peace in the great council of the Church, I am truly your friend,

WM. H. STEPHENS.

I will only add, Mr. President, that I hope our report will be so emphatic that Banquo's ghost will not only be laid, but laid never to rise again.

The Rev. Dr. FULTON, of Wisconsin. I will not announce in advance that I am *not* going to make a speech, as I have a few words to say in explanation of a fact which I think has not come to the knowledge of this Convention. I desire to state the true position of the Diocese which I have the very great honor to represent upon this floor, with reference to the change of the corporate name of the Protestant Episcopal Church. It seems to have been assumed in all quarters that the Diocese of Wisconsin had, by some large vote, declared her desire for this change of name, and had memorialized this Convention to proceed and make that change.

Permit me, Mr. President, and gentlemen of the Convention, to say, distinctly and clearly, that such is not the true state of the case. At the late Diocesan Council of Wisconsin, under a resolution, the terms of which I will not criticise, the matter of a change of name was put before us for our adoption. I am not prepared to say how many of the Clergy of the Diocese of Wisconsin, had the question come to a vote, would have voted for it. I suspect that no man knows that. But I am perfectly confident that, by no vote whatever of any reasonable number, would the Laity of the Diocese of Wisconsin have sustained that measure. There was but one thing certain in the case, and that was, that if the measure proceeded to a debate, the debate would be long continued, and might possibly occasion considerable heat among the members of the Council. Therefore, that measure being before us, my distinguished and very dear friend, the Warden of Racine—my colleague on this floor—with a judiciousness which I admired, arose in his place and moved as a substitute for that resolution, that the whole matter be referred to this Convention, to be considered, if this Convention so deemed best, by a Constitutional Commission. Though opposed to the change of name, I seconded the resolution of my distinguished brother who desired the change, and by this means we avoided a great waste of time in an inconclusive debate, and the matter was referred to this body, where, at last, it must be decided.

I think it unnecessary to say anything further upon that point. Suffice it to observe that the Diocese of Wisconsin has expressed no desire in this matter, except that the question, having been raised, should be considered in this Convention. I will now give my reasons, or, rather, one of my reasons, for not desiring this change of name. I am not prepared to say either that it was wise or that it was unwise, one hundred years ago, to adopt this name. I believe that it must have been wise, or the name would not have been adopted. It has served its purpose for the last hundred years, and I do believe that what was then done was wisely done, and that it would be unwise in us if we were now to say that that name was not well chosen, or that it has not been wisely retained, and for the interest of this Church, during the last one hundred years. But for the present, and for at least some reasonable time in the future, I must still firmly maintain that the name is, and will remain, a useful and a desirable one.

Sir, in the providence of God, the Catholic bodies have been rent asunder. Rome has gone her way. The Orientals have remained—I will not say stagnant—but at least immovable in their condition.

Men may like or dislike the fact, but a fact it is, that the order of God's Providence has placed the Anglican Communion in the heart of Protestant Christianity. I conceive that the mission of our Church is not wholly exercised within our own places of worship, and in the Missions under our own control. I conceive that the mission of this Church is far broader than that. I think I can see among many Christian bodies, who do not belong to us or recognize us as in any special way the Church of God, an influence which goes from this Church, which leads and guides them not only in aesthetic things—in their church architecture, their ritual and forms of worship,—but I do think that I see, from the conservative part of this Church, an influence going out in these days of disintegration; when the question is not "Protestant Episcopal," or anything of that sort, but whether this country is to remain Christian,—I repeat that, in these days of trial, I believe I see the influence of the Church spreading and extending, and giving strength and solidity to the Protestant Christianity of this country at large, helping the whole world to recognize the fundamentals of the faith and the real essentials of Christianity, as set forth in the creeds of primitive Christendom. If we will go on about our own business, doing God's good works of charity and mercy, I think our Church will exercise a vast influence among Protestant denominations, in the midst of which we live. And this, sir, I think, is no mean distinction for our comparatively



small body. But should we, by that change of name, separate ourselves from the Protestant Christendom, in the midst of which God has placed us, would not our influence upon them be greatly decreased.

Count De Maistre once wisely said, that in the reunion of the separated portions of Christendom, the Anglican Communion would be exceedingly precious; for, he went on to observe, we (meaning the Roman Catholic Church) have no point of contact whatever with Protestantism, and they have no place whence they can reach us; but the Anglican Communion is connected by her orders with us, by her formularies with Protestants, and by her history with both, and she resembles one of those chemical intermediaries which are capable of bringing into union substances which would otherwise be inassociable. So he went on to observe that it might be the purpose of God to make signal use of the Anglican Church when the time shall come for all to be again one, as the Lord prayed.

For my part, Mr. President, believing that this Church does touch all bodies of Christians, with the one hand and the other, I would cut off neither hand—neither, sir. But, sir, the fact is, that we touch Protestantism far more closely than we now do, or ever shall, in the days of any of us, touch the Roman Catholic Communion. Let us accept our mission; and if the name "Protestant Episcopal" join us apparently in the possibilities of God's purpose for the future with both Protestantism and Catholicity, let it indicate the power that may be ours, if we deserve it, one of these days to come. Let us retain this symbol of God's purpose, and of our obedience to His will.

But I have another reason, sir. I think that, one of these days, the name "Protestant Episcopal" will cease to be. I trust that the time will come when all who call themselves Christians will be joined together, not only in unity of spirit, but in some visible bond of peace. When that day shall come, please God, it will be neither "Protestant," nor "Episcopalian," nor "Presbyterian," nor "Methodist," nor "Roman Catholic,"—the name of Christ alone that shall be named among us, and emblazoned on the standard that shall float about our heads. In the meantime, however, I believe that if we will only do God's good works of charity and mercy, and preach the Gospel of Christ's love, some one or other of the great Christian bodies around us may desire to join with us, and we with them. And if that time shall ever come, then one might not wish to submit to the other, though each might be willing to submit to the will of God; and then, laying aside the one name or the other, we might adopt a common designation more agreeable to both, and more in keeping with the idea of a Catholic Christian Church.

Therefore, sir, because I think that the name which we bear designates a purpose of God for this Church in this land, and for the Anglican Communion throughout the world, and because I conceive it possible that a change of our corporate designation might be a valuable thing to hold in reserve for a day when something unforeseen shall have arisen, I myself am opposed to the change of name.

Let me say one word more, sir, and I have done. Let us not consider this subject with heat, with rancor, with ill-will. Men who have desired this change of name are not all, of necessity, extremists, revolutionists, radicals, or Jesuits in disguise. Not at all. Let this not be regarded as a partisan question in any degree. I hold that a man may consider this an unfortunate name, and yet be a true and a faithful and loving member of this Church. I, on the other hand, am as loyal to the Catholic principles of Nicene Christianity as any man on this floor, although I do not think it necessary that our Provincial Church should arrogate to herself any title at all that is especially significant of our Catholic claim. Let us consider this subject as men of sense, as brothers in faith and love, as sons of the same beloved Mother, with the charity that hopeth and believeth all things and that thinketh no evil.

Mr. JAMES PARKER, of New Jersey. Mr. President, I do not want to consume any time, but simply to say that I am opposed to this change of name for three reasons. 1. My Diocese has declared against it by promptly and immediately tabling a resolution which approved of the change. 2. The change is not expedient at this time. There are such great differences of opinion, that it would be unwise to offend any portion of the Church by making any such change. 3. Such a change is unnecessary. If any man will take up the Prayer Book, and I hope each member who has one before him will do so, I will call his attention to a part of it which heretofore escaped the notice of a good many. I have read every portion of it many times, but I do not believe that before I came here, I ever read the title-page. [Laughter.] Now, look at the title-page, and there you will find the best reason in the world why such a change is unnecessary. The best of all names that we could have—"The Church,"—is there distinctly asserted to be a part of our title: "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church." That remains distinctively our title—"The Church." Then it goes on and describes the branch of the Church, and says,

"According to the use of the Protestant Episcopal Church in the United States of America."

Now, I do not think that we want any better title than that. We have got the title of "The Church" to please those who insist upon Catholicity, and we have got the other name to please those who insist upon the Protestantism. As to the Protestant Episcopal party, it cannot be a Church unless it is Episcopal.

Mr. SHATTUCK, of Massachusetts. Mr. President, I shall vote heartily against this change of name, for a reason which has been set forth by the Deputy from Wisconsin (the Rev. Dr. Fulton); namely, that a large part of our mission is to our Protestant brethren. They are our brethren and the Roman Catholics are not. I think it is very important to hold up that standard to them. I think this is the place for them to come, and that we ought to do everything in our power to get them in. I believe that we have better privileges than they have, and therefore we ought, by all means, to induce them to join us. At one time in this Diocese two-thirds, or, I think, three-quarters of all the Clergymen had come from other bodies; and I suspect that there is now a large number of Clergymen here who have thus come to us. Why, Mr. President, not long since a Bishop told me that he was accosted by a very violent Baptist, who said: "Well, your Convention, or whatever you call it, is going to sit, isn't it? I suppose you are going to quarrel and fight, you are made up of such heterogeneous materials?" And the Bishop said to him: "My friend, did you ever see Mr. Barnum's Museum and his Happy Family?" "Yes," said he, "I have." "Well," said the Bishop, "at our Convention we will show you Baptists and Presbyterians, and Congregationalists and Unitarians, all together, and the grace of God has made them all a happy family. [Laughter.]

The Rev. Dr. GOODWIN, of Pennsylvania. Mr. President, I make another objection to the proposed change of name, and that is, as far as I can see, it is not likely to accomplish anything, not even the purposes of those who propose it. For, Mr. President, suppose we change the name, and call it "The Church," or "The Catholic Church," or what you please, everybody will say, "The Church—the former Protestant Episcopal Church." They will never know what you mean unless you say in explanation, "The Church that was the Protestant Episcopal." Sir, the proposition is to get a name that will not distinguish us. What are names for? Perhaps the better way would be to have no name at all. I do not see any other way to reach the end desired, except to abolish all names whatsoever. Suppose we call it "The Christian Church,"—that will be a name. There is already a denomination calling themselves Christians, and we have to pronounce it Christ-ians in order to distinguish it. I say that the objection is, that it will not accomplish any good purpose whatever. This is a question about names. I suppose a name is for the purpose of distinction. In the letter which has been read to us, and in the speech of the reverend gentleman from Wisconsin, [the Rev. Dr. Fulton] who preceded me, it has been fully shown that this name of ours exactly describes this Church. It is "Protestant Episcopal." Nothing can better describe it. In its relation to the Roman Catholic Church on the one side, and to all other Protestant bodies among us on the other.

What shall we gain by putting an *alias* at the end of our name? When the South American Colonies were endeavoring to achieve their independence, and had declared themselves independent of Spain, they remained for a long time in a condition of uncertainty as to whether they would be treated as independent States or not. I remember, in reading the state documents bearing upon our relations with those countries at that time, that these two terms were frequently used: "*ci-devant*" New Spain, for example, and the "*soi-disant*" Mexico, or whatever the State. That is to say, they were "*soi-disant*" independent, and they were "*ci-devant*" colonies; and this Church, in case the name is changed as suggested, will then be "*soi-disant*" Catholic, and "*ci-devant*" Protestant Episcopal [laughter]; and that is all we shall get out of it.

Then there is the question of the satisfactory sound of names. That depends upon associations. Do we not all know that? Why, sir, the word "hell" to some has a terrible sound; but in the ear of every member of the Church it is one of the most beautiful words in the language—light and musical and beautiful to the last degree. It is a matter simply of association. Now, what are the associations of the name "Protestant Episcopal Church"? I have been nurtured in the Protestant Episcopal Church. I have been to her Holy Communion, and taken her solemn vows, and heard her hymns of praise; and all this while have no associations grown in my heart in connection with that name? All the associations of a Christian life in the Church cling and cluster around the name "Protestant Episcopal Church." And I cannot conceive a state of mind in which that name shall seem disagreeable, or appear as an abomination. It is sweet to the ear—sweet, not because of the sounds in themselves, but because of those associations with them. And shall we cast that all away from us and take an *alias* as a tail to the name, or take some new name,

and try, under that, to earn another character? Shall we tell all the world, Mr. President, that we are ashamed of the name of the Church under whose banner we have undertaken to battle in the cause of truth and of Christ, and that we want another and a better title? The world will note the movement for a change—has noted it already; and I hope, sir, that this question will be so disposed of here, this day, that the world will know that we are not ashamed of the name, "Protestant Episcopal Church."

Many DEPUTIES. Question! Question! The Rev. Dr. BEERS, of California. I shall be given credit for some pluck if I speak after this clamor for "the question." But there is one reason why a change of name is inexpedient which has not been given. The title "Protestant Episcopal Church" is one name of the Church written in its Constitution, often used in the General Conventions, sometimes in controversy, but rarely used by the people. There is another name, enshrined in the Creed, that is used by all the people, in many instances daily, always weekly, that of the "Holy Catholic Church." And for that reason, if for no other, it would seem to me quite inexpedient to adopt a resolution changing the name of the Church. And then, I confess that I have grown into a high respect and esteem for the term "Protestant." There are reasons for using it that I had not appreciated before they were so eloquently stated by members on this floor. The Convention of our Church undoubtedly includes in its business that of protesting against the spiritual power of the past which has overshadowed so large a portion of the human race, and paralyzed the spiritual liberty of man wherever it has been felt—the Church of Rome. And, secondly, our Church is in the attitude of protesting against mere Protestantism; that is, against that out-cropping and out-flow of Protestantism that has eliminated every positive element from its beliefs and its teachings, and that stands up iterating and reiterating a denial of every principle and article of the old faith, or of any faith that would rescue mankind from their natural condition. Therefore, I favor the adoption of the report of the Committee.

Several DEPUTIES. Question! Question! The Rev. Dr. McKNIGHT, of Central New York. I do not rise to make a speech on this subject—we are all on one side—but simply to move that we make the vote very emphatic by rising.

Mr. JUDD, of Illinois. Mr. President, I would like to hear the resolution read.

The PRESIDENT. "Resolved, That no change should be made in the name of the Church used in the Constitution."

Mr. JUDD, of Illinois. I did not understand the question. I thought the resolution read, that it was "not expedient." With the understanding that it applies only to the present Convention. I am prepared to vote for the resolution; but I am not prepared to vote that it is inexpedient to change the name.

The Rev. Dr. GOODWIN, of Pennsylvania. The deputation from Pennsylvania calls for the vote by Dioceses and Orders.

Mr. JUDD, of Illinois. Mr. President, is it too late for me to propose a substitute?

The PRESIDENT. It would seem to me very undesirable that the point should be raised.

Mr. JUDD, of Illinois. I do not like the shape of the resolution; and if I can have a substitute, I will vote for it; but I cannot vote for that resolution without explanation, in the way that stands. And I would propose a substitute for that resolution.

The PRESIDENT. I beg Mr. Judd to allow the vote to go on.

Mr. JUDD, of Illinois. Very well, sir. Then I shall vote in the negative, unless allowed to explain my vote.

The SECRETARY then proceeded with the call of the roll until the name of Mr. Judd of Illinois was reached.

Mr. JUDD, of Illinois. Mr. President, I want to explain my vote. I am a *protestant* on this occasion as to the language of the resolution; and I desire to say that, as the resolution reads that the name be not changed, I shall vote aye, with the explanation that I am in favor of a change at the proper time, but not at this Convention.

The PRESIDENT. Mr. Judd votes "aye." While waiting for the counting of the vote, shall other matters be introduced?

The Rev. Mr. SCHEETZ, of Missouri. The resolution which I introduced in reference to reduced representation, I supposed had been referred with the other resolutions upon the subject. I find, however, that they were not referred, but have gone upon the Calendar. I would like to have my resolution go with the others. I would like to have it taken out of the hands of the Committee to which it has been referred, and placed upon the Calendar with the other resolutions upon the subject.

The PRESIDENT. You will be obliged, then, to make a motion to discharge the Committee from the further consideration of the resolution, and to put it upon the Calendar.

The Rev. Mr. SCHEETZ of Missouri. I make that motion.

The PRESIDENT. The Clerical Deputy from Missouri moves to discharge the Committee, to



whom his resolution in regard to the reduction of the representation in the Convention was referred, from the further consideration of that resolution, and that it be put on the Calendar, with other resolutions on the same subject. Is that the pleasure of the House?

The motion was agreed to.

The PRESIDENT. I will announce the result of the vote upon the resolution: "Resolved, That no change be made in the name of this Church, as used in the Constitution."

Whole number of Dioceses represented by the Clerical vote, 43.

Ayes, . . . . . 42

Nays, . . . . . 1

Whole number of Dioceses represented by the Lay vote, 40.

Ayes, . . . . . 40

The resolution of the Committee, as reported, is therefore passed.

The vote in detail was as follows:—

#### CLERICAL VOTE.

*Alabama.*—Rev. Horace Stringfellow, D.D., Rev. John M. Banister, D.D., and Rev. John A. Massey, D.D., aye. Rev. George H. Hunt, nay.

*Albany.*—Rev. Walton W. Battershall and Rev. Francis Harrison, S.D., aye.

*California.*—Rev. Hiram W. Beers, D.D., and Rev. William H. Hill, aye.

*Central New York.*—Rev. George H. McKnight, D.D., Rev. Walter Ayrault, D.D., and Rev. Henry K. Lockwood, aye.

*Central Pennsylvania.*—Rev. A. Augustus Marple, Rev. Charles Brock, D.D., Rev. Cortlandt Whitehead, and Rev. William C. Leverett, aye.

*Connecticut.*—Rev. E. Edwards Beardsley, D.D., LL.D., Rev. Cyrus F. Knight, Rev. Edwin E. Johnson, aye.

*Delaware.*—Rev. Benjamin J. Douglass and Rev. T. Gardiner Littell, aye.

*Easton.*—Rev. Theodore P. Barber, D.D., and Rev. Edward J. Stearns, D.D., aye.

*Florida.*—Rev. J. L. Steele, D.D., aye.

*Fond du Lac.*—Rev. Martin Van Buren Averill, aye.

*Georgia.*—Rev. Samuel Benedict, D.D., Rev. Henry K. Rees, and Rev. Thomas Boone, aye.

*Illinois.*—Rev. Samuel Chase, D.D., Rev. Samuel S. Harris, D.D., Rev. Clinton Locke, D.D., and Rev. Charles W. Leffingwell, D.D., aye.

*Indiana.*—Rev. John B. Wakefield, D.D., aye.

*Iowa.*—Rev. James Trimble and Rev. Charles H. Seymour, aye.

*Kansas.*—Rev. Charles Reynolds, D.D., Rev. Archibald Beatty, D.D., Rev. D. W. Cox, and Rev. Henry H. Loring, aye.

*Kentucky.*—Rev. Jacob S. Shipman, D.D., Rev. Edmund T. Perkins, D.D., and Rev. Louis P. Tschiffely, aye.

*Long Island.*—Rev. T. Stafford Drowne, D.D., aye.

*Louisiana.*—Rev. John F. Girault and Rev. John Percival, D.D., aye.

*Maine.*—Rev. Samuel Upjohn and Rev. William James Alger, aye.

*Maryland.*—Rev. Orlando Hutton, D.D., Rev. Meyer Lewin, D.D., Rev. Edwin A. Dalrymple, S.T.D., and Rev. George Leeds, D.D., aye.

*Massachusetts.*—Rev. Alexander Burgess, D.D., Rev. William R. Huntington, D.D., Rev. Alexander H. Vinton, D.D., and Rev. Thomas R. Lambert, D.D., aye.

*Michigan.*—Rev. George Worthington, S.T.D., Rev. William J. Harris, D.D., Rev. John T. Magrath, and Rev. Marcus Lane, aye.

*Minnesota.*—Rev. D. B. Knickerbacker, D.D., Rev. Edward Livermore, and Rev. George B. Whipple, aye.

*Mississippi.*—Rev. Henry Sansom, D.D., and Rev. Alexander Marks, aye.

*Missouri.*—Rev. James Runcie, D.D., Rev. F. B. Scheetz, Rev. George K. Dunlop, and Rev. J. P. T. Ingraham, D.D., aye.

*Nebraska.*—Rev. Frank R. Millsbaugh, D.D., Rev. Robert W. Oliver, D.D., and Rev. James Paterson, aye.

*New Hampshire.*—Rev. Isaac G. Hubbard, D.D., and Rev. James H. Eames, D.D., aye.

*New Jersey.*—Rev. Joseph F. Garrison, M.D., Rev. William S. Langford, Rev. George Morgan Hills, D.D., and Rev. Stevens Parker, S.T.D., aye.

*New York.*—Rev. Philander K. Cady, D.D., Rev. Morgan Dix, D.D., and George F. Seymour, D.D., aye.

*North Carolina.*—Rev. Alfred A. Watson, D.D., Rev. Jarvis Buxton, D.D., and Rev. Joseph C. Huske, D.D., aye.

*Northern New Jersey.*—Rev. Richard M. Abercrombie, D.D., Rev. J. Nicholas Stansbury, D.D., and Rev. James K. Smith, aye.

*Ohio.*—Rev. John W. Brown, D.D., Rev. William B. Bodine, and Rev. Sherlock A. Bronson, D.D., aye.

*Pennsylvania.*—Rev. G. Emlen Hare, D.D., Rev. William Rudder, D.D., Rev. D. R. Goodwin, D.D., LL.D., and Rev. Henry Brown, aye.

*Pittsburgh.*—Rev. William A. Hitchcock, D.D., Rev. Richard S. Smith, and Rev. Reese F. Alsop, aye.

*Rhode Island.*—Rev. Chas. A. L. Richards, Rev. Daniel Henshaw, and Rev. — Magill, aye.

*South Carolina.*—Rev. Charles C. Pinckney, D.D., Rev. A. Toomer Porter, D.D., Rev. John D. McCollough, and Rev. John Johnson, aye.

*Southern Ohio.*—Rev. Erastus Burr, D.D., Rev. John Boyd, D.D., Rev. Henry H. Morrell, D.D., and Rev. I. Newton Stanger, aye.

*Tennessee.*—Rev. George White, D.D., Rev. Philip A. Flitts, and Rev. George C. Harris, D.D., aye.

*Texas.*—Rev. Stephen M. Bird, Rev. E. G. Benners, and Rev. J. J. Clemens, aye.

*Vermont.*—Rev. Nathaniel F. Putnam, Rev. Edward R. Atwill, Rev. Andrew Hull, D.D., and Rev. Daniel C. Roberts, aye.

*Virginia.*—Rev. J. Stuart Hance, D.D., Rev. George H. Norton, D.D., Rev. Charles Minnigerode, D.D., and Rev. Churchill J. Gibson, D.D., aye.

*Western Michigan.*—Rev. George D. E. Mortimer, Rev. James F. Conover, and Rev. Joseph W. Bancroft, aye.

*Western New York.*—Rev. Henry Anstice D.D., Rev. Edward Ingersoll, D.D., and Rev. Oran R. Howard, D.D., nay.

*Wisconsin.*—Rev. John D. Fulton, D.D., aye. Rev. James DeKoven, D.D., and Rev. A. D. Cole, D.D., nay.

#### LAY VOTE.

*Alabama.*—Mr. F. B. Clark, aye.

*Albany.*—Mr. Orlando Meads, LL.D., and Mr. James Forsyth, aye.

*Central New York.*—Mr. George F. Comstock, LL.D., Mr. James W. Clarke, Mr. George C. McWhorter, and Mr. Horace O. Moss, aye.

*Connecticut.*—Hon. Benjamin Stark, aye.

*Delaware.*—Mr. S. Minot Curtis and Mr. George H. Bates, aye.

*Easton.*—Mr. George R. Goldsborough and Mr. William S. Walker, aye.

*Florida.*—Mr. D. G. Ambler, aye.

*Fond du Lac.*—Mr. James Jenkins, aye.

*Georgia.*—Mr. Louis N. Whittle and Mr. John R. Johnson, aye.

*Illinois.*—Mr. S. Corning Judd, LL.D., aye.

*Indiana.*—Mr. George C. Duy and Hon. John B. Howe, aye.

*Iowa.*—Mr. Daniel Moorar, aye.

*Kansas.*—Mr. Ambrose Todd, aye.

*Kentucky.*—Hon. John W. Stevenson, Mr. William Cornwall, and Mr. R. A. Robinson, aye.

*Long Island.*—Mr. Henry E. Pierrepont, Hon. John W. Hunter, and Mr. William Nicoll, aye.

*Louisiana.*—Gen. C. C. Augur, U.S.A., and Mr. George W. Race, aye.

*Maine.*—Hon. James Bridge, aye.

*Maryland.*—Hon. Daniel K. Magruder, Mr. Frederick W. Brune, and Mr. William G. Harrison, aye.

*Massachusetts.*—Mr. George C. Shattuck, M.D., Hon. Robert C. Winthrop, LL.D., and Hon. Edmund H. Bennett, LL.D., aye.

*Michigan.*—Mr. Henry P. Baldwin, aye.

*Minnesota.*—Hon. E. T. Wilder, and Mr. E. H. Holbrook, Jr., aye.

*Mississippi.*—Mr. Peter P. Bailey, aye.

*Missouri.*—Mr. Geo. H. Gill and Gen. J. H. Simpson, U.S.A., aye.

*New Hampshire.*—Mr. Franklin Low, aye.

*New Jersey.*—Mr. Samuel K. Wilson, Mr. James Parker, and Mr. — Conover, aye.

*New York.*—Hon. Hamilton Fish, LL.D., aye.

*North Carolina.*—Mr. William H. Battle, LL.D., Mr. James G. Martin, and Mr. William F. Martin, aye.

*Northern New Jersey.*—Mr. Jeremiah C. Garthwaite, aye.

*Ohio.*—Hon. Columbus Delano, aye.

*Pennsylvania.*—Mr. William Welsh, Mr. George L. Harrison, and Mr. Isaac Hazlehurst, LL.D., aye.

*Pittsburgh.*—Mr. John H. Shoenberger, aye.

*Rhode Island.*—Mr. Edwin Babcock, Mr. T. P. I. Goddard, and Mr. Augustus Hoppin, aye.

*South Carolina.*—Mr. Edward McCrady, aye.

*Southern Ohio.*—Mr. V. B. Horton and Mr. Alex. H. McGuffey, aye.

*Tennessee.*—Mr. Albert T. McNeal and Mr. George N. Fairbanks, aye.

*Vermont.*—Mr. Timothy P. Redfield, aye.

*Virginia.*—Hon. Hugh W. Sheffey and Hon. Richard Parker, aye.

*Western Michigan.*—Mr. Lebeus C. Chapin, M.D., aye.

*Western New York.*—Mr. Thomas C. Montgomery and Mr. William M. White, aye.

A DEPUTY. I move that we proceed to the regular order of business upon the Calendar.

The PRESIDENT. The next order of business is the resolution of Mr. Meads of Albany, relating to a revised Table of Lessons.

Mr. MEADS, of Albany. A few evenings since, upon the passage by this House of the amendment to the Constitution in regard to the Table of Lessons, I offered the resolution which is now before the House, with the view of the better carrying out of the judgment of the House as manifested in that vote, by authorizing a Joint Committee of the two Houses to prepare, and report as soon as practicable, and at all events to the next Session of the General Convention, a proper Table of Lessons.

That resolution was put upon the Calendar. Since that time another resolution or resolutions have been adopted, occupying a certain portion of the same ground as does my resolution, and therefore superceding it. Under those resolutions, a Committee has been appointed, I believe. The resolutions, as already passed upon, do not cover the whole ground that my resolution did in this respect, as I understand those resolutions, to wit: that the resolutions as already referred to the Committee relate to the preparation of a Table of Lessons only for Sundays and Holy Days, but do not cover a revision of the whole Calendar for the entire days of the week. I therefore, now, with the permission of the House, propose, instead of my resolution as offered the other day, merely to substitute a supplementary resolution which will be referred to the Committee that has been already appointed on the Table of Lessons for Sundays and Holy Days, making it the duty of that Committee to report also upon a Table of Lessons for the whole Calendar, including week-days.

The PRESIDENT. You will please reduce that motion to writing.

Mr. MEADS, of Albany. The resolution that I propose is as follows:—

Resolved, The House of Bishops concurring, That the Committee to whom it has been referred to prepare and report a Table of Lessons for Sundays and Holy Days, be authorized also to prepare a report and a Table of Lessons for the whole Calendar, including the week-days.

The Rev. Dr. AYRAULT, of Central New York. I would also add, as a supplement to that resolution, a resolution which I had the honor of offering: "That the Committee on Lictionary for Lent be instructed to consider and report to this House the propriety of preparing a threefold Calendar of Lessons, to be used during three consecutive

years." I would ask that that resolution be also referred to our Standing Committee on Lictionary. I move this resolution as a supplement to the one offered by Mr. Meads.

Mr. MEADS, of Albany. I have no objection to that.

The PRESIDENT. I think that resolution must come up separately.

The Rev. Dr. HARE, of Pennsylvania. I beg leave to suggest an increase in the number of the Joint Committee. I think the resolution already passed provides for only seven from this House, but if we are to take into consideration a Table of Lessons to be used throughout the year, the burden will be too great for so small a committee.

The Rev. Dr. McKNIGHT, of Central New York. I move as an amendment to the resolution, that two Laymen be added to that Committee.

The PRESIDENT. I hardly think that motion is in order at the present time.

Mr. MEADS, of Albany. My original resolution proposed a larger committee than the one that has been called into existence under the resolution as already adopted by the House. My original resolution proposed a joint committee, the House of Bishops concurring, of seven members of the House of Bishops, seven Clerical and seven Lay Deputies from this House, making in all twenty-one. My object was to facilitate the work of preparing a Table of Lessons. If the House shall prefer that number, I have no objection.

The PRESIDENT. Shall the resolution offered by Mr. Meads of Albany be passed?

Mr. MONTGOMERY, of Western New York. I find laid before us a report on Lessons for Lent. This resolution seems to cover the same ground for every day in the year. I would like to inquire whether the resolution proposed is to supersede any consideration of the report which has been laid before us.

Mr. MEADS, of Albany. I do not understand that this resolution interferes with that at all. I presume that it does not. In my original resolution there was an expressed reservation that it should not so interfere. I have no objection to adding the following proviso, provided, however, that this resolution shall not preclude the action of this House on the proposed Lictionary for Lent.

A DEPUTY. I would move that three Laymen be added to the Committee.

The PRESIDENT. That will come up as soon as this matter is disposed of. There can be added after we decide whether or not the resolution shall pass. The proviso just read by the Secretary will be added to the resolution as offered by Mr. Meads.

The resolution, as amended, was again read by the Secretary.

The PRESIDENT. Shall the resolution pass?

Mr. MONTGOMERY, of Western New York. There was an amendment proposed that three Laymen be added to the Committee.

The PRESIDENT. That matter will come up after the resolutions are disposed of. It is not an amendment which can be considered in this connection. The question before the House now, is, Shall the resolution offered by Mr. Meads, which has just been read, be passed?

The resolution was adopted.

The PRESIDENT. It is moved and seconded, that three Laymen be added to the Committee, and that is the question now before the House.

The Rev. Dr. McKNIGHT, of Central New York. I moved that two Laymen be added, and my friend here added another. I have no objection to three. My first motion was two, but I will accept the amendment and make it three.

Mr. MONTGOMERY, of Western New York. I would like to inquire whether this can be done without a concurrent resolution?

The PRESIDENT. We shall have to make it concurrent.

A DEPUTY. I call for a statement of the question by the Chair.

The PRESIDENT. It is moved and seconded, that with the concurrence of the House of Bishops, three Laymen be added to the Joint Committee on Lictionary, to whom various resolutions have been referred. It now consists of seven on the part of the House of Bishops, and seven Clergymen on the part of this House. The motion is made, that, with the concurrence of the House of Bishops, two Laymen be added to that Committee on the part of this House.

Mr. MONTGOMERY, of Western New York. In order to make the Committee equal, I move that three Bishops be added.

The PRESIDENT. I hardly think that motion is in order. The question before the House is, Shall the three Laymen be added to the Committee?

A division was called for. Voting in the affirmative, 67; in the negative, 44.

The PRESIDENT. The motion for an enlargement of the Committee is passed.

The Rev. Dr. HUNTINGTON, of Massachusetts. I will offer the following resolution:—

Resolved, That the Canon on Deaconesses, or Sisters, as communicated in Message No. 21, from the House of Bishops, be made the order of the day for Monday next at 11 o'clock.

I make this motion, remembering perfectly well that the proposed Canon reported to the House was



referred to the Committee on Canons, and the question has been long under consideration by that Committee; but also I ask the Convention to remember two things: first, that this Canon was lost three years ago, by being pushed in at the end of the session; and second, that, although the Committee on Canons of this House has had the subject long under consideration, the Joint Committee of both Houses has had the subject much longer under consideration—namely, for three years; and we must also remember that the message received the unanimous assent of the House of Bishops. It has now been handed over to the Committee on Canons, and we have not received any report from them. We are now drawing near the close of our session, and it is no discourtesy to the Committee on Canons and to the Committee which has been sitting during three years to ask that the message, as communicated by the House of Bishops, be made the order of the day on Monday, at 11 o'clock.

The Rev Dr. HILLS, of New Jersey. I would ask the permission of the House to present a special report of a Committee of both Houses, appointed at the last General Convention, to report upon the force and effect of joint resolutions. I would prefer to have it taken up and acted upon now, so that it may be printed in THE CHURCHMAN on Monday.

Mr. MONTGOMERY, of Western New York. I move a suspension of the call of the Calendar in order to introduce the resolution of the Clerical Deputy from Massachusetts.

The PRESIDENT. That will require a two-thirds vote. Is it the pleasure of the House that the rules be suspended?

The motion was lost.

Mr. CORNWALL, of Kentucky. I ask to introduce a resolution:—

*Resolved*, That for the remainder of the session no member be allowed to speak more than ten minutes on any question, unless by consent of two-thirds of the House.

I move, Mr. President, that the rules of order be suspended, and that we act upon this resolution at once.

The PRESIDENT. It is moved and seconded that the rules of order be suspended, so that the resolution offered by Mr. Cornwall, of Kentucky, to the effect that no member shall be allowed to speak more than ten minutes on one question, unless by consent of two-thirds of the House, can be taken up.

Mr. JUDD, of Illinois. Can the rules of order be suspended for the introduction of a resolution unless by a two-third vote?

The PRESIDENT. It will require a two-third vote.

A vote was then taken. Voting in the affirmative, 102; in the negative, 19.

The PRESIDENT. The requisite two-thirds majority is secured, and the resolution is passed.

Mr. FISH, of New York. I desire to ask the consent of the House to receive the report of the Joint Committee on the force of joint resolutions. It will take but a very few moments to read it, and it contains suggestions or propositions which will require reference to one of the Committees. I think it is desirable that it be printed in THE CHURCHMAN on Monday. It will not take more than five minutes, and the House can then act upon the report in the way of directing its reference, etc.

The Rev. Mr. HILL, of California. I move that the rules be suspended in order to receive the report of that Committee.

The PRESIDENT. It is moved and seconded that the call of the Calendar be suspended, in order to receive the report of the Joint Committee on the Force and Effect of Joint Resolutions.

The motion was agreed to.

The Rev. Dr. HILLS, of New Jersey. I am instructed, Mr. President, by the Joint Committee on the Force of Joint Resolutions to present to the House of Deputies the following report:—

The Special Joint Committee appointed by the last General Convention to inquire and report to this Convention as to the force relative to the legislation and discipline of the Church of any joint resolution passed by the two Houses, respectfully report:—

The terms Constitutions and Canons are the usual appropriate terms for those acts of ecclesiastical legislation which declare a rule or measure of conduct, and are prospective in operation. In ancient councils, in the mass of laws in the English annals, found in Johnson's collection from the year 740, these are the terms employed. Rescripts, decretals and capitularies are edicts of particular powers of a more local character. The term joint resolutions is known in our own civil and ecclesiastical legislation. Under the Constitution of the United States, Article IV., a new State may be admitted into the Union by Congress.

This has been done sometimes by a joint resolution of the two Houses, as in the cases of Indiana in 1816, Illinois in 1818, and Texas in 1845; sometimes by Act of Congress, as in the instances of Maine, Kentucky, and Michigan. But by the 7th section of Article III., every order, resolution, or vote, to which the concurrence of the two Houses is necessary (except questions of adjournment) shall be approved by the President, or, if disapproved, repassed by two-thirds, &c. Thus all three are placed on the same footing.

The 5th Article of the Constitution of the Church provides that new Dioceses may be admitted into union.

This has been carried out by joint resolution. The case of Arkansas (1871) is an example. A section of a Canon of 1874 regulates this matter to some extent.

Joint resolutions may be classed under several heads.

(1.) There is a class expressive of sympathy, congratulation or courtesy merely.

The cases of intercourse with the Church of Sweden (1857), and as to the Russo-Greek Church (1874), are examples.

(2.) Resolutions recommending a particular action or course of conduct to the members of the Church or bodies of it. We have instances in the resolution as to almsgiving on the first day of the week (1859), and as to associated Rectors (1808).

(3.) There are numerous instances of joint resolutions merely expressing an opinion of the two Houses that particular practices should be avoided, or particular measures pursued. The action in 1859, as to almsgiving, was of this character. That of 1841, as to free sittings, was similar.

The opinion of the House of Bishops, sought for by the House of Deputies, on Ceremonies and Rubrics, may be thus classed.

(4.) We have a class which relates to the General Convention as an organized body—the mode of action of itself and its agencies. The admission of new Dioceses, the action as to Board of Missions, Theological Seminary, etc., may be thus arranged.

(5.) But there is a body of joint resolutions which on their face have the character of a positive act of legislation. In 1808 it was jointly resolved that it is the sense of this Church that it is inconsistent with the law of God, and therefore the Ministers of this Church *shall not unite in matrimony* any person who is divorced, unless such divorce have been granted on account of the adultery of the other party.

And it was also resolved that the Ministers of this Church ought not to perform the funeral service in the case of any person who shall give or accept a challenge to a duel. In 1856, in the House of Deputies, a resolution was referred, to consider the propriety of preparing a Canon which should effectually accomplish the objects of the resolutions of 1808 above cited.

The Committee on Canons reported that it was inexpedient to legislate on the subject of marriage with a divorced person, and on the subject of duelling proposed a Canon forbidding the reading of the Burial Service over the body of one who had died of a wound received in a duel unless he had evinced sincere repentance. The House refused to accept the Canon.

In 1868 a Committee of the House of Bishops upon Marriage and Divorce made a report, in which they cited the resolution of 1808, as "an opinion pronounced by the General Convention," and submitted a Canon upon the subject of Divorce. This was unanimously adopted, and, after some amendments in the other House, was passed as it is now in force. See Canon XIII., Title II.

The resolution of 1808, as to marrying a divorced party, was as imperative in language as the Canon of 1868. Yet the House of Bishops treat it as an opinion only, and there is no trace in our Church annals of its having been treated as a law.

Again, we have a joint resolution of the General Convention, adopted in 1865, that it is the sense of this Church that it is incompatible with the duty, position and sacred calling of the Clergy to bear arms.

The Committee on Canons had reported a Canon on the subject. This report was recommitted with instructions to report instead of a Canon a declaratory resolution in nearly its present form.

In 1874 a joint resolution of both Houses expresses their opinion that the services are separable.

If this matter were to be discussed on general principles alone, and the effect of joint resolutions were to be now for the first time determined, there seems to be no good reason why a joint resolution which commands or prohibits, should not have in our legislation the same force and effect as a Canon.

In many of the United States of America their Constitutions provide an enacting clause, and the use of that is necessary for the passage of a law in those States. Our Constitution says nothing about an enacting clause, or the form of words necessary to create a law or Canon.

This Convention uses, in passing a Canon, and in passing a joint resolution, the same word, "Resolve." Where a Canon is intended to be passed, the word "Canon" is also used.

Reviewing the action of this Convention since its organization, in regard to joint resolutions, we find, however:—

1. That no penalty has ever been provided in any joint resolution passed by it.

2. That in Canon II., Title II., which sets forth the offences for which Ministers may be tried and punished, it is provided that every Minister may be tried and punished for the violation of the Constitution and Canons of the General Convention, but no provision is made for the violation of a joint resolution.

3. That, at different times, one of the constituent Houses of this Convention has, in direct words, declared a joint resolution to be the mere expression of the opinion of the Convention, and that both Houses appear to have always given that construction to a joint resolution.

4. That this Convention has refused to pass Canons submitted to it on certain subjects, and have passed, immediately thereafter, joint resolutions in almost the same words used in the proposed Canons.

5. That it has passed Canons for the expressed purpose of putting into the form of law that which had theretofore been merely in the form of joint resolutions.

In view of these precedents, and this long-continued and unvarying construction given by the Convention to joint resolutions, this Committee recommend the adoption of the following resolutions:—

*First*. That the joint resolutions heretofore passed by the General Convention have never been deemed to have, and ought not to be construed as having, the force of law, but as being merely the expression of an opinion.

*Second*. That in view of the different doctrines prevailing in the civil courts of our country, and to remove all doubt for the future, an amendment should be made to the Constitution, which will require all future legislation to be by Canon.

*Third*. That a joint resolution professing to interpret a law is only an opinion, of great weight, indeed, but not obligatory.

All of which is respectfully submitted, this 20th day of October, 1877.

F. D. HUNTINGTON.  
WM. WOODRUFF NILES.  
H. N. PIERCE.  
CH. MINNIGERODE.  
GEORGE F. COMSTOCK.  
HAMILTON FISH.  
ALFRED MILLS.

Objection being made to immediate action on the report, the report was put upon the Calendar.

The PRESIDENT. The next item upon the Calendar is the resolution of the Rev. Dr. DeKoven, relating to the use of the Lectionary of the Church of England. Before, however, the Secretary reads the resolution, I will announce the names of the Lay members of the Lectionary Committee: Mr. Shattuck of Massachusetts, Mr. Redfield of Vermont, Mr. McWhortan of Central New York.

The SECRETARY then read the resolution.

The PRESIDENT. Is the House prepared for the question?

The Rev. Dr. DEKOVEN, of Wisconsin. Only one word in reference to this resolution, and it is this: It is not intended to interfere with any action of this House, nor of the Committee appointed to revise the Lectionary. It is a Lectionary that has been put forth by the Church of England, and has passed the two Houses of Convocation, and has become a law in England by Act of Parliament. The only object of the resolution is that this Lectionary may be used in our Church until the next General Convention, in order that it may be brought into the notice of the Clergy and the Laity, and so, perhaps, serve as a basis, after it has been duly considered, for the action of the Committee on the Lectionary.

Mr. WELSH, of Pennsylvania. The Bishop of Niagara stated, when he was here, that he had used that Lectionary with very great advantage.

The Rev. Mr. DOUGLASS, of Delaware. I hope this will pass. I think it will give us something tangible for at least three years. I agree with all my heart with the proposition of the Clerical Deputy from Wisconsin.

Mr. McCRA DY, of South Carolina. Mr. President, I think we have amended the Constitution in such a way that we have declared that this cannot be done except by Canon. It seems to me that question is settled. It seems to me very clear that we cannot adopt a change of our Lectionary without a Canon to that effect.

The Rev. Dr. HARE, of Pennsylvania. I move that these resolutions be referred to the Committee on Canons.

A DEPUTY. I understood, Mr. President, that there was no adoption of the constitutional amendment, but that there was simply a reference in regard to it.

Mr. MONTGOMERY, of Western New York. Objection is made here, Mr. President, that we cannot pass this resolution on account of a certain report. That report has not yet received the approval of this House. I call attention to a most extraordinary fact, and that is that every Canon that we have ever passed has been passed by joint resolution, instead of introducing a Canon, according to the very Canon upon the subject. In adopting Canons we have always introduced this resolution: "*Resolved*, the House of Bishops concurring, That the following Canon be adopted," just as if the Legislature should introduce a joint resolution, "*Resolved*, if the other branch concur, that the following Act of the Legislature shall be adopted."

That is precisely the form in which all our Canons have been adopted. Now, sir, to say that no joint resolution can have the force of law, is to say that we have never adopted a Canon. When a joint resolution expresses the sense of the House or the opinion of the House, it means just what it says. When a joint resolution expresses a mandate of a House, it is law. I believe, sir, that we can express the opinion of this House just as well in one form as in another. The resolution is to be judged by its language. A resolution which expresses the sense or opinion of the House is one thing; a resolution which is mandatory in its character, and directs what shall be done and specifies what shall not be done, is law.

Mr. SHEFFEY, of Virginia. I ask, Mr. President, upon what authority this proposed action is to be taken? The amendment to the Constitution confers upon the General Convention the power to amend a Lectionary. Does it give us the power to leave it to the Clergy to use the Lectionary of the Church of England, or the Lectionary of the Church of Canada, or any other Lectionary at their pleasure? Not at all; the power we have is to amend our own Lectionary, and not to allow our Clergy to use a Lectionary until it is amended by this House.

The PRESIDENT. The time has come for adjournment.

The Rev. Dr. HARE, of Pennsylvania. I made the motion, Mr. President, to refer the resolution to the Committee on Canons. Under our rules of order, I believe a motion to refer must be acted upon without debate, so that further entertainment of this matter is not in order.

The PRESIDENT. A motion to refer, which is made by the person who presents the subject, must



be put without debate, but a motion to refer made by some one else is debatable.  
The House then adjourned until Monday, October 22, at 9.30 A. M.

HOUSE OF DEPUTIES.

ORDERS OF THE DAY.

MONDAY, OCTOBER 22, 12 M.

The Lectionary for Lent.

At 7½ P.M.\*

Report of the Committee on Domestic and Foreign Missions, relating to changes in the Board of Missions.

CALENDAR.

MONDAY, OCTOBER 22.

- 20. Resolution of the Rev. Dr. DeKoven, relating to the use of the Lectionary of the Church of England.
- 21. Report No. 7, of the Committee on Amendments to the Constitution, referring to the concurrent vote of Clerical and Lay Deputations.
- 22. Report No. 18, of the Committee on Canons, relating to certain duties of Ministers.
- 24. Report No. 11, of the Committee on Amendments to the Constitution, relating to the expediency of reducing the number of Clerical and Lay Deputies from each Diocese.
- 25. Report No. 12, of the Committee on Amendments to the Constitution, relating to the representation of Dioceses in proportion to the number of communicants therein.
- 26. Preamble and Resolutions offered by Mr. Judd of Illinois, on the 14th day's session.
- 27. Resolution of Rev. Dr. Harris of Tennessee, relating to Diocesan representation in the House of Deputies.
- 28. Resolution of Mr. Judd of Illinois, on the same subject.
- 29. Preamble and Resolution of Mr. Battle of North Carolina, on the same subject.
- 30. Message No. 31, from the House of Bishops, in regard to the relations of Bishops to consecrated Churches.
- 31. Report No. 7, of Committee on Canons, recommending an amendment to Canon relating to Professors in Colleges, etc.
- 32. Resolutions presented by the Rev. Dr. Schenck (Oct. 20), in regard to regulating by Canon the inculcation of Christian holiness and doctrine, &c.
- 33. Resolution offered by the Rev. Dr. Schenck (Oct. 20), in regard to the "Organization of the House of Deputies," &c.
- 34. Resolution offered by the Rev. Mr. Scheetz (Oct. 20), in regard to Diocesan representation in this House.
- 35. Resolution offered by the Rev. Dr. Huntington (Oct. 20), in regard to the preparation of a collection of Anthems, &c.
- 36. Report No. 26, of the Committee on Canons (Oct. 20), proposing concurrence with Message No. 35 from House of Bishops.
- 37. Report of Special Joint Committee appointed at last Convention to consider and report as to the force of joint resolutions (Oct. 20).

Attest: CHAS. L. HUTCHINS, Secretary.

THE STANDING COMMITTEES.

STATE OF THE CHURCH.

The Rev. Dr. Van Deusen of Central New York, the Rev. Mr. Hunt of Alabama, the Rev. Mr. Battershall of Albany, the Rev. Mr. Tupper of Arkansas, the Rev. Mr. Hill of California, the Rev. Mr. Marple of Central Pennsylvania, the Rev. Dr. Harwood of Connecticut, the Rev. Mr. Brooks of Delaware, the Rev. Dr. Stearns of Easton, the Rev. Dr. Steele of Florida, the Rev. Mr. Vernor of Fond du Lac, the Rev. Mr. Foute of Georgia, the Rev. Dr. Locke of Illinois, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Seymour of Iowa, the Rev. Dr. Reynolds of Kansas, the Rev. Mr. Tschiffely of Kentucky, the Rev. Dr. Drowne of Long Island, the Rev. Dr. Percival of Louisiana, the Rev. Mr. Hayes of Maine, the Rev. Dr. Hutton of Maryland, the Rev. Dr. Lambert of Massachusetts, the Rev. Dr. Worthington of Michigan, the Rev. Dr. Knickerbacker of Minnesota, the Rev. Mr. Marks of Mississippi, the Rev. Dr. Runcie of Missouri, the Rev. Mr. Millsbaugh, of Nebraska, the Rev. Mr. Sears of New Hampshire, the Rev. Dr. Hills of New Jersey, the Rev. Dr. Beach of New York, the Rev. Dr. Buxton of North Carolina, the Rev. Mr. Stansbury of Northern New Jersey, the Rev. Dr. Bronson of Ohio, the Rev. Mr. Brown of Pennsylvania, the Rev. Dr. Hitchcock of Pittsburgh, the Rev. Mr. Henshaw of Rhode Island, the Rev. Mr. McCollough of South Carolina, the Rev. Dr. Morrell of Southern Ohio, the Rev. Dr. White of Tennessee, the Rev. Mr. Bird of Texas, the Rev. Mr. Roberts of Vermont, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Conover of Western Michigan, the Rev. Dr.

Ingersoll of Western New York, the Rev. Dr. Cole of Wisconsin.

CANONS.

The Rev. Dr. Watson of North Carolina, the Rev. Dr. Vinton of Massachusetts, the Rev. Dr. Fulton of Wisconsin, the Rev. Dr. Leeds of Maryland, the Rev. Dr. Minnigerode of Virginia, the Rev. Dr. Dix of New York, the Rev. Dr. Harrison of Albany, Mr. Andrews of Southern Ohio, Mr. Sheffey of Virginia, Mr. Burgwin of Pittsburgh, Mr. Battle of North Carolina, Mr. Judd of Illinois, Mr. Brune of Maryland.

EXPENSES.

Dr. Shattuck of Massachusetts, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Wheeler of Rhode Island, the Rev. Mr. Knight of Connecticut, the Rev. Mr. Whipple of Minnesota, Mr. Baldwin of Michigan, Mr. Blair of Maryland, Mr. Coffin of Pennsylvania, Mr. Kingsbury of Connecticut, Mr. Bridge of Maine, Mr. Babcock of Rhode Island, Mr. Davies of New York, Mr. Devereux of Ohio.

ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hancel of Virginia, the Rev. Dr. Percival of Louisiana, the Rev. Dr. Leffingwell of Illinois, the Rev. Dr. DeKoven of Wisconsin, the Rev. Dr. Breck of Central Pennsylvania, the Rev. Dr. Crosdale of Easton, the Rev. Dr. Harrison of Northern New Jersey, Mr. Meigs of Northern New Jersey, Mr. Trowbridge of Michigan, Mr. Delano of Ohio, Mr. Mudge of Massachusetts, Mr. Nash of New York, Mr. Jenkins of Fond du Lac.

MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Payne of Albany, the Rev. Dr. Abercrombie of Northern New Jersey, the Rev. Dr. Barton of Easton, the Rev. Mr. Mills of Pittsburgh, the Rev. Mr. Boone of Georgia, the Rev. Mr. Richards of Rhode Island, the Rev. Mr. Goodale of Nebraska, Mr. Churchill of Kentucky, Mr. Winthrop of Massachusetts, Mr. Martin of North Carolina, Mr. McGuffey of Southern Ohio, Mr. Parker of Virginia, Mr. Ingalls of Maine.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Schenck of Long Island, the Rev. Dr. Hare of Pennsylvania, the Rev. Dr. Pinckney of South Carolina, the Rev. Dr. Brown of Ohio, the Rev. Mr. Greer of Rhode Island, the Rev. Dr. Snively of Long Island, the Rev. Mr. Dunlop of Missouri, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. Shoenberger of Pittsburgh, Mr. Harrison of Maryland, Dr. DeRoset of North Carolina, Mr. Montgomery of Western New York, Mr. Rogers of Michigan.

CONSECRATION OF BISHOPS.

The Rev. Dr. Scott of Florida, the Rev. Dr. Ayrault of Central New York, the Rev. Dr. Runcie of Missouri, the Rev. Dr. Eames of New Hampshire, the Rev. Dr. Sansom of Mississippi, the Rev. Dr. Burr of Southern Ohio, the Rev. Dr. Wakefield of Indiana, Mr. Forsyth of Albany, Mr. Holbrook of Minnesota, Mr. Moss of Central New York, Mr. Edsall of Illinois, Mr. Robinson of Kentucky, Mr. Peirce of Western Michigan.

GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Cady of New York, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Farrington of Northern New Jersey, the Rev. Mr. Littell of Delaware, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Thompson of Louisiana, the Rev. Dr. Beers of California, Mr. Pierrepont of Long Island, Mr. Stevenson of Kentucky, Mr. McWhorter of Central New York, Mr. Harrison of Pennsylvania, Mr. Gardiner of Maine, Mr. Livingston of New York.

UNFINISHED BUSINESS.

The Rev. Dr. Chase of Illinois, the Rev. Dr. Barber of Easton, the Rev. Mr. Pickett of Mississippi, the Rev. Mr. Magrath of Michigan, the Rev. Mr. Langford of New Jersey, the Rev. Dr. Dalrymple of Maryland, the Rev. Dr. Beatty of Kansas, Mr. Goddard of Rhode Island, Mr. Eaton of Michigan, Mr. Low of New Hampshire, Mr. Hance of New Jersey, the Rev. Mr. Smith of Pittsburgh, Mr. Richmond of Tennessee.

AMENDMENTS TO CONSTITUTION.

The Rev. Dr. Hall of Long Island, the Rev. Dr. Benedict of Georgia, the Rev. Dr. Huntington of Massachusetts, the Rev. Dr. Harris of Illinois, the Rev. Mr. Garrison of New Jersey, Mr. Stevenson of Kentucky, Mr. Woolworth of Nebraska, Mr. McCrady of South Carolina, Mr. Wilder of Minnesota, Mr. Parker of Northern New Jersey, Mr. Comstock of Central New York, Mr. Bennett of Massachusetts, Mr. Howe of Indiana.

CHRISTIAN EDUCATION.

The Rev. Dr. Coit of New Hampshire, the Rev. Mr. Johnson of Connecticut, the Rev. Dr. Goodwin of Pennsylvania, the Rev. Dr. Douglas of Mississippi, the Rev. Dr. Oliver of Nebraska, the Rev. Mr. Bodine of Ohio, the Rev. Dr. Seymour of New York, the Rev. Dr. Porter of South Carolina, Mr. Coppée of Central Pennsylvania, Mr. Davies of New York, Mr. Prince of Long

Island, Mr. Thompson of Tennessee, Mr. Hopplin of Rhode Island.

PRAYER BOOK.

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Hubbard of New Hampshire, the Rev. Dr. Norton of Virginia, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Rudder of Pennsylvania, the Rev. Dr. Anstice of Western New York, Mr. Meads of Albany, Mr. Jackson of Maine, Mr. Garthwaite of Northern New Jersey, Mr. Seymour of Connecticut, Mr. Moss of Ohio, Mr. Goldsborough of Easton.

ELECTIONS.

The Rev. Dr. Shipman of Kentucky, the Rev. Dr. Pennell of Albany, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Rees of Georgia, the Rev. Dr. Harris of Illinois, the Rev. Mr. Upjohn of Maine, the Rev. Dr. McKnight of Central New York, Mr. Redfield of Vermont, Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Walker of Easton.

CHURCHES IN AND NEAR BOSTON.

Place.	Name.	Rector.	Street—how reached.
Boston,	Advent,	C. C. Grafton,	Bowdoin.
"	Dorchester, All Saints,	G. S. Bennett,	Dorch at*
"	Jam. Plain, St. John's,	S. J. Shearman,	J. Plan.*
"	"	H. Burroughs, D.D.,	Salem.
"	Emmanuel,	A. H. Vinton, D.D.,	Newbury.
"	Evangelists,	B. B. Killikelly,	Charles.
"	Good Shepherd,	G. S. Prescott,	Cortez.
"	Highlands, St. James,	P. Browne,	St. James.
"	"	G. S. Converse,	Tremont.
"	East, St. John's,	J. H. Waterbury,	Street cars.
"	Charles'n, St. John's,	T. R. Lambert, D.D.,	"
"	Messiah,	H. F. Allen,	Florence.
"	Brighton, St. Margaret's,	T. Cole,	Street cars.
"	St. Mark's,	C. H. Babcock,	W. Newton.
"	Dorchester, St. Mary's,	W. W. Silvester,	Street cars.
"	St. Mary's,†	J. R. Peirce,	Parmenter.
"	South, St. Matthew's,	J. Wright,	Street cars.
"	Wash. Vill. Grace,	A. Gray,	"
"	St. Paul's,	W. W. Newton,	Tremont.
"	St. Stephen's,	A. Gray,	Tyler.
"	Trinity,	P. Brooks,	Boylston.
Arlington,	St. John's,	D. G. Haskins,	Street cars.
Brookline,	St. Paul's,	L. K. Storrs,	"
Cambridge,	Christ,	W. C. Langdon, D.D.,	"
"	Ascension,	W. Warland,	"
"	St. James,	T. S. Tyng,	"
"	St. John's,	G. Z. Gray, D.D.,	"
"	St. Peter's,	E. M. Gushée,	"
Chelsea,	St. Luke's,	J. T. Burrill,	B. & P. R. R.
Decham,	St. Paul's,	D. Goodwin,	Street cars.
East Somerville,	St. Thomas',	G. W. Durrell,	Street cars.
Hyde Park,	Christ,	R. B. VanKleeck, D.D. B. & P. R. R.	"
Longwood,	Our Saviour,	R. H. Howe,	B. & A. R. R.
Malden,	St. Paul's,	G. P. Huntington,	Street cars.
Medford,	Grace,	C. L. Hutchins,	B. & L. R. R.†
Melrose,	Trinity,	H. A. Metcalf,	B. & M. R. R.
Newton,	Grace,	G. W. Shinn,	B. & A. R. R.
"	L'w'r Falls, St. Mary's,	H. Mackay,	"
Quincy,	Christ,	"	O. C. R. R.
Somerville,	Emmanuel,	N. K. Bishop,	Street cars.
Walham,	Christ,	T. F. Fales,	Fitch. R. R.
West Newton,	Messiah,	F. W. Smith,	B. & A. R. R.

\* Street cars. † For sailors. ‡ And B. & M. R. R.

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# CHURCH CONGRESS.

## The Fourth Annual Church Congress IN THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES,

WILL BE HELD IN CHICKERING HALL, CORNER FIFTH AVENUE AND EIGHTEENTH STREET, NEW YORK,

On Tuesday, Wednesday, Thursday and Friday of the week commencing October 28, 1877.

The Rt. Rev. HORATIO POTTER, D.D., LL.D., D.C.L., Bishop of New York, will preside.

*The Congress will be preceded by the service of Holy Communion, the address to be given by the Right Rev. G. T. Bedell, D.D., Bishop of Ohio. This service will probably take place at Trinity Chapel, Twenty-fifth Street, on Tuesday, at nine o'clock, A.M.*

<p><b>TOPIC.</b></p> <p>TUESDAY, 10½ A.M., Chickering Hall.—“THE CHURCH ARCHITECTURE THAT WE NEED.”</p> <p><b>WRITERS.</b></p> <p>RICHARD M. HUNT, Esq., New York. EMLYN LITTELL, Esq., New York. A Paper, by the late REV. W. A. McVICKAR.</p> <p><b>SPEAKERS.</b></p> <p>The REV. PROF. BABCOCK, Cornell University. The REV. C. W. WARD, Providence, R.I. The REV. R. J. NEVIN, D.D., Rome, Italy.</p>	<p><b>TOPIC.</b></p> <p>WEDNESDAY, 10 A.M., Chickering Hall.—“THE SPIRITUAL FORCES IN CIVILIZATION.”</p> <p><b>WRITERS.</b></p> <p>The REV. F. C. EWER, D.D., New York. The REV. FRANCIS A. HENRY, Stamford, Conn. The REV. PERCY BROWNE, Boston, Mass.</p> <p><b>SPEAKERS.</b></p> <p>To be named in final Programme.</p>	<p><b>TOPIC.</b></p> <p>THURSDAY, 7½ P.M., Chickering Hall.—“CHRISTIANITY AND POPULAR AMUSEMENTS.”</p> <p><b>WRITERS.</b></p> <p>The REV. W. W. NEWTON, Boston, Mass. The REV. JOHN VAUGHAN LEWIS, D.D., Washington, D.C. The REV. T. G. ADDISON, D.D., Washington, D.C.</p> <p><b>SPEAKERS.</b></p> <p>PROFESSOR COWLING, University of Louisville, Ky. SKIPWITH WILMER, Esq., Baltimore, Md.</p>
<p><b>TOPIC.</b></p> <p>TUESDAY, 7½ P.M., Chickering Hall.—“THE RELATION OF THE CHRISTIAN CHURCH TO SOCIAL AND NATIONAL LIFE IN AMERICA.”</p> <p><b>WRITERS.</b></p> <p>The Rt. REV. A. N. LITTLEJOHN, D.D., Bishop of Long Island. WILLIAM PRESTON JOHNSON, Esq., Washington and Lee College, Va. The REV. HUGH MILLER THOMPSON, D.D., New Orleans, La.</p> <p><b>SPEAKERS.</b></p> <p>The REV. J. S. HANKHEL, D.D., Charlottesville, Va. The REV. JOHN FULTON, D.D., Milwaukee, Wis. The REV. R. H. MCKIM, D.D., New York, The REV. W. W. BATTERSHALL, Albany, N.Y. The Rt. REV. J. P. B. WILMER, D.D., LL.D., New Orleans, La. Conditionally:— The Rt. REV. R. W. B. ELLIOT, D.D. The HON. EDW. MCCRADY, Charleston, S.C. The HON. HUGH W. SHEFFRY, Staunton, Va. J. P. KENNEDY BRYAN, Esq., Charleston, S.C.</p>	<p><b>TOPIC.</b></p> <p>WEDNESDAY, 7½ P.M., Chickering Hall.—“THE RELATION OF THE POPULAR PRESS TO CHRISTIANITY IN AMERICA.”</p> <p><b>WRITERS.</b></p> <p>HON. JOHN JAY, New York. HON. MONTGOMERY BLAIR, Baltimore, Md.</p> <p><b>SPEAKERS.</b></p> <p>The Rt. REV. T. U. DUDLEY, D.D., Assistant Bishop of Kentucky. The HON. EHASTUS BROOKS, New York. The HON. W. T. WALTHALL, Mobile, Ala.</p>	<p><b>TOPIC.</b></p> <p>FRIDAY, 10 A.M., Chickering Hall.—“ORGANIZATION AND ADMINISTRATION OF CHARITY.”</p> <p><b>WRITERS.</b></p> <p>The REV. HENRY C. POTTER, D.D., New York. The HON. JOHN WELCH, Philadelphia, Pa.</p> <p><b>SPEAKERS.</b></p> <p>The REV. J. W. BROWN, D.D., Cleveland, O. LEWIS W. DELAFIELD, Esq., New York.</p>
	<p><b>TOPIC.</b></p> <p>THURSDAY, 10 A.M., Chickering Hall.—“THE INFLUENCE OF THE PULPIT UPON MODERN THOUGHT AND LIFE.”</p> <p><b>WRITERS.</b></p> <p>The Rt. REV. HENRY C. LAY, D.D., LL.D., Bishop of Easton. The Rt. REV. THOMAS M. CLARK, D.D., LL.D., Bishop of Rhode Island.</p> <p><b>SPEAKERS.</b></p> <p>Probably the REV. F. COURTENAY, New York, and others.</p>	<p><b>TOPIC.</b></p> <p>FRIDAY, 7½ P.M., Chickering Hall.—“THE TRUE POLICY TOWARDS THE INDIAN TRIBES.”</p> <p><b>WRITERS.</b></p> <p>The Rt. REV. HENRY B. WHIPPLE, D.D., LL.D. Bishop of Minnesota. The Rt. REV. W. H. HARE, D.D., Bishop Niobrara.</p> <p><b>SPEAKERS.</b></p> <p>The HON. FELIX A. BRUNOT, Pittsburg, Pa. The Rt. REV. R. H. CLARKSON, D.D., LL.D., Bishop of Nebraska. The Rt. REV. D. S. TUTTLE, D.D., Bishop of Montana. The REV. NOAH HUNT SCHENCK, D.D., Brooklyn, L. I.</p>

The Secretary of the Local Committee of New York, James Pott, Esq., Cooper Union, may be addressed in reference to hospitalities to be extended to officials, writers and speakers. Due notice will be given by that committee of such facilities for commuted rates of transportation, and board, as may be secured for others desiring to attend the sessions of the Congress. All persons interested in the topics to be discussed, are cordially invited to attend.

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GEORGE D. WILDES,  
General Secretary Church Congress.

OCTOBER 8, 1877.



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# The Churchman.

## The Churchman,

DAILY EDITION,

Is published every morning during the General Convention. It is intended to provide each day a complete phonographic report of the debates and business in the House of Deputies on the preceding day.

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## DAILY EDITION.

TUESDAY, OCTOBER 23, 1877.

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## The Proceedings IN A GENERAL CONVENTION OF THE

## PROTESTANT EPISCOPAL CHURCH,

IN THE YEAR OF OUR LORD 1877,

AS REPORTED FOR

MESSRS. M. H. MALLORY & CO.

## HOUSE OF BISHOPS.

NOTE.—The House of Bishops sits in private, and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

### SEVENTEENTH DAY'S SESSION.

MONDAY, October 22.

After the usual preliminary devotional exercises it was—

*Resolved*, the House of Deputies concurring, That the Joint Committee created under the resolution communicated in Message No. 15 of the House of Deputies, have leave to sit during the recess of General Convention.

Concurrence was also voted in the resolution communicated in Message No. 24 of the House of Deputies, appointing a Joint Committee to sit during the recess of the Convention, and also in the amendment to Canon II. of Title IV., contained in Message No. 31 of the House of Deputies.

The House non-concurred in the amendment of section 2 of Canon VIII. of Title I., contained in Message No. 22 from the House of Deputies, for the reason that the proposed change in the Canon involved a great and, in the judgment of this House, unwise change in the policy which has been hitherto observed both in the Church of England and in this Church, with regard to the admission of persons recognized as Ministers of other bodies of Christians, to the Ministry of this Church; and because, further, the proposed amendment imposes undue restrictions upon the Bishops, which are at variance with the Rubric of the Ordinal.

The House also non-concurred with the House of Deputies in the proposed repeal of Title II., Canon IV., for the reason that it is not prepared entirely

to remove from the Canons provisions which have formed a part of our Code for more than seventy years, and asked for a committee of conference.

Non-concurrence was also voted in the proposed amendment of Title III., Canon VIII., for the reason that the entire subject of Federate Councils and Provinces is in the hands of a special committee, with directions to report to the next General Convention.

It was also—

*Resolved*, That the Bishops of this Church will henceforth communicate all sentences of deposition and suspension to the Bishops of the Church in British North America, in the same form and manner as they are communicated to the Bishops of this Church.

It was—

*Resolved*, That the House does not concur in the amendment to Title II., Canon V., proposed in Message No. 33 from the House of Deputies, for the reason that in some parts the language of the proposed amendment is not sufficiently distinct, and that the provisions touching moral character are not sufficiently guarded.

*Resolved*, the House of Deputies concurring, That Title II., Canon V., be amended to read as follows:—

### CANON V.—Of Renunciation of the Ministry.

If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare in writing, to the ecclesiastical authority of the Diocese or Missionary jurisdiction to which he belongs, his renunciation of the Ministry of this Church, it shall be the duty of the ecclesiastical authority to record the declaration so made, and thereupon it shall be the duty of the Bishop, or, if there be no Bishop, of the Diocese or Missionary Jurisdiction of any Bishop, who, being requested by such Standing Committee, shall consent to act in the matter, to depose such person from the Ministry, and to pronounce and record, in the presence of two or more Clergymen, that the person so declaring has been deposed from the Ministry of this Church. *Provided*, however, that if the Bishop shall be satisfied that the person so declaring is not amenable for any Canonical offence, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary, and for causes assigned or known which do not affect his moral character, he shall so declare in pronouncing and recording said deposition, and shall, if desired, give a certificate to this effect to the person so deposed; and he shall also give due notice of such deposition from the Ministry to the ecclesiastical authority of every Diocese and Missionary Jurisdiction of this Church, in the form in which the same is recorded.

Section 2. If the Ecclesiastical Authority shall have reason to believe that the person so declaring has acted harshly and unduly, action on such declaration may be postponed for the space of not more than six months, during which time such person may withdraw his application.

Section 3. If the Ecclesiastical Authority to whom such declaration is made, shall have ground to suppose that the person making the same is liable to presentment for any Canonical offence, such person may, in the discretion of the said Ecclesiastical authority, be put upon trial for such offence, notwithstanding such declaration of renunciation of the Ministry.

The Bishops of Illinois and Florida were made members, on the part of this House, of the Joint Committee on the Spanish Prayer Book, in place of the Bishops of Connecticut and New York. The House concurred in Message No. 40 from the House of Deputies continuing the Joint Committee on the proposed revision of the Prayer Book in the German language, and in Message No. 43 continuing the Standing Committee on Indian Affairs, and in the substitution of Deputy on the Committee to select a place for the meeting of the next Convention.

It was—

*Resolved*, the House of Deputies concurring, That the following be appointed as members of the Standing Committee of Foreign Churches, viz.: The Rev. William F. Morgan, D.D.; the Rev. Robert S. Howland, D.D.; Hamilton Fish, LL.D., and L. P. Morton, Esq., in accordance with the provisions of Title III., Canon I., section 3, clause 7.

It was—

*Resolved*, the House of Deputies concurring, That the subject of marriage with relatives be referred to a Joint Committee of five Bishops, three Presbyters, and two Laymen, with instructions to report to the next General Convention.

The Chair appointed, on the part of this House, the Bishops of North Carolina, Long Island, Western New York, Rhode Island, and Central Pennsylvania.

The House concurred with the House of Deputies in amending the 3d Article of the Constitution of the General Theological Seminary.

It was voted that the House meet at ten o'clock, A. M., on Tuesday, and hold an evening session, beginning at eight, P. M.

The House re-elected, subject to the concurrence of the House of Deputies, the Trustees of the Missionary Bishops' Fund, whereupon the House adjourned.

NOTE.—The statement contained in the Report of Proceedings in the House of Bishops, published in THE CHURCHMAN of the 17th instant, that the Rev. Dr. Schereschewsky had declined the Missionary Episcopate of Shanghai, was premature. It may now be announced that he has formally accepted that office in a letter addressed to the Presiding Bishop.

## HOUSE OF DEPUTIES.

### SEVENTEENTH DAY.

MONDAY, October 22, 1877.

The House of Deputies met at 9.30 A. M.

Morning Prayer was said by the Rev. William H. Hill of California, assisted by the Rev. Isaac G. Hubbard, D.D., of New Hampshire. The Benediction was pronounced by the Rt. Rev. William Stevens Perry, D.D., LL.D., Bishop of Iowa.

The minutes of the proceedings of Saturday were read and approved.

### LEAVES OF ABSENCE.

The Rev. DR. SHIPMAN, of Kentucky, from the Committee on Elections, presented the following report:—

The Committee on Elections begs leave to report: That leave of absence for the remainder of the session to the Rev. Dr. Hill and the Rev. Mr. Brewer of California, the Rev. Dr. Abercrombie of the Diocese of Northern New Jersey, the Rev. Dr. Norton of the Diocese of Virginia, the Rev. Mr. Seymour of the Diocese of Iowa, the Rev. Dr. Leffingwell of the Diocese of Illinois, the Rev. Mr. Farr of the Diocese of Ohio, and the following Lay Deputies: Mr. Goldsborough of Easton, Mr. Bailey of Mississippi, Mr. Devereux of Ohio, Mr. Burgwin of Pittsburgh, Mr. Taylor of Virginia, Mr. Magruder of Maryland, Gen. Simpson of Missouri, and Mr. McNeal of Tennessee.

On behalf of the Committee.

J. S. SHIPMAN, Chairman.

October 22, 1877.

### INDIAN AFFAIRS.

Mr. WELSH, of Pennsylvania. I have a very brief report from the Standing Committee on Indian Affairs, which I will read:—

The Standing Committee on Indian Affairs appointed by the House of Bishops with the concurrence of the House of Deputies (see page 160, Journal 1844), with authority to co-operate with the Board of Missions in promoting the civilization of Indians, and to invoke the aid of the Government and the assistance of the courts in their behalf, report: That they have endeavored to be helpful to the cause by using the press and the voice in behalf of the Indians, as well as by personal interviews with committees of Congress, and with the executive officers of the Government. The President of the United States, the Secretary of the Interior, and the Commissioner of Indian Affairs evince the strongest desire, not only to protect the Indians from the oppression and frauds that have so long disgraced this nation, but also to afford them the protection of the laws of the United States, and to assist in procuring the legislation necessary to promote Indian civilization, by adopting some intelligent and permanent policy that will claim the confidence of the people, of their representatives in Congress, and of the Indians also.

The best practicable plan yet suggested, is to form an Indian Bureau, composed of one of the Cabinet officers as Chairman, the Commissioner of Indian Affairs as its executive officer, two Army officers, not below the rank of Colonel, and two eminent civilians,—all but the Cabinet officer to be appointed for five or ten years, subject to removal for cause. It is believed that Congress will afford the legislation necessary, and that, through the agency of such a bureau, most of the Indians can be induced to abandon their tribal relations, become agriculturists or herdsmen, wards of the Government, and productive citizens.

Powerful bands of Sioux and Arrapahoe Indians, hitherto untamable, were represented at Washington, a few weeks since, by a large delegation, including Spotted Tail, Red Cloud, and other chiefs. These wild men, some of whom had been fighting under Sitting Bull, all plead most earnestly, not only for farms and implements, but for schools and churches, as the only hope for their children. They seemed to be impressed with the belief that the Government is powerless to fulfil its solemn pledges to protect them on their reservations, and they therefore asked for farms, and such helps as are needful to enable them to become civilized like white men.

Your Committee are much encouraged by the great success of the Mission of the Church to Indians, in which devoted men and women are cheerfully laboring at much personal sacrifice because their labors are blessed of God.

In conclusion your Committee invoke the aid of every member of this Convention and of all other good citizens in a combined effort to protect the Indians in their rights, and to promote their early civilization and Christianization.

Respectfully submitted by—

WM. WELSH,  
J. W. STEVENSON,  
JOHN W. ANDREWS,  
HUGH W. SHEFFEY,  
BENJ. STARK,  
C. C. AUGER,

Committee.



Mr. WELSH, of Pennsylvania. I will add a single word to that report. I tried, when I was at Washington, to have this report made more thoroughly effective by bringing the Indians here. No one could stand before those twenty-five Indians, who, but a few months since, were fighting against our Government, without being impressed with the important necessity for prompt and effective action on the part of the Government, looking to their civilization. They came to Washington as soon as they could feel sure that safety was in store for them. Their plea for civilization was the first that they had ever made. When I had last pleaded with them, they said that no surveyor could come into their reservation and be protected, because they then regarded surveyors as the pioneers of railroads, and of robbery. But on this visit to Washington, they all plead that their plots might be surveyed, that they might be located on them; and not only that, but they pleaded for missionaries, teachers and helpers. Their great desire seemed to be that the same civilizing influences which had brought us out of the condition in which we once were (for they seemed to understand that we sprang from wild men), might be extended to them. This was their earnest plea; and they would have come themselves and made it to you, but for the necessity of moving this Autumn from their homes on the Missouri river, which prevented them from taking the time that would have been needed for this visit.

Mr. MONTGOMERY, of Western New York. I move that the Committee on Indian Affairs be continued.

The PRESIDENT. I will ask Mr. Welsh if the Committee needs any reconstruction?

Mr. WELSH, of Pennsylvania. A renewal of the resolution of last year is needed to continue the Committee.

The PRESIDENT. Is it necessary to appoint any new members upon the Committee?

Mr. WELSH, of Pennsylvania. The Committee is complete, the six members being present in the Convention.

The motion to continue the Committee on Indian Affairs was agreed to.

#### THE GODLY DISCIPLINE OF THE LAITY.

Mr. HUNTER, of Long Island, presented the following report:

The Committee of Conference, appointed to nominate a Joint Committee on the subject of Godly Discipline of the Laity, report the following as continuing and reconstituting said Committee, this nomination being made with especial reference to the convenience of their assembling, viz: Bishops of Delaware, Easton and Pittsburgh; the Rev. Meyer Lewin, Maryland; the Rev. D. R. Goodwin, Pennsylvania; the Rev. Henry C. Potter, New York; F. W. Brune, Maryland; Henry Coppée, Central Pennsylvania; R. S. Conover, New Jersey.

In behalf of the Committee.

ALFRED LEE, Chairman.

Mr. HUNTER, of Long Island. This selection was made in compliance with the request of a former Committee (who found it impossible to get a meeting) that the selection should be made with special reference to the convenience of assembling the Committee. The Committee have, therefore, selected gentlemen from the contiguous States of New York, Pennsylvania, New Jersey and Maryland.

The PRESIDENT. You have named one who is not a member of the Convention.

Mr. HUNTER, of Long Island. The nomination of Rev. Dr. Potter was made at the special request of the House of Bishops.

The PRESIDENT. The Convention can undoubtedly appoint Dr. Potter if it sees fit to do so, but it would be contrary to our rules.

Mr. McCRADY, of South Carolina. How can we appoint a committee except from among our own number?

The PRESIDENT. It would be against the rules of the Convention, but we can do it by general consent.

Mr. MONTGOMERY, of Western New York. I move that the gentleman named in the report of the committee (other than Dr. Potter) be appointed, and that Dr. Potter be requested to act with them.

Mr. McCRADY, of South Carolina. I shall be constrained to object to that, unless you call it a "Commission" instead of a "Committee."

The PRESIDENT. It has occasionally been the habit of this Convention to appoint as members of committees those who were not members, but I agree with the Deputy from South Carolina in considering such action irregular. To make the change suggested by the Deputy would require the concurrence of the House of Bishops.

The Rev. Dr. SCHENCK of Long Island. Do I understand that the Chair has ruled that we are confined to the membership of this House on the appointment of committees?

The PRESIDENT. I have not so ruled, because the custom has been different. I have simply stated that in the opinion of the Chair the appointment of those who are not members of the Convention on a committee is irregular. Still, if it is the wish of the House, it can be done.

The resolution of the Committee of Conference was concurred in.

#### FINAL ADJOURNMENT.

The Rev. Mr. HILL of California. At the suggestion of an honored Deputy, I will call up the resolution which I offered some days since, fixing the time for adjournment. My resolution named Tuesday. The Chairman of the Committee to which my resolution was referred, recommended Thursday. I will suggest a compromise by moving to amend by inserting "Wednesday evening, at nine o'clock." I am afraid that, if we continue in session until Thursday, we shall not have a quorum. I therefore amend by naming Wednesday, and move the adoption of the resolution as amended.

The Rev. Dr. ADAMS of Wisconsin. I would suggest that the resolution read "Wednesday, at three P. M.," instead of "nine P. M.," so that there will be time after our adjournment to read the Pastoral Letter.

The PRESIDENT. I will state to the Deputy from Wisconsin that the Pastoral Letter will be read before the adjournment.

The Rev. Dr. SCHENCK, of Long Island. I suppose, Mr. President, that I am as eager as any one to get through with the business of the Convention, and to return to my home-work. I suppose that we are all anxious to return to our homes. But we are sent here for the purpose of transacting certain business in the interest of the Church at large, and I do not think that we ought to permit our personal desires to control us in the matter of adjournment. We should rather make our personal wishes bend to the exigencies of the work that is before us. Some of the most important measures of legislation are still to be brought before us for discussion—as, for instance, the proposed Canon on Deaconesses, and the reorganization of our whole missionary system. These matters have been maturing during the session of the Convention, but it is only near the close of our session that our minds become sufficiently ripened upon the subjects to enable us to give them the intelligent consideration which their interests demand. I do not think that we ought to have all our speeches prefaced, from this time until the end of the Convention, as they have sometimes been, by such apologies as "Considering the lateness of the session," or "Owing to the thinness of the attendance," &c. We are just as much bound to act intelligently upon measures brought before us at the last hour, as at any other time. I deprecate not only the departure of individual Deputies to their homes for reasons of personal convenience, but also that nervous, feverish anxiety to get away from here, on the part of those who do remain, which prevents us from legislating for the best interest of the Church, during the concluding days of our session. I do not see any reason why we should say that we will adjourn on Wednesday night, when we do not know that we can be ready to adjourn at that time. I should be glad to adjourn to-night if we can be ready; but I do not think that we ought to bind ourselves by a rule which may prevent questions now under consideration being brought to a definite and satisfactory conclusion.

Mr. MONTGOMERY, of Western New York. This is a very practical question, but we have no time to waste in its consideration. I am desirous of voting for any measure that will enable us to do our business properly and close the Convention at the earliest possible moment. From information which I have received I am satisfied that there will be a very small Lay delegation here on Wednesday morning. I know of many who will be obliged to leave at that time. The Lay members of this House make their arrangements when they leave home for attending only a three week's session and cannot conveniently remain a longer time. Several Lay Deputies have already gone and numbers will leave to-morrow and more will go on Wednesday morning. I therefore doubt whether on Wednesday morning we shall have a deputation of more than one-fourth of the Dioceses represented. This leaving before the close of the Convention is not a matter of their own choice, but a matter of necessity. I think that it is more important to close the business of the Convention while there is still present a respectable number of Deputies, even if we have to do our work rapidly and confine ourselves to two minute speeches, than to close it on a day when there will scarcely be a handful of Deputies in the House. The Lay Deputies certainly had a right to suppose there would be no confirmation of Bishops to come before this House and that therefore the session would be terminated in three weeks. Last Session a week or more was consumed in a discussion upon the confirmation of Bishops; and the Deputies had a right to suppose that no such discussions would arise at this Convention, that the length of its session would be a little less than that of the last Convention.

The Rev. Dr. SCHENCK, of Long Island. I would like to remind the gentleman that there were twenty-four working days in the last session of the General Convention—not three weeks but four weeks.

Mr. MONTGOMERY, of Western New York. Including Monday and Tuesday, we shall have an eighteen days' session of this Convention; and we have not spent eight days in secret session on one subject, as did the last Convention. Therefore, by adjourning at the time suggested, we shall have had all the time for general business that was used at the last session. To test the feeling of the

House, and to see if we can force the business of the House to its close, I move that the Convention adjourn at 9 o'clock on Tuesday night.

The Rev. Dr. DEKOVEN, of Wisconsin. I only wish to say a word in reply to what was said by the Rev. Deputy from Long Island (the Rev. Dr. Schenck). Everybody knows that if we have not a certain length of time allotted for our work we will be apt to be slow over our works. On the contrary, if it is understood that we have to adjourn at a certain time, then we are careful and particular to do our work, perhaps no less thoroughly, but certainly more rapidly. Between this and Wednesday night there are three more days; and in addition we are to hold evening sessions, and this would certainly seem to afford us plenty of time for the business yet remaining to be done. I trust that we will pass the motion to adjourn on Wednesday evening at nine o'clock.

The Rev. Dr. HARE, of Pennsylvania. I was about to move to amend the resolution of the Rev. Mr. Hill, by substituting "Thursday" for "Wednesday," so as to bring our action into harmony with the report of the Committee to whom the consideration of this subject was intrusted the other day. It cannot be doubted that the Church suffers much from hastiness of legislation, and from the postponement of matters because members have gone home. But the Constitution seems to have anticipated a difficulty of this kind, for it provides in its second Article that if Deputies, of either order, appointed from a Diocese to attend the General Convention, shall neglect to attend, such Diocese shall nevertheless be considered as duly represented by such Deputy or Deputies as may attend, whether Lay or Clerical. We have already passed a resolution that for the remainder of the session no member shall speak on any one subject more than ten minutes. With this rule enforced, I think that we can fairly get through our business at the time reported by the Committee to whom the matter was referred, but that we cannot properly finish the business that is before us before that time.

The Rev. Dr. GOODWIN, of Pennsylvania. I wish to make one suggestion, which, I desire to have it understood, is made with the greatest kindness of feeling toward all persons. It is this: that if the business of this House remaining on our Calendar is to be carried through with the rapidity with which a very important measure—a measure touching the very organization of our Church—that relating to Federate Councils—was carried through, we shall be able to adjourn, if not this evening, at least at any time on Tuesday. If we can carry through our business at the rate at which that measure was carried through, it would be very easy for us to finish to-day. I merely make this as a suggestion.

The Rev. Mr. DOUGLASS, of Delaware. Suppose that the House of Bishops do not adjourn until Wednesday night—then we cannot conclude our session until Thursday morning. We shall have to meet on Thursday morning without having anything to do.

Mr. MONTGOMERY, of Western New York. I will amend my amendment by fixing the time of adjournment as Tuesday evening, without naming any particular hour.

The PRESIDENT. Mr. Hill has called up his resolution, made some days ago, that we adjourn on Tuesday, and he amends it by substituting "Wednesday evening at nine o'clock." To that amendment Mr. Montgomery offers the further amendment that we adjourn on Tuesday evening, without mentioning the hour. So that the resolution shall read, "Resolved, the House of Bishops concurring, That the Convention will adjourn on Tuesday evening." The question is upon that amendment.

On this amendment a division was called for, and the question was determined in the negative by a vote of 49 to 74.

The Rev. Dr. HARE, of Pennsylvania. I move to amend by substituting Thursday for Wednesday.

The Rev. Dr. STRINGFELLOW, of Alabama. I merely rise to say, Mr. President, that the gentlemen who are in favor of an adjournment on Thursday, with one exception, are members who can reach their homes in a night after the adjournment. I hope, however, that the Convention will remember that a large part of this body, who are exceedingly interested in remaining to the very last, cannot reach their homes until a week after the adjournment of this Convention. I hope, therefore, that the motion to adjourn on Thursday will not be carried. I trust, as the motion to adjourn on Tuesday has been lost, that the motion to adjourn on Wednesday will be carried.

The PRESIDENT. The question is on the adoption of the amendment offered by the Clerical Deputy from Pennsylvania, Dr. Hare, substituting Thursday evening for Wednesday evening. Is the House prepared for the question?

The amendment was rejected.

The PRESIDENT. The question now is upon the original motion, namely, that the Convention, the House of Bishops concurring, adjourn on Wednesday evening at nine o'clock.

The Rev. Dr. AYRAULT, of Western New York. I will further amend, Mr. President, by simply stat-



ing Wednesday evening, leaving the hour out. "We may wish to sit until midnight.

The Rev. Mr. HILL, of California. I accept the amendment.

The PRESIDENT. The question now is upon the adoption of the original motion, as amended; namely, that this Convention adjourn, the House of Bishops concurring, on Wednesday evening.

The motion was agreed to.

Mr. WHIPPLE, of Minnesota. Mr. President, a few days ago I offered a resolution expressive of sympathy with our brethren in the Province of Manitoba, in Canada. At that time this resolution was referred to the Committee having under consideration the preparation of the reply to the address of the Canadian Deputation. That Committee, however, have not acted upon it, and I merely move that the resolution be passed, and that a copy of such resolution be sent to the Provincial Synod of Manitoba.

The PRESIDENT. Is not that resolution upon the Calendar?

Mr. WHIPPLE, of Minnesota. No, sir.

The Rev. Dr. SCHENCK, of Long Island. It was referred to the Special Committee appointed to prepare a reply to the Address of the Canadian Deputation, but it was received by that Committee just on the eve of their presenting such reply, and it was subsequently decided by the Committee that it was not a matter which came within their purview.

The PRESIDENT. The question before the House is, shall the resolution offered by Mr. Whipple, of Minnesota, and which was referred to a Special Committee that was already prepared to report, be passed, and a copy of the resolution be sent to the Provincial Synod of Manitoba? It is merely a resolution of sympathy, as I understand it. The Secretary will read the resolution.

The SECRETARY read the resolution, as follows:—

*Whereas, Our brethren in Canada have organized the Province of Manitoba, comprising a large portion of British North America, we send to these faithful brethren engaged in carrying the Gospel throughout this vast region our fraternal regard, and assure them of our sympathy and love.*

The PRESIDENT. Is there any objection to the passage of this resolution?

The resolution was adopted.

The Rev. Mr. KNIGHT, of Connecticut. I have a resolution which I propose to present, and which I do not think will excite any discussion. It was very evident to those of us who went down the harbor on Friday, that very great pains had been taken, and some considerable expense had been incurred, to make the excursion a success. It seems to me, therefore, very graceful that we should acknowledge that courtesy by passing the resolution which I now offer:—

*Resolved, That the hearty thanks of this House be given to his Honor the Mayor and Authorities of the City of Boston for the very pleasant excursion of Friday afternoon.*

The Rev. Dr. LEWIN, of Maryland. It seems to me, Mr. President, that "pleasant" is not enough; it was something more than pleasant—it was profitable. I would suggest that something should be put to it which would make it more expressive.

The Rev. Dr. STRINGFELLOW, of Alabama. I hope the gentleman who offered the resolution will accept of an amendment, as I believe that the Authorities of the city had nothing to do with it. I will therefore suggest that a vote of thanks be offered to the Mayor of the City, and the Directors of the charitable institutions of Boston.

The PRESIDENT. I suppose the Deputy from Connecticut will not object to that amendment, as it seems to be merely a correction of the matter.

Mr. WELSH, of Pennsylvania. Do I understand that the word "profitable" is inserted?

The PRESIDENT. It has not yet been inserted.

Mr. WELSH, of Pennsylvania. I hope that word will be inserted, as I heard one of the Bishops remark that he wished he had had in early life the same advantages that the inmates of those institutions had.

The Rev. Dr. WHITE, of Tennessee. It seems to me, Mr. President, that this matter had better be referred to a Committee, and that they be instructed to draw up a suitable resolution of thanks. It seems to me that they are hardly explicit and precise enough.

The PRESIDENT. Perhaps it would be better to ask Mr. Shattuck whether he regards the resolution as sufficient, or whether it would be better to refer the matter to a Committee.

Mr. SHATTUCK, of Massachusetts. I should think the resolution would be sufficient. The only amendment I would suggest would be the giving of the exact titles of the Directors of the Public Institutions. The Mayor extended the invitation, the Directors concurred in it, and the Chairman of the Board of Directors of the Public Institutions also gave his personal attendance, and contributed to the pleasure and enjoyment of the occasion.

Mr. MONTGOMERY, of Western New York. I would suggest that the President of the Convention be requested to make a proper acknowledgment for the excursion of Friday afternoon.

The Rev. Dr. WHITE, of Tennessee. I do not

like the phraseology of the resolution. I think it ought by all means to be referred to a Committee.

The PRESIDENT. The Rev. Dr. White, of Tennessee, moves that a Committee be appointed to draw up a proper resolution of acknowledgment. Is that motion recorded?

The Rev. Dr. HANCKEL, of Virginia. We have a great deal of business to do, and it seems to me we are taking up a great deal of inestimable time in this discussion, and that more time will be lost if the matter is referred to a Committee.

The Rev. Dr. GOODWIN, of Pennsylvania. I record Mr. Montgomery's motion.

Mr. MONTGOMERY, of Western New York. My suggestion was that the President be requested to make a proper acknowledgment, on behalf of this Convention, for the excursion of Friday afternoon.

The Rev. Mr. KNIGHT, of Connecticut. I withdraw my resolution.

The PRESIDENT. Shall the motion of the Lay Deputy from Western New York be agreed to?

The motion was agreed to.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

The following Messages from the House of Bishops were announced, and read as follows:

IN GENERAL CONVENTION, BOSTON, MASS., }  
SIXTEENTH DAY OF THE SESSION, Oct. 20, 1877. }

#### Message No. 46.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved, The House of Deputies concurring, That the Joint Committee on the proposed version of the Prayer Book in the German language be continued, until the next Triennial Meeting of the General Convention.*

Attest: HENRY C. POTTER, Secretary.

A DEPUTY. I move that the House concur in Message No. 46.

The Rev. Dr. GOODWIN, of Pennsylvania. This House has already passed that resolution.

The PRESIDENT. Then it is not necessary to concur, except as a matter of form. Shall the Message from the House of Bishops be concurred in?

The Message was concurred in.

Also the following Message:—

IN GENERAL CONVENTION, BOSTON, MASS., }  
SIXTEENTH DAY OF THE SESSION, Oct. 20, 1877. }

#### Message No. 47.

The House of Bishops informs the House of Deputies that it has nominated as Missionary Bishop of New Mexico and Arizona, the Reverend David Buel Knickerbacker, D.D., Rector of Gethsemane Church, Minneapolis, in the Diocese of Minnesota.

Attest: HENRY C. POTTER, Secretary.

The Rev. Mr. HILL, of California. I suppose that that message will, of course, go to a committee. I shall not be present when it is acted upon, I suppose, and I only want to repeat a remark that I heard made by Bishop Lee, of Iowa, in 1859, after the General Convention had elected Dr. Clark, of Connecticut, to the boundless, unknown region of the Northwest. He asked a Deputy from Connecticut if the Doctor would accept. The Deputy said he did not know, but thought he would from a sense of duty. "Well," said the Bishop, "tell him I bid him Godspeed, but I cannot congratulate him."

The Rev. Dr. SANSOM, of Mississippi. I move that the message be referred to the Committee on the Consecration of Bishops. There is a report in the House that Dr. Knickerbacker will not accept that office.

The PRESIDENT. Dr. Knickerbacker has not yet been elected. When he has, it will be time enough to ascertain whether he will accept it or not. If he declines to accept the nomination it will go to the House of Bishops, and will not come before us at all. I would merely remark that it has not hitherto been considered necessary to send a message to the Committee on the Consecration of Bishops.

The Rev. Mr. HILL, of California. I move, Mr. President, that the House proceed, at eleven o'clock to-morrow, to a consideration of this subject.

A DEPUTY. I would amend by substituting half-past two this afternoon.

The PRESIDENT. It is moved and seconded that the House proceed to the consideration of the message from the House of Bishops, just read, relating to the nomination of a Bishop for Arizona and New Mexico, at half-past two this afternoon.

The Rev. Mr. HILL, of California. I will accept the amendment.

The PRESIDENT. Shall the motion be agreed to?

The motion was agreed to.

IN GENERAL CONVENTION, BOSTON, MASS., }  
SIXTEENTH DAY OF THE SESSION, Oct. 20, 1877. }

#### Message No. 48.

The House of Bishops informs the House of Deputies that it has received the report of the Joint Committee to nominate a Board of Missions, and has adopted the following resolution:

*Resolved, That the persons named in the Report of the said Joint Committee (herewith communicated) be elected members of the Board of Missions, and that notice thereof be sent to the House of Deputies for its concurrence.*

Attest: HENRY C. POTTER, Secretary.

The Rev. Dr. LEWIN, of Maryland. I move that the message be concurred in, and that the persons named in this message be elected by this House.

Mr. WELSH, of Pennsylvania. I object, and therefore the message goes upon the Calendar. My reason for objecting is that there are legal obstacles

in the way, which will be referred to the Committee on Canons, I suppose, presently.

IN GENERAL CONVENTION, BOSTON, MASS., }  
SIXTEENTH DAY OF THE SESSION, Oct. 20, 1877. }

#### Message No. 49.

The House of Bishops informs the House of Deputies that it concurs in Message 36 from the House of Deputies [appointing a Joint Committee on place for holding next General Convention], and appoints as members of the Joint Committee on the part of the House of Bishops, the Bishop of Rhode Island, the Bishop of Albany and the Bishop of Central Pennsylvania.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
SIXTEENTH DAY OF THE SESSION, Oct. 20, 1877. }

#### Message No. 50.

The House of Bishops informs the House of Deputies that it concurs in Message No. 37 from the House of Deputies, amending section 2 of Canon X., of Title II., by the addition of the following clause:—

[2]. Deposition, displacing, and all like expressions, are the same as degradation.

Attest: HENRY C. POTTER, Secretary.

The PRESIDENT. The House will now proceed with the Calendar. The first item is the resolution of the Rev. Dr. DeKoven, of Wisconsin, relating to the use of the new Lectionary of the Church of England. This resolution was called up on Saturday, and at that time the motion was made by the Clerical Deputy from Pennsylvania, Dr. Hare, that it be referred to the Committee on Canons, and that is now the question before the House. The resolution is:—

*Resolved, The House of Bishops concurring, That the Lectionary lately put out by the Church of England be permitted to be used in this Church until the next General Convention.*

The Rev. Dr. DEKOVEN, of Wisconsin. I beg to remind the members of this House that this question is simply one of practical interest and importance. Members will be good enough to remember that the Constitution has been amended by both Houses of this General Convention to read as follows: "But the General Convention shall have power from time to time to amend the Lectionary." Now a committee has already been appointed or is to be appointed by both Houses, to take the Lectionary into consideration and to report a Lectionary to the next General Convention. Meanwhile, we have this fact, that there is in use in the Church of England a new and revised Lectionary, which has had the sanction of and has been in use by that Church for the past thirteen or fourteen years, and which becomes the sole Lectionary of that Church on January 1, 1878, or 1879, I forget which, but I think it is 1878. It is a Lectionary which has been carefully considered and well selected. It is also in use in the Church of Canada. Now the object of this resolution is simply that there may be a permissive use of this Lectionary in our Church for the next three years, in order that the members of the Church, Clerical and Lay, may know what it is, and in thus finding out what it is, may give the most important contribution that can be given to the new Lectionary. I suppose that no Committee on the Lectionary would venture to enter upon the consideration of this important subject without a very full consideration of the new Lectionary of the Church of England, and in no other way can it receive so full a consideration as by giving permission to the Clergy to read it and to the Laity to hear it, in the different churches. That is about the practical use of it.

Now there comes immediately an objection, and a constitutional objection—the sort of objection which this House is greatly given to. It was mentioned by the Lay Deputy from Virginia. The objection is that it is contrary to the Constitution to put forth this Lectionary by a joint resolution. Now it will be remembered that the Constitution was amended, giving this Convention power to amend the Lectionary from time to time. I concede that before we could put out a new Lectionary it would be necessary for this Convention to do it by Canon. Our constitutional legislation is one thing, our Canonical legislation is another. It comes fairly under the head of our Constitution as it now stands that this Convention, by a joint resolution, may put forth a new Lectionary. And although, of course, it would be better to put forth a new Lectionary by Canon rather than by joint resolution, yet if a Lectionary could be put forth without a Canon, the permissive use of a Lectionary may be put forth by joint resolution.

There is a further objection made, namely, that this is not an amendment to the Lectionary. Of course it is an amendment to the Lectionary, though it is a permissive use of another Lectionary. It is just as much an amendment to the present Lectionary, as any new Lectionary would be which might be put out, with this exception, that we do not adopt this Lectionary as law. We only give the Clergy permission to use it, and I would beg to remind the members of this House, unless I am very greatly mistaken, the same thing was done by the last General Convention. The last General Convention permitted the use of the Lectionary for Lent. It passed a resolution permitting it, and in consequence it was so used in different parts of the Church, in the interval between the last General Convention and the present one. I therefore trust that this resolution may pass, and that the measure proposed may receive the sanction of this House.



The Rev. Dr. HALL, of Long Island. I question the fact stated by the Clerical Deputy from Wisconsin. I think he is mistaken as to the statement in regard to the action of the General Convention, and without the letter and page 1 question very much any such action by the Convention as permitting the use of the Lectionary.

The Rev. Dr. HARE, of Pennsylvania. I agree with a large part of that which has been said by the distinguished Clerical Deputy from Wisconsin. The parts in which I disagree with him are comparatively unimportant. He represents the change of the Constitution as directing the thing to be done by joint resolution, if I rightly understood him.

The Rev. Dr. KOVEN, of Wisconsin. It gives no directions. It simply permits the House to do it.

The Rev. Dr. HARE, of Pennsylvania. Yes, sir. "Provided, however, that the General Convention shall have power from time to time to amend the Lectionary, but no act for this purpose shall be valid which is not voted for by a majority," &c. I think that if we do amend, the amendment can certainly be made by way of addition. Indeed, I think we should stultify ourselves if we should say to the contrary. The resolution passed by us was in terms that a proposed amendment be by way of an addition to the 8th article of the Constitution.

I think if we do make this amendment by addition, it will be in every way better to do it by Canon than by joint resolution. If we do it by joint resolution, the thing will appear only upon the Journal. If we do it by Canon, the thing will be made much more accessible. But I hope that the Reverend Deputy from Wisconsin will consent to some modification to his resolution, or at least to some addition to it. I do not know, and I presume that some of the members of this House do not know as much as they would desire to know with regard to the Lectionary of the Church of England. When in England, one or two years ago, I heard it, and was not, on every occasion, favorably impressed by it. The gentleman the other day read, to my delight, what appears to have escaped the thoughts of so many of the Clergy of our Church, namely, the admonition to persons ecclesiastical, in the preface to the second Book of Homilies, which represents it as a part of the duty of a Clergyman, before beginning Divine Services, to look over the lessons of the Old Testament, and if he should find that that which falls in the order of the day is less to the edification of the House of God, he not only may, but he is enjoined to exchange that lesson for one in the New Testament. I should be greatly obliged to Dr. DeKoven if he would incorporate into his resolution something with relation to this admonition, as well as something with regard to the Lectionary of the Church of England.

One more point. In the Lessons of the New Testament there is very little that is objectionable except the length. I should be very glad if the distinguished gentleman would so modify his resolution as to provide that a Clergyman shall have the authority to read only a part of the Second Lesson appointed for the day, with the proviso, perhaps, that in no case shall the part read be less than fifteen verses. I shall be very much delighted if the gentleman from Wisconsin shall find it consistent with his views to modify, in some of these particulars, his resolution.

Mr. HOWE, of Indiana. The Prayer Book is not a part of the Constitution. In the amendment we have already adopted it is simply provided that an amendment or a change shall receive a majority of the vote of all the Dioceses. Now, sir, as I said before, this is no Constitutional Amendment at all. At least the Prayer Book is not a part of the Constitution. The only analogy between a change in the forms of the Prayer Book and a change of the Constitution is, that both of them require the same solemnity in respect to passage or adoption. Both require to be read twice and passed twice, and then to be sent down to the different Dioceses. That is the only analogy there is between the two. We have, by the late amendment, to the Constitution dispensed with one reading and one adoption. It can be adopted at this present Convention. There is no doubt about that question at all. This Convention has it in its power to adopt a new Lectionary or to adopt the Lectionary of the Church of England or of any other Church. Having the power to adopt it for all time, it has the power to adopt it for a specified time. The greater power must necessarily include the less. It is simply, as I understand it, a question of propriety. It is merely tentative. It may be that after this Lectionary has been in use for three years it will be adopted. At all events, it seems to me that it will solve the difficulty that is now presented. As to the power of this Convention to adopt this proposed amendment I think there can be no reasonable doubt.

The Rev. Dr. GOODWIN, of Pennsylvania. I only wish to say, Mr. President, that on the whole, the resolution offered by the Reverend Deputy from Wisconsin strikes me very favorably. I understand that the precise question before us is on referring it to the Committee on Canons.

The PRESIDENT. That is it.

The Rev. Dr. GOODWIN, of Pennsylvania. I did not know whether that was properly debatable.

The PRESIDENT. The Chair decided last Saturday that, where the reference was not moved by the mover of the resolution, it was debatable.

The Rev. Dr. GOODWIN, of Pennsylvania. Then I wish to make a suggestion upon that precise question. It seems to me that that is not the proper reference to be made of this subject, by any means. If we wish to refer it at all, Mr. President, it seems to me that it should be to the Committee on the Prayer Book. The Lectionary is not in our Canons, and it never was. It is in the Prayer Book; and if any change be made in it, it is a change in the Prayer Book, and the amendment to the Constitution which we have passed itself recognizes this very fact. This amendment was made because the original 9th Article forbade the Prayer Book to be changed, except by two Conventions, whereas the amendment allows it, as has been said, to be done at one Convention.

It therefore seems to me that it does not properly go to the Committee on Canons at all. If any reference of it were to be made it should be to the Committee on the Prayer Book. Mr. President, I should be opposed to that reference. I hold that it is in our power to act upon this resolution now. It has been before committee after committee. We have all the light upon the subject which we could possibly obtain from any of our committees. We are as well prepared to act upon it without referring it to any committee as we should be after such a reference. What is the amount of the matter proposed? It is, first, that as we have the power, under the Constitution, at this Convention, to amend the Lectionary, we exercise that power and permit the use of a Lectionary which will be an addition to the present Lectionary, and therefore an amendment.

As to the objection that there are, or may be, parts of the English Lectionary which are objectionable, and perhaps parts of our present Lectionary that are more objectionable. Mr. President, that is the very reason why it is well that this permission should be granted, that so we may know, beforehand, what are the defects of that English Lectionary by actual trial.

And, secondly, let it be observed, that no Clergyman is obliged, by the resolution which has been proposed, to use either the whole or any part of the English Lectionary. He is simply at liberty to use it. If any parts of it are inappropriate or unsatisfactory he can omit them; and if he were to use parts that are unsatisfactory it would be apprehended and known. And when our Committee come to act upon the Lectionary, they will have sufficient testimony with reference to all these objectionable parts, and can amend that English Lectionary or make a better one. I am in favor of the resolution proposed.

Mr. BATTLE, of North Carolina. Mr. President, I believe that the precise question is, whether it shall be referred to the Committee on Canons.

The PRESIDENT. That is the precise question. Mr. BATTLE, of North Carolina. As a member of the Committee on Canons, I cannot see anything objectionable in this matter. I entirely agree with what has been said by the Clerical Deputy from Pennsylvania (the Rev. Dr. Goodwin). It is a temporary measure. It is not usual to pass a permanent amendment in order to accomplish a temporary object. That is usually done by resolution. It seems to me that, without any further reference of any sort, it can be passed upon now just as well as to-morrow or next day. Besides, as a member of the Committee on Canons, I would state to the members of the House that that Committee has all the business before it which it can possibly transact during to-day and to-morrow, and up to the very time of adjournment. I hope, therefore, that the resolution will be now passed, and I move to lay the reference on the table.

The PRESIDENT. It is moved that the motion to refer to the Committee on Canons be laid upon the table.

The motion to lay upon the table was agreed to. The PRESIDENT. Shall the resolution of the Deputy from Wisconsin now pass?

The Rev. Dr. BEERS, of California. If the resolution is practicable, it seems to me to be as wise a measure as any that has been introduced into this House. We are all agreed—I believe there has been no dissenting voice—that our Lectionary can be greatly improved. We are very much disagreed as to what measure should be adopted in order to reach this end. Now it seems to me that the proposition to license the use of the English Lectionary for three years is a reference of the question of revision to a Committee of the whole Church in its three orders—Bishops, Presbyters and Laymen. In this way we shall know, when we come together at the end of three years, whether we like that Lectionary or not. It does seem to me a very important matter. We also utilize the labors of those who have the matter in charge in our mother Church. And—if I may be permitted to say it in reference to a work of this kind, on the whole, I think they, with their patient habits, will be likely to do their work better and more thoroughly than we, ourselves. If they shall fail to meet our wants in any particular, we shall know it at the end of three years, and be able to remedy the difficulty. We are strongly agreed in the idea that something should be done,

we are strongly disagreed in the manner of doing it. We doubtless all remember the venerable institution over the waters, celebrated by the late Charles Dickens under the name of the "Circumlocution Office," which contrived, or sought to find out, "how not to do it." I believe that institution will have to take to take a second place if we continue to proceed in the manner in which we have heretofore done; for I believe the failure of the Convention aside from its good feeling, which certainly is a good thing, will in a great measure rest upon the fact that in almost every important measure brought before it, all agreeing that it was desirable to accomplish the end, it contrived to find out a way "how not to do it."

Mr. WINTHROP, of Massachusetts. Mr. President: I thank you for giving me the floor; but I have heard almost everything said which I desired to say, and so much better expressed by other gentlemen who have preceded me that I can add but a very few words. I was glad, sir, to find so many Laymen rising to the consideration of this subject. It recalled to my mind the fact that, while I was in England, some two or three years ago, I was told by Dean Stanley that this new Lectionary owed not a little of its value and importance to a distinguished Layman, a member of Her Majesty's Council, a nobleman of England, who had taken great pains in examining the old Lectionary, and in making suggestions with reference to that which has now been adopted by the Church of England. I felt encouraged, sir, by that expression, and encouraged by the example of those who have preceded me to say a word on the subject,—but it shall be only a word,—to express my hearty concurrence with the distinguished Clerical Deputy from Wisconsin in the proposition which he has made. I had proposed to make the proposition myself, some weeks ago, but I was a little diffident about introducing any motions upon questions connected with the Church services. I was delighted when he made the motion, however, and I sincerely hope that it will be adopted exactly as proposed. It seems to me to be free from every objection. "Objectionable passages of Scripture," do I hear from any gentleman on this floor? I think, sir, that our Church is founded upon the Bible, the whole Bible, and nothing but the Bible; and for myself, I am quite willing to leave it to the discretion of the Clergy of this Church, not only for the three years which are to elapse between this and the next meeting of the General Convention, but almost willing to leave it permanently to them, to select their lessons from time to time, as might be found convenient and appropriate for the services of the day. I could never find fault with the use of any of the words of Scripture, whatever choice as to appropriateness I myself might have. If, however, we can get rid of a certain chapter about Jael, which was the subject of a great deal of remark at one part of our session, it may perhaps be wise to do so, poetical and beautiful as that chapter is, I have often been not a little perplexed with it. Within two years I have heard two sermons—one in England and one on my own side of the Atlantic—about Jael. One condemned Jael outright, the other vindicated her in a way which left me as much perplexed as I ever was. [Laughter.]

Sir, I think we are perfectly safe in following this well-considered Lectionary of the good old mother Church of England; certainly in giving a discretion to our Clergy, when they so please to use it in preference to our own Table of Lessons.

I wish we could always call it a Table of Lessons, sir. I do not altogether like the word "Lectionary," and am rather sorry to use it. But in the Table of Lessons, it seems to me that we should give a discretion to our Clergy, for the next three years, to use the new table of the English Church, in order that we may fairly compare it with our own, and with any which may hereafter be proposed. I feel not the slightest difficulty upon any Constitutional question, or upon any question about Canons. Why, sir, to put it into the shape of a Canon would seem to imply that it was a matter permanent instead of a matter temporary and a matter of discretion. This is not, it seems to me, a question of Constitution or of Canons. We have the power to prepare a new Lectionary at the General Convention. We, therefore, have certainly the power to do anything preliminary to that preparation which may enable us to accomplish the object hereafter most wisely and well. I heartily hope, sir, that the resolution of my friend,—if he will allow me to call him such—the distinguished Clerical Deputy from Wisconsin, will be adopted.

The Rev. Dr. HALL, of Long Island. I heartily concur in the sentiment expressed in reference to this matter, only I would beg that we go at it aright. I ask the Deputy from Wisconsin if he would object to casting the resolution into some definite form, as under a Constitutional amendment? And, by the by, we ought to pass it at once; because I think this has to be done by a vote of the majority of all the Dioceses, and it ought not to be delayed by referring it to a Committee. We may not have a sufficiently full House to carry it, in case it is referred and thus delayed, however much we might desire its adoption. But I would suggest to the gentleman whether it will not be well to put it as if it were to go under "The Order How the Rest of the Holy Scriptures are Appointed



to be Read," as the last note: "Note, also, that during the season of Lent, the Minister may select from the following table;" and then, at the end of the Table of Lessons have it stated—or it may be arranged by a separate resolution—that the printing of it in the Prayer Book is to be withheld until after the next Convention. We accomplish exactly the same thing, only, as it seems to me, we do it in the regular way. And as to the manner in which we are to act with this rather careless legislation, I shall hardly know. We have a Lectionary, and the amendment says that we are to amend that Lectionary. This can be done; but let us do it directly. If we do it with that direction as if it were to be printed in the table of the Order, then I think something of this kind ought to be inserted: "Here the Minister may use a lesson selected from the following Table of Lessons."

The Rev. Mr. WHIPPLE, of Minnesota. I wish to say only a word in order to add my testimony to that already given in regard to this Table of Lessons. I was for some years a member of the English Mission in the Sandwich Islands, and then in my different Missionary Stations I was able to use these two Tables of Lessons, side by side. And I must say that I much preferred the English Lectionary to our own. We could have a few copies printed for the Clergy, and that permission might be granted to use them side by side. Then we can tell which we prefer.

The Rev. Dr. HUBBARD, of New Hampshire. Mr. President, I am very much in favor of the motion of the Reverend Deputy from Wisconsin, but I hope that, whatever we do, we will not exclude the Lectionary prepared specially for Lent by the Committee of this House. I hope that will be included in the permission for use in Lent, as the English Lectionary does not provide so fully for Lent as this does.

Mr. McCRADY, of South Carolina. Mr. President, let us understand what we are about. [Laughter.] This is the question now which gentlemen do not look at it as they ought to. You have a law. You have a mode of amending that law. Do it—do it, as the Reverend gentleman from Long Island has suggested. You can alter it at the next Convention just as well as you can adopt it now. But when you have a law, and you pass a resolution to dispense with that law, what do you do? Just the very thing which both the Church and the State had to contend against, the *non obstante* and the *power of dispensation*. Now, do not make the dispensation, and simply say "this may be done." Say that this is the alternative. You need not limit it at all; because it is in your power at the next Convention to change it. Why not do the thing directly, and then in the present form, nothing hinders you from passing it by an amendment simply, without saying anything about Dioceses? You have just bound yourselves that you would not change the Lectionary except in this way. Now, do not have this dispensation or this *non obstante*, saying that, although the law is the other way, you can do this. Say that this shall be an alternative Lectionary. You need not put it in the Prayer Book. There is nothing in this amendment to the Constitution forbidding your putting it in the Prayer Book.

The PRESIDENT. The question before the House is the following resolution:—

*Resolved*, the House of Bishops concurring, That the Lectionary lately put out by the Church of England be permitted to be used in this Church until the next General Convention.

Mr. McCRADY, of South Carolina. I move to strike out the words, "until the next General Convention," and just pass it according to the Constitution.

Mr. MONTGOMERY, of Western New York. I move to lay that amendment on the table.

The motion to lay upon the table was agreed to. The PRESIDENT. The Chair will not call for vote by Dioceses and Orders upon this resolution unless it be demanded by some Diocese. Is the House prepared for the question?

Mr. McCRADY, of South Carolina. I call for the vote by Dioceses and Orders.

The PRESIDENT. The Diocese of South Carolina has called for the vote by Dioceses and Orders, and it will accordingly be taken.

The SECRETARY proceeded to call the roll of members by Dioceses and Orders until the name of Mr. Wilder of Minnesota was reached.

Mr. WILDER, of Minnesota. Mr. President, if in order, I would like to make an explanation as to the reason of my vote.

The PRESIDENT. I think there will be no objection, sir.

Mr. WILDER, of Minnesota. I desire to say simply this, that while I am heartily in accord with the change, and in favor of improving the Lectionary, I cannot endorse this manner of reaching that end, and I therefore vote "No."

Mr. McCRADY, of South Carolina. Mr. President, I would like to say that I agree that the Lectionary should be changed, but I vote "No," because of the manner of that change.

The SECRETARY then completed the calling of the roll, with the following result:—

## CLERICAL VOTE.

Alabama.—Rev. Horace Stringfellow, D.D., Rev. John M. Banister, D.D., and Rev. John A. Massey, D.D., Rev. George H. Hunt, aye.

Albany.—Rev. William Payne, D.D., Rev. Walter W. Battershall, aye.

California.—Rev. Hiram W. Beers, D.D., and Rev. William H. Hill, aye.

Central New York.—Rev. George H. McKnight, D.D., and Rev. Walter Ayrault, D.D., Rev. Henry R. Lockwood, aye.

Central Pennsylvania.—Rev. Charles Breck, D.D., and Rev. William C. Leverett, aye.

Connecticut.—Rev. E. Edwards Beardsley, D.D., L.D., Rev. Cyrus F. Knight, Rev. Edwin E. Johnson, aye.

Delaware.—Rev. James H. B. Brooks, Rev. Benjamin J. Douglass, and Rev. T. Gardiner Littell, aye.

Eastern.—Rev. Theodore P. Barber, D.D., Rev. John O. Barton, D.D., Rev. John Crossdale, D.D., and Rev. Edward J. Stearns, D.D., aye.

Fond du Lac.—Rev. Martin Van Buren Averill, and Rev. George Vernon, aye.

Georgia.—Rev. Samuel Benedict, D.D., Rev. Henry K. Rees, and Rev. Thomas Boone, aye.

Illinois.—Rev. Samuel Chase, D.D., Rev. Samuel S. Harris, D.D., and Rev. Clinton Locke, D.D., aye.

Indiana.—Rev. John B. Wakefield, D.D., aye.

Iowa.—Rev. Joseph E. Ryan, and Rev. James Trimble, aye.

Kansas.—Rev. Charles Reynolds, D.D., Rev. Archibald Beatty, D.D., and Rev. D. W. Cox, aye.

Kentucky.—Rev. Jacob S. Shipman, D.D., Rev. Edmund T. Perkins, D.D., and Rev. Louis P. Tschiffely, aye.

Long Island.—Rev. Charles H. Hall, D.D., aye.

Louisiana.—Rev. John F. Girault, aye.

Maine.—Rev. Samuel Upjohn, and Rev. William James Alger, aye.

Maryland.—Rev. Orlando Hutton, D.D., Rev. Meyer Lewin, D.D., and Rev. Edwin A. Dalrymple, S.T.D., aye.

Massachusetts.—Rev. Alexander Burgess, D.D. and Rev. Thomas R. Lambert, D.D., aye.

Michigan.—Rev. George Worthington, S.T.D., Rev. William J. Harris, D.D., Rev. John T. Magrath, and Rev. Marcus Lane, aye.

Minnesota.—Rev. G. B. Whipple, aye.

Mississippi.—Rev. Henry Sanson, D.D. and Rev. James T. Hickett, aye.

Missouri.—Rev. James Runcie, D.D., Rev. F. B. Schetz, and Rev. J. P. T. Ingraham, D.D., aye.

Nebraska.—Rev. Samuel Goodale, and Rev. James Paterson, aye.

New Hampshire.—Rev. Isaac G. Hubbard, D.D., aye.

New Jersey.—Rev. William S. Langford, Rev. George Morgan Hills, D.D., and Rev. Stevens Parker, S.T.D., aye.

New York.—Rev. Philander K. Cady, D.D., and Rev. George F. Seymour, D.D., aye.

North Carolina.—Rev. Jarvis Buxton, D.D., and Rev. Joseph C. Huske, D.D., aye.

Northern New Jersey.—Rev. J. Nicholas Stansbury, D.D., and Rev. James K. Smith, aye.

Ohio.—Rev. William B. Bodine, aye.

Pennsylvania.—Rev. G. Emilen Hare, D.D., Rev. D. R. Goodwin, D.D., L.D., and Rev. Henry Brown, aye.

Pittsburgh.—Rev. William H. Mills Rev. William A. Hitchcock, D.D., Rev. Richard S. Smith, and Rev. Reese F. Alsop, aye.

Rhode Island.—Rev. Charles A. L. Richards, and Rev. Mr. Magill, aye.

South Carolina.—Rev. Charles C. Pinckney, D.D., Rev. A. Toomer Porter, D.D., and Rev. John D. McCollough, aye.

Southern Ohio.—Rev. Erastus Burr, D.D., and Rev. I. Newton Stanger, aye.

Tennessee.—Rev. George White, D.D., Rev. William C. Gray, and Rev. George C. Harris, D.D., aye.

Texas.—Rev. J. J. Clemens, aye.

Vermont.—Rev. Nathaniel F. Putnam, Rev. Edward R. Atwill, Andrew Hull, D.D., and Rev. Daniel C. Roberts, aye.

Virginia.—Rev. J. Stuart Hanckel, D.D., aye.

Western Michigan.—Rev. George D. E. Mortimer, Rev. James F. Conover, and Rev. Joseph W. Bancroft, aye.

Western New York.—Rev. Henry Anstice, D.D., Rev. Edward Ingersoll, D.D., and Rev. Oran K. Howard, D.D., aye.

Wisconsin.—Rev. James DeKoven, D.D., Rev. A. D. Cole, D.D., and Rev. William Adams, D.D., aye.

## LAY VOTE.

Alabama.—Mr. F. B. Clark, aye.

Albany.—Mr. James Forsyth, and Mr. Lyman Tremaine, aye.

Central New York.—Mr. James W. Clarke, Mr. George C. McWhorter, and Mr. Horace O. Moss, aye.

Connecticut.—Hon. Benjamin Stark, aye.

Delaware.—Mr. S. Minot Curtis, aye.

Florida.—Mr. Robert Walker, aye.

Fond du Lac.—Mr. James Jenkins, aye.

Georgia.—Mr. Louis N. Whittle, Mr. John R. Johnson and Hon. William W. Montgomery, aye.

Indiana.—Mr. George C. Duy and Hon. John B. Howe, aye.

Iowa.—Mr. Daniel Moor, aye.

Kansas.—Mr. Ambrose Todd, aye.

Kentucky.—Mr. William Cornwall, and Mr. R. A. Robinson, aye.

Long Island.—Mr. Henry E. Pierrepont, Hon. John W. Hunter, and Mr. William Nicoll, aye.

Louisiana.—Gen. C. C. Augur, U.S.A., and Mr. George W. Race, aye.

Maine.—Hon. James Bridge, aye.

Maryland.—Mr. William G. Harrison, aye.

Massachusetts.—Mr. George C. Shattuck, M.D., Hon. Robert C. Winthrop, L.D., and Hon. Edmund H. Bennett, L.D., aye.

Michigan.—Mr. Henry P. Baldwin, aye.

Minnesota.—Hon. E. T. Wilder, aye.

New Jersey.—Mr. Samuel K. Wilson, and Mr. Conover, aye.

North Carolina.—Mr. William H. Battle, L.D., Mr. James G. Martin and Mr. William F. Martin, aye.

Northern New Jersey.—Mr. Jeremiah C. Garthwaite and Mr. Alfred Mills, aye.

Ohio.—Mr. Augustus H. Moss, aye.

Pennsylvania.—Mr. William Welsh, Mr. George L. Harrison, and Mr. Lemuel Coffin, aye.

Pittsburgh.—Mr. John H. Schoenberger, aye.

Rhode Island.—Mr. Edwin Babcock, Mr. John H. Stiness, and Mr. T. P. I. Goddard, aye.

South Carolina.—Mr. Edward McCrady, aye.

Southern Ohio.—Mr. V. B. Horton, aye.

Tennessee.—Mr. G. R. Fairbanks, aye.

Vermont.—Mr. Timothy P. Redfield, aye.

Virginia.—Hon. Richard Parker, aye.

Western New York.—Mr. Thomas C. Montgomery and Mr. William M. White, aye.

The PRESIDENT. The resolution of Dr. De Koven, with respect to the use of the Lectionary of the Church of England until the next Convention, being put upon its passage, the result is as follows:

Dioceses represented in Clerical order of voting, 42. Dioceses voting aye, 42.

Dioceses represented in the Lay order of voting, 32. Dioceses voting aye, 30; no, 2.

The resolution is passed by the concurrent vote of both orders. It is now twelve o'clock.

The Rev. Dr. BEERS, of California. I desire to move that the Secretary be instructed to publish in the proceedings of the House, a certified copy of the Lectionary that is authorized to be used.

The PRESIDENT. We will wait until the House of Bishops concur in this, and then that resolution will be in order. It is twelve o'clock and the time has come for taking up the order of the day. It is printed here as "The Lectionary for Lent." It comes up, I think, in the form of a report of the Committee. It is the printed report of the Committee presented in the early part of the Convention. There are no resolutions accompanying the report, I think. What order will the House take upon the report?

The Rev. Dr. HUBBARD, of New Hampshire. I move this resolution:—

*Resolved*, the House of Bishops concurring, That until the next General Convention any Clergyman be permitted during the season of Lent to use in place of the lessons appointed in the Calendar those reported to this Convention by the Joint Committee on the Lectionary for Lent.

The PRESIDENT. I would suggest to the Rev. Dr. Hubbard that the resolution cover the entire table of lessons reported by the committee, including the lessons for Ember Days and for Rogation Days.

The Rev. Dr. HUBBARD, of New Hampshire. I accept the suggested amendment.

The PRESIDENT. The question will be upon the motion of the Rev. Dr. Hubbard of New Hampshire, that until the next General Convention any Clergyman be permitted to use the table of lessons accompanying this report.

The Rev. Dr. HARE, of Pennsylvania. I rise only to say, sir,—I believe some question was had about the point a few minutes ago,—that a vote by Dioceses is absolutely necessary, "Provided, however, that the General Convention shall have power from time to time to amend the Lectionary; but no act for that purpose shall be valid which is not voted for by a majority of the whole number of Bishops entitled to seats in the House of Bishops, and by a majority of all the Dioceses entitled to representation in the House of Deputies."

Mr. MONTGOMERY, of Western New York. On this subject, it was the practice formerly in the Convention, even with reference to amendments to the Constitution, when there was a general unanimity, and only one or two negatives, to take the vote by count, because it necessarily involves a vote by Dioceses. And on this question, as there will be no dissenting vote, it will necessarily be a vote by Dioceses. Looking at the Journal, you will find that amendments to the Constitution have been adopted in that way when there was a general consent.

A DEPUTY. Is that necessary, Mr. President?

The PRESIDENT. When the Chair stated that he should not call for a vote by Dioceses, and orders, but should leave it to be called for from the floor, he regarded a permission to use, as not strictly an amendment to the Lectionary. Still, strictly, it probably is such an amendment. If the House pleases, the Dioceses will be called one by one, by the Clerical and Lay Deputations, and the answer may be given of "aye" or "no," without calling the names of the Deputies. Shall this resolution of the Rev. Dr. Hubbard of New Hampshire, have a passage?

*Resolved*, the House of Bishops concurring, That until the next General Convention, any Clergyman be permitted to use in place of the Table of Lessons appointed in the Calendar, that reported to this Convention by the Joint Committee on the Lectionary for Lent.

Mr. McCRADY, of South Carolina. Mr. President, I do not see why, when we are so unanimous, there should be a call of Dioceses. All I ask is that it shall appear in the same way when we send the message to the House of Bishops. Now, if we all vote "no," the vote will be perfectly sure. [Laughter.]

The Rev. Dr. GOODWIN, of Pennsylvania. If the House divide, we shall know who votes.

The PRESIDENT. It seems to the Chair that as it will take but a few minutes to call the names of the Dioceses, it is better that we do this somewhat regularly, lest a bad precedent should be established for the future.

The SECRETARY then proceeded to call the names of Dioceses by Clerical and Lay Deputations; until that of the Diocese of Minnesota was reached.

Mr. WILDER, of Minnesota. Mr. President, I am the only Lay Deputy from Minnesota on the



floor of the House; and for the reason before given by me, I vote "no" on this proposition.

The SECRETARY then completed the call of the roll.

The PRESIDENT. I will announce the result of the ballot on the resolution of the Rev. Dr. Hubbard, with reference to the Lictionary reported by the Committee on the Lictionary for Lent:—

Dioceses represented by the Clerical order, 42. Voting in the affirmative, 42. Dioceses represented by the Lay Order, 29. Voting in the affirmative, 27; in the negative, 2.

The resolution is therefore passed by the concurrence of Orders by a majority of all the Dioceses which have accepted the Constitution.

#### CONCURRENT VOTE OF CLERICAL AND LAY DEPUTIES.

The PRESIDENT. We will now return to the Calendar. The next in order is Report No. 7 of the Committee on Amendments to the Constitution, referring to the concurrent vote of Clerical and Lay Deputies. The question will be upon the passage of the resolution submitted by the Committee.

[For report and resolution, see page 124.]

Mr. BATES, of Delaware. If I am not mistaken this is the resolution of the Committee to which was referred the resolution of the Rev. Dr. Farrington. Dr. Farrington was summoned home by the death of one of his parishioners. He exceedingly regretted the necessity for absenting himself, and requested me to say to the House that he was very anxious that no action should be taken upon this resolution without an opportunity being afforded for a careful discussion of the question. The House will recollect that at the time he offered this resolution, it related to what was then a very material question, and one which was then for the first time raised in the history of the legislation of this Convention. So far as I have been able to ascertain from an examination of the Journals of the Convention it has never before occurred that an amendment to the Constitution has passed without having the concurrent votes of a majority of the Delegations—Lay and Clerical—from the several Dioceses. Since that resolution was introduced by Dr. Farrington, the occasion for it has passed away by reason of the failure of the House of Bishops to concur in the passage of the amendment, the vote upon which suggested his resolution. Dr. Farrington considered the question raised in the resolution a very important one, and he suggested to me that if the House should concur with his view in that regard, the consideration of the resolution be postponed for the present. He was himself very anxious to have an opportunity to be heard before final action should be taken by the House.

I am sure, if this resolution is passed now, that it will be passed in a hurry, without examination and in disregard of the very strong arguments which could be brought to bear upon the question. If compelled to vote now, I should have to vote against the resolution. I do not want to vote upon it until there has been afforded sufficient time for consideration and argument. I propose, therefore, that the further consideration of this question be indefinitely postponed, in order that (it being unnecessary that it should now be decided) we may not be led into the expression of an opinion which would be but a mere opinion, and of no practical value whatever. The desire of Dr. Farrington was, that this question might be committed to the Joint Committee, just as the question upon the effect of the joint resolution was committed at the last session; and that it might then be reported upon at the next House with the opinion of that Committee thereon, in which the House of Bishops would have to be represented (it being a matter which affects the general legislation of the Church in regard to Constitutional amendments); and the Committee might also, if desired, suggest an amendment to that Article of the Constitution which would definitely dispose of the question. I would like to know if any gentleman of the House concurs with the view of Dr. Farrington with regard to the appointment of such a Committee, and if so, I will make that motion. If not, I will simply make a motion to indefinitely postpone. I make this motion with the utmost respect to the Committee, because I am a new member here, and I dislike to be required to cast a vote which would seem to be a criticism upon the action of a Committee whose opinion is certainly entitled to very great respect in this special matter.

The PRESIDENT. The question before the House is on the indefinite postponement of the resolution reported by the Committee.

Mr. STARK, of Connecticut. I rise to say that I shall favor the motion for postponement, although I do not wish to be understood as expressing a desire that this subject shall be indefinitely postponed and never considered. It is a question that I do not think should be passed upon at this time, either affirmatively or negatively. Whenever the question is considered it should be disposed of only after very careful consideration. To adopt the resolution at this time would be to establish a precedent without due consideration. Whatever the House does at this time will be quoted hereafter as a very weighty precedent in favor of the side which shall obtain a majority in the vote upon this resolution. The matter ought, in my judgment, to be more carefully considered. Those who are in

favor of the proposition, as stated in the original resolution offered by the distinguished and learned Deputy from South Carolina, should be heard upon that subject, and those who oppose that construction of the Constitution should be heard as well. I therefore very cheerfully second the motion that the consideration of the matter be indefinitely postponed.

Me. BATTLE, of North Carolina. In order to save time, since we consider our moments exceedingly precious, and there is not sufficient time during this session to discuss the matter fully, I move that it be laid upon the table.

Mr. MONTGOMERY, of Western New York. I would suggest that the motion that this whole matter lie over for the consideration of the next Convention, will meet the wishes of all parties; whereas a motion to lie upon the table implies that we do not want to consider it ourselves, and do not care to give others an opportunity to pass upon it. If we simply agree in the motion to postpone, we leave the question for the action of the next Convention.

Mr. BATES, of Delaware. I accept the suggestion of Mr. Montgomery, and amend my motion by moving that the question lie over for the consideration of the next General Convention.

Mr. BATTLE, of North Carolina. I am willing to withdraw my motion to lie upon the table.

The motion to postpone was agreed to.

#### DUTIES OF THE MINISTRY.

The PRESIDENT. Next in order is Report No. 18 of the Committee on Canons, with reference to certain duties of Ministers.

[The Report referred to is printed on page 130.]

The Rev. Dr. HALL, of Long Island. I move that the resolution offered in my name by the Rev. Dr. Schenck, on Saturday last, be taken up and acted on as a substitute for the resolution submitted by the Committee on Canons. The resolution will be found on page 171 of the CHURCHMAN. It is to the effect that this House is unwilling to adopt this special resolution presented by the Committee, and request that the subjects referred to us in the Message of the House of Bishops, be, if they see fit, incorporated in the Pastoral Letter, to which we will listen with glad attention. I object to the special legislation proposed by the House of Bishops. Coming from so august a source, of course I may speak of it with entire respect for them, knowing full well that the suggestion comes from them in the performance of what they believe to be a bounden duty. I think that it is the first instance in which we have had this kind of legislation presented to us. Heretofore our reverend fathers in God have been satisfied, as this House has been, with the Catechism, containing, mainly, the Lord's Prayer, the Commandments, the Creed, and certain questions containing the Sacraments. Now they seek, by special legislation, to indicate by Canon law what shall be preached upon by the Clergy. The House of Bishops, in their message to us, have presented several topics which are now to be made by our action the law of the Church. If a man does not preach according to their directions and the precept of that Canon he can be tried, suspended, or degraded. I confess that, personally, there is hardly an end to the hostility that I feel with reference to such legislation. When I was ordained as a Presbyter of this Church, the question was asked me: "Do you believe that you are called of the Holy Ghost?" and the answer was that I did. The Church has received my ordination vows under that expressed condition. There is to me a living Christ, who now speaks, and the Holy Spirit who now directs and speaks through the language of Holy Scripture, in telling me what shall be the subjects upon which I must preach when I am endeavoring to set before my people the Everlasting Gospel of the Cross of Christ. But when by Canon Law you, my brethren, undertake to say to me that I shall preach upon certain topics, you are limiting my freedom. If you have a right to say that I must preach on these topics, you have a right to say that I must preach according to your directions, under pain of suspension and degradation. Twenty years ago you might have ordered me to preach on Abolition, and twelve years ago you might have ordered me to preach on Loyalty. In all these matters of special legislation, it is of the last importance that we resist at the very door-step any attempt to infringe upon our liberty in presenting the message of our Lord Jesus Christ, according to the Holy Ghost, according to the Canons of the Church and the laws as we now have them, shall give us direction and utterance.

As to some of the topics that are presented to us in the report of the Committee, allow me to say that the report of the Committee has simply evinced the message from the House of Bishops. I doubt if the House of Bishops are anxious to put into the form of a Canon the requirement that we shall teach what we have been teaching all the while, and what it has been made our duty to teach, by a power higher than that of a mere Canon to continue. The Committee have, in their report, taken out of the message its very vitals—and I think very objectionable vitals. I think that, in the words of the Apostle, "There are some things not to be named" among Christians; and, possibly, we can now see to what that advice points. The

same right that has put one word in that message, can put in words connected with the sins of the city of the plain—words that might just as well be inserted. The message inculcates a warning against "frivolity." I propose to insert—if that report is to be adopted—a warning against tobacco fumigation on the part of Clergymen in front of the Brunswick Hotel. What right have we to say to a Clergyman that he shall go to his pulpit and preach on frivolity? If we enact this proposed Canon, we should put at the end of it that every Clergyman shall supply himself with a Webster's Dictionary, with a code of police laws, and with volumes of police reports.

It seems to me that this is dangerous, unwise and unsafe legislation with reference to an object which can be better attained by asking our reverend fathers to send us their Godly advice. To that, I have no doubt, we are prepared willingly to accede.

The PRESIDENT. In order that those resolutions may come up out of their order, I would suggest that they be presented as an amendment.

The Rev. Dr. HALL, of Long Island. Then I will offer them as an amendment to the resolution reported by the Committee.

The Rev. Mr. SCHEETZ, of Missouri. If I understood the gentleman who has just spoken he objected to being told by Canon what he shall teach his people. I favor his amendment; but I wish to call his attention to Canon XXI. of Title I, which requires that "Ministers who have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also by stated catechetical lectures and instruction, be diligent in informing the youth and others in the Doctrine, Constitution and Liturgy of the Church." I think that the principle is there distinctly announced that we shall be subject to law in reference to what we shall teach.

Mr. JUDD, of Illinois. As a member of the Committee of Canons, who have offered this report, I desire to make an explanation in my own behalf. I was obliged to be absent at the time that action was taken by the Committee on this proposed measure. I am opposed to the legislation proposed; and as I heartily agree with the Deputy from Long Island, shall vote for his resolution.

Mr. SHEFFEY, of Virginia. I desire as a member of the Committee on Canons, and at the request of the Chairman of that Committee, to make a statement in relation to this proposed resolution. At the last session of the General Convention Dr. Andrews, of the Diocese of Virginia, as well as a number of the members of the present General Convention, including a large number of Bishops, were of the opinion that the condition of things in the membership of the Church required that the zeal and attention of the Ministry should be quickened, in connection with what were regarded as the crying evil of worldliness in the Church. In pursuance of this thought a resolution was prepared and adopted by the Committee on Canons of this House, which will be found on page 149 of the Journal of 1874. That resolution embraced, substantially, the provisions of the resolution now offered by the Committee on Canons as a substitute for the resolution of the House of Bishops—except that the enumeration of specific offences is omitted in the resolution proposed by the Committee on Canons.

It is a matter for this General Convention to determine whether or not the Clergy themselves need Canonical exhortation to be more diligent than they have been in the past in this regard; to preach is, "in season and out of season" upon these evils that do unquestionably prevail throughout the length and breadth of the land. If this House is of the opinion that the Clergy do not need to have laid upon their consciences, by the provisions of a Canon, the necessity of greater zeal and diligence in calling the attention of people under their charge to the prevalent vices of the day—then let this joint resolution be voted down, and let the resolution of the House of Bishops be rejected, and let us stand upon the naked provisions of the Canon which has been cited by the gentleman from Missouri. That Canon does undertake to impose a duty upon the Clergy—and that duty is that "the Ministers of this Church who have charge of parishes and cures shall not only be diligent in instructing the children in the Catechism"—that would be called a Prayer Book duty. But the General Convention thought that there was an additional duty which ought to be laid upon them by the order and command of the Church; and that duty is "by stated catechetical lectures and instruction, to be diligent in informing the youth and others in the Doctrine, Constitution and Liturgy of this Church." Is that, or is it not, a duty resting upon the consciences of the Clergy of this Church? If it be, then this General Convention has assumed the right to declare, in that particular at least, what it shall be the duty of its Clergy to do. Beyond the mere externals of the Church, its forms and ceremonies, its orders of ministry and its ritual observances,—the Church proposes by this resolution to step inside of that external arrangement, and to declare that the Ministry shall not only take care of its externals, and see that its orders of Bishop, Priest and Deacon, are explained to the people—but that that which is internal, that which is of the spiritual essence of the Gospel, shall, "line upon line and precept upon precept," be laid



daily, weekly and yearly before the people. If this resolution means anything more than that—that is, to lay afresh upon the hearts and consciences of Ministers the duty of raising the standard of the Cross to arrest the evils which threaten the very existence of the Church—and that be objected to, then, I say that we are content to rest satisfied with an injunction as to the eternal forms; but I submit, that we should not be content to leave the internal spiritual verities to the negligence or carelessness of the Minister himself; but he should be enjoined to be diligent in this duty. I felt it to be my duty to state this briefly, the motives, as I understand them, which influenced and which now influence some of the holiest and wisest men of this Church, in respect of whose judgment and opinion the Committee acted; (and I now have, in my mind, the views and sentiments of one of the wisest and most venerable Bishops of the Church, whose name I will not mention). And in connection with their wishes thus expressed, I do not think the light and ridiculing comments of the distinguished Clerical Deputy from Long Island, were altogether appropriate. There are Clergymen and Bishops who do think that the time has come when Bishop, Priest and Deacon, should all have freshly laid upon their consciences the great duty of preaching, not merely abstract doctrines, but the living, practical, spiritual truths of the Gospel—teaching men how to live, and how to avoid the evils which may assail them—the temptations which beset them.

Under these circumstances, a majority of the Committee on Canons have felt it to be their duty, modifying the Bishops' resolution somewhat, to report this resolution for the acceptance of the House. I desire to state before I yield the floor, that the resolution as passed at the last session of the General Convention, was adopted by the Bishops, but was not finally voted upon by the House.

The Rev. Dr. LOCK, of Illinois. I have but a word to say upon this subject, and that is, that the Clergy of this Church do not stand, in the performance of their duty, upon a naked resolution or Canon of this House. We base our duty upon a broader foundation—upon the command of our Saviour—and the enactment of no Canon can make us preach more faithfully the Gospel of Christ. If any one feels, in his heart, that he is not doing this, it is not to a Canon that he needs to turn; he must go to his closet, and before the Lord, his Saviour, ask that his heart may be fired with a holy consecration for his work, that he may preach the Gospel of Jesus Christ more faithfully. I do not believe that there is even a small minority in this Church who are not in the habit of presenting faithfully and fully to their people not only the doctrines of the Church, but also all the great principles of the Gospel, as embodied in the Sermon on the Mount, and all the great principles of Christian morality. I read the sermons published in the Church papers; I read the books which are constantly being put forth by the Clergymen of this Church, and I do not believe that there is any religious body in this country which presents the practical Gospel of Jesus Christ to the people more constantly and more faithfully than do the Clergy of this Church. It seems to me that such a Canon as is now proposed implies that we have been negligent in our ordination vows from the time that we took them. It seems to me to be a sort of reflection upon our past preaching, and I, for one, resent it in that light.

The Rev. Dr. McKNIGHT, of Central New York. I do not say, Mr. President, that I am in favor of making this subject a matter of Canon, but I do say that I like the outspoken way in which the Bishops have referred to some of the most conspicuous and destructive sins and vices of the present day. Their declaration is no glittering generality. If we do not, by a Canon, impose this duty upon the Ministry of our Church—to preach upon these specific subjects, it certainly does seem to me important that this Convention should speak with no uncertain voice in regard to the vices of our day, which are so conspicuous, so soul-destroying. I like the specific language used by the House of Bishops in this resolution, and it seems to me that their resolution ought to be treated with the utmost deference by this House. Why should we hesitate to speak of such evils as ante-natal destruction. A physician, almost as eminent as any in the city of New York, said to me, some time since, that this sin alone was sufficient to call down the judgment of Heaven upon the nation; and no man knows so much about this sin as the physician. Why should we hesitate to speak about gaming and gambling, when it has become so common in connection with College regattas, horse races and the like? I do not believe that there is any thing in this land that is more demoralizing to the young than this habit gaming, which obtains in connection with nearly all their amusements. I am not speaking now as to the right or wrong of certain amusements; but I think there can be but one opinion upon this floor with regard to the demoralization produced by this habit of the day upon, not only the young men, but upon elderly men as well. Again, why should we, as a Convention, as the great Council of the Church, hesitate to speak in regard to

the monstrous vice of intemperance? I have no fanatical views in regard to the question of total abstinence; but here is a vice which is conceded to be almost overshadowing all others, which is sending annually thousands and tens of thousands of our best men to drunkards' graves—and some of them of the Clergy. Why, sir, there is not a greater foe to the Church of Christ than this vice of intemperance. Why should we, therefore, hesitate in this council to utter a voice, if we do not do it by Canon, at least in some other way, against these evils of the day which are so conspicuous and so destructive to the morals of all classes and conditions of men?

The Rev. Dr. FULTON, of Wisconsin. I rise to make a statement as a member of the Committee on Canons. It has been stated on this floor that that Committee was harmonious, and nearly or quite unanimous. I understood the Deputy from Virginia to make that statement.

Mr. SHEFFEY, of Virginia. I said that in consequence of the views to which I referred, a majority of the Committee on Canons had directed this report to be made.

The Rev. Dr. FULTON, of Wisconsin. Some of the majority which directed that report to be made entertained very different views. I, as one of that majority, did not entertain those views. The case, sir, was simply this, We always have been, and I trust we always shall be, inclined to receive, with the humblest reverence, any suggestion which comes to us with the sanction of the House of Bishops. Consequently there was, on the part of all of us, a desire to concur, if possible, with this project of that House; and our desire was made still greater by a knowledge of the fact that a venerable prelate of this Church,—a man honored and esteemed not only where this Church exists but wherever this Church is known,—had set his heart upon the adoption of this measure. Tenderness to that aged and venerable man predisposed all of us to waive our objections to any and all legislation upon this subject. Furthermore, it was known and well known to the members of the Committee on Canons, that this same subject, in another form, had, at the last General Convention, been near and dear to the heart of our departed brother, Dr. Andrews, of Virginia, who was deeply disappointed that the recommendation which came from the Committee on Canons on this subject, finally failed to be acted upon by this body. For these reasons, sir—personal reasons—the members of the Committee on Canons, who were, like myself, in part opposed to any such legislation as this, because it was, in their judgment, worse than unnecessary, but who entertained the hope that it might at least be made harmless, voted with the majority of that Committee to permit it to come before this House. I should have greatly preferred that coming before this House, it should have been presented in the form in which the Committee on Canons, after much labor and much discussion, and much mutual concession, presented it to our last session, that is to say, as it stands on page 149 of the Journal of 1874.

Ministers shall also be diligent in teaching the people committed to their charge according to the doctrine of Christ; observing and inculcating Christian holiness of life; rebuking gaming, intemperance, licentious theatrical amusements, and all amusements involving cruelty to the brute creation; reproving all ungodliness, covetousness and worldliness; exhorting to the maintenance of family worship and the due observance of the Lord's Day; and calling upon parents and sponsors to train their children and god-children, both by precept and example, faithfully to observe their Baptismal vows.

I should have preferred this form, Mr. President, for the reason that, if there was no good in it, my own impression was that there would be no great harm in it. I confess, sir, that since I have come into this House this morning, I have been driven to a point where, notwithstanding all the personal reasons which impelled me to vote for the submission of the proposition to this House, I must now myself oppose it on this floor. I submit, reverend sir, and members of the Convention, that when this House of Clerical and Lay Deputies, especially by the mouth of a Layman, assumes that it has the Episcopal authority and the Episcopal prerogative to administer, what it is broadly stated that the Clergy of this Church need, the Episcopal admonition of the Laity, because of infidelity to their ordination vows, then, sir, this House will have passed beyond its province; and well might my Reverend Brother from Illinois resent that imputation.

Furthermore, Mr. President, if you want to legislate upon this subject; I say legislaie—that is, make laws. An Exhortation is not a Canon. What is it worth as a Canon? Suppose that exhortation is not heeded? Where is your penalty? Suppose I do not choose to preach, and I certainly shall never preach upon a certain subject referred to in the project of the House of Bishops, can you bring me to trial for not doing it? No, sir. No Court, composed of my peers—the Presbyters of this Church—would ever pronounce the lightest ecclesiastical censure upon me for failing to preach upon that subject. If you want to legislate, make laws that are worth something, and the way to make a law upon this subject is perfectly plain. Draw up a Code of Discipline for the Laity, so that a man who is given to gaming and intemperance, or who goes to licentious theatricals or amusements shall be repelled, for a certain time, from the Holy

Communion. That is the way to get at it. And when the gentleman from Virginia comes here pronouncing Episcopal judgments—I will withdraw the word Episcopal—but pronouncing judgments upon the Clergy of this Church, I object to that mode of procedure in this matter, and I can consent to no measure introduced with such a reason for its adoption.

Let him come here with a code of discipline for the Laity that shall have penalties prescribed for its violation. If he does that I will go with him, and now, sir, because I think that the measure before us does not strike the right spot, and because I think it proceeds upon an assumption which is unwarrantable according to the legitimate powers of this House, therefore, sir, though I had intended to vote for it—not liking it, but nevertheless desiring to make concessions to persons for whom I entertain the highest reverence and affection—I shall now be compelled positively to vote against it.

The Rev. Mr. ALSOP, of Pittsburgh. Mr. President, I merely wish to present one point in connection with this subject, which I think has not been presented before. While I agree with the Deputy from Central New York that, perhaps, some other method than by Canon would be better, it does seem to me that either a Canon or some such expression on the part of this House in regard to specific matters omitted by the Committee on Canons, if not necessary, at least would be of great help to the Clergy. Some of these matters which are brought before us are very delicate matters, or matters which would lead to criticism on the part of the Laity against the Preacher, if they were proclaimed from the pulpit. I think, for instance, that some kind of legislation would be a great help to the Clergy in relation to this report on page 149 of the Journal of 1874, I think most of us realize that preaching upon those points, especially preaching that was clear and very distinct, would awaken a certain amount of criticism on the part of many of our congregations. I know for my own part, I have felt often that certain subjects should be introduced and should be spoken of with a considerable amount of plainness that there is not only ungodliness in the Church, but that in most of our Churches there are certain forms of positive immorality and certain crimes, I believe, which are committed in the Church without a full realization on the part of those who commit them of the heinousness of the offence. Now, if when the Preacher stands up in the pulpit and says, as perhaps he might say, "I approach this subject with reluctance, I feel that it is a very delicate question and one with which it will be difficult to deal," he had a resolution or a Canon of the General Convention of this Church back of him, urging him forward in the performance of his duty, it seems to me that he would be relieved of the danger of criticism. It seems to me that he would be stronger in his position, because he would be backed up by the action of this Convention, either by a Canon of the Convention, or by some resolution touching these various specific points. I say that I think, Mr. President, he would be stronger in his work, and that his preaching upon these points would be likely to have a greater effect upon those who heard it. I therefore, Mr. President, trust that we shall have at least some resolution or some declaration of this Convention upon this question, especially upon the subjects which have come to us from the House of Bishops.

The Rev. Mr. WHIPPLE, of Minnesota. It seems to me, sir, there is one question which has not been settled. That question is, has this General Convention the right to direct the Clergy as to the subjects of their preaching? If they can do so for once they may do so again; and it may come to this, that we shall have a Canon not only setting forth the subjects of lessons, but also the subjects of the sermons for the whole year. Does not that view of it, Mr. President, expose the absurdity of the position which has been taken here? Has any Convention of the Church a right to restrict the Clergy in their choice of subjects upon which to preach? I say, Mr. President, that they have not, and it seems to me that this position must be entertained by those who thoughtfully and seriously consider the question.

Mr. MONTGOMERY, of Western New York. The arguments which have been presented here are conclusive on the subject of the impropriety of regulating, by Canon, the subjects that Clergymen are to adopt in their Ministry, but the subject here seems to me to be a different one. The arguments throughout are very strong and direct to show that the present Canon should be repealed—not so much to show that nothing should be added to it, as that the present Canon should be abrogated. Why, sir, the present Canon undertakes, in regard to subjects of which it speaks, to enjoin upon Clergymen a certain line of duty in preaching, and certain subjects upon which they are to preach, namely, the Liturgy, the Constitution, the Litany of the Church and the Catechism. Now, Mr. President, there are those who have been foolish enough to suppose that because the Canon enjoins these matters upon a Clergyman, therefore it enjoined nothing else, and perhaps among the large number of our Clergymen you will find one here and there, though very rarely, who preaches only up-



on the subjects enjoined by the Canon. I have heard of one or two who never preached on anything else, and it was to meet the imputation that that was all they could preach about, that this general declaration was introduced that they were authorized to preach the Gospel, and that is the meaning of it. The gentleman is certainly correct that we ought not, by Canon, to restrict the preaching of the Clergy. It is true that we have a Canon undertaking to regulate other preaching, stopping with external questions. Shall we repeal that, and say that our Preachers can go on and also preach the Gospel? That is a question which embarrasses me.

The Rev. Mr. RICHARD, of Rhode Island. I merely want to ask one question. Does the gentleman who has just sat down wish to indicate that the doctrine of this Church is one thing, and the Gospel is another thing?

Mr. MONTGOMERY. I said nothing about doctrine. I said the Liturgy and Ritualism.

The Rev. Mr. RICHARDS. There was something said about the Litany of the Church, its doctrines, Constitution, and Litany. We are already compelled by law to preach the doctrine of this Church, which includes the Gospel, in my judgment.

Mr. MONTGOMERY. I said some persons were foolish enough to think that they were not to preach anything else. I do not say that it was my opinion at all. I hope the gentleman will not misunderstand my remarks.

A DEPUTY, from Albany. I am quite reluctant to instruct or request the House of Bishops to include certain subjects mentioned in this resolution, in their pastoral letter. It seems to me that the sense of the House has been pretty plainly indicated in opposition to the Canon, and I therefore move to lay the whole subject on the table.

The motion was lost.

A DEPUTY, from Easton. I ask for the reading of the Canon of which this is a substitute or amendment.

The Canon was read by the Secretary.

The Rev. Mr. HILL, of California. I now ask for the reading of what the Committee proposes to strike out.

The PRESIDENT. The Secretary will read Message No. 5 of the House of Bishops.

Message No. 5 was read by the Secretary.

The PRESIDENT. The question is upon the first resolution offered as an amendment by Dr. Hall of Long Island.

The Rev. Mr. GARRISON, of New Jersey. I move to amend the whole by striking out all after the word resolved, and inserting the words, "That this House do not concur with the House of Bishops."

The PRESIDENT. It is moved as an amendment to this amendment, to strike out all after the word "resolved," and simply say that this House does not concur with the House of Bishops in the action stated in Message No. 5. Shall the amendment be carried?

The amendment was lost.

Mr. SHEFFEY, of Virginia. As I understand the question it is this: the proposition contained in the Message from the House of Bishops is the principal subject. The Committee on Canons proposed an amendment to that proposition; that is, an amendment to the Bishops' proposition. Now it is proposed to strike out the amendment, and to insert something else. That is the resolution of the gentleman from Long Island. I ask if you can upon this resolution separately take a motion to strike out and insert? It is not devisible under the old rule.

The PRESIDENT. I wish to say that the point of order raised by the Deputy from Virginia, technically may be correct, but the report as it came from the Committee on Canons concurs with the House of Bishops, with an amendment to their action. I hardly regard this as an amendment in any sense in which this House has ordinarily regarded it, but as a separate resolution presented by the Committee on Canons. Hence the resolution presented by the Deputy from Long Island is simply an amendment to the resolution of the Committee on Canons, and not an amendment to the amendment—not a resolution to strike out and insert.

Mr. SHEFFEY, of Virginia. I would ask whether in that view the motion of the gentleman from Long Island is not to strike out the report of the committee?

The PRESIDENT. It does come practically to that result, but it is not put in that form.

Mr. JUDD, of Illinois. I ask, Mr. President, is it not entirely competent for this House to give its reasons for non-concurrence in the action of the House of Bishops?

The PRESIDENT. It is entirely so.

Mr. JUDD, of Illinois. Then I think, sir, that the resolution of the Clerical Deputy from Long Island does that, and nothing more or less than that.

The Rev. Dr. AYRAULT. I would suggest to the Deputy from Long Island that he add to his resolution these words, "Therefore we do not concur."

The PRESIDENT. Those words are contained in the resolution. The question will be taken upon the first resolution.

The first resolution was passed.

The Rev. Dr. HALL, of Long Island. May I be allowed, at this stage, to amend the resolution sim-

ply as a matter of condinnity? The objection has been made that we are not to instruct our Reverend Fathers, with which I agree, and I ask that I may be permitted to amend the resolution in a way that will not alter the idea at all. I propose to add the words, "We are prepared to listen with reverent attention and devout mind to the Godly council and advice of our Reverend Fathers as the Holy Ghost may give them utterance." We do not instruct them in those other subjects, although what would be our wish is indicated in the resolution. I would move to amend the resolution by adding these words.

The PRESIDENT. If there be no objection, the words will be substituted.

The Rev. Mr. KNIGHT, of Connecticut. I hope the Deputy from Long Island will withdraw the last three or four words of that resolution. I confess that, while I do not doubt but that the Holy Spirit is present in the Councils of the Church, yet, I shrink from the formal adoption of those words in regard to the proposed action of the House of Bishops.

The PRESIDENT. As objection is made to these words, Dr. Hall, perhaps you had better return to your original proposition.

The Rev. Dr. HALL. I will do so.

The PRESIDENT. The question now will be upon the resolution as it originally stood before the words were inserted by Dr. Hall.

The resolution was read by the Secretary.

Resolved, That this action be communicated to the House of Bishops with the affectionate assurance on the part of the members of this body, that we are prepared to listen with reverent and devout mind, both to the Godly counsel and advice of our reverend fathers as the Holy Ghost may give them utterance.

A DEPUTY. I move that the words "as the Holy Ghost may give them utterance," be omitted.

The PRESIDENT. They will be omitted, and the question now is upon the resolution as it stands with that omission.

The resolution was adopted.

The PRESIDENT. The time has now come for recess, but before the Deputies leave the House, I desire to say that the House has already voted that it will, at half-past 2 o'clock, enter upon the consideration of the Message received from the House of Bishops respecting their nomination of a Bishop for Arizona and New Mexico. The House has a standing rule of order that action either on the election of a Bishop or the confirmation of a Bishop shall be with closed doors. Unless this rule of order is suspended, it will be proper for me to say to the persons who are present in the House, except the members of the House and the Assistant Secretaries, that they may have leave of absence for a time this afternoon.

Mr. STARK, of Connecticut. I move that the rule of order be snspended.

The Rev. Dr. STRINGFELLOW, of Alabama. I hope the Convention will not agree to that motion. It is a rule that has been adopted for good and sufficient reasons, and if we break it now the time may come when, if we should insist upon its observance, we should be in danger of being accused of making a very invidious distinction. I think the Convention had better adhere to its rule of order as already established, for it may save trouble in the future.

The Rev. Dr. ADAMS, of Wisconsin. I wish to say one word upon the matter and that is this: that rule of order was brought forward under the idea that the Bishop, whose nomination was sent to us from the House of Bishops, should be in such a position that if it became necessary to examine any matter brought forward in reference to his character it should not be public. I conceive that this is a sufficient reason to maintain the rule of order as it stands at present.

The PRESIDENT. The question before the House is "shall the motion to suspend the order requiring the House to sit with closed doors while acting upon the Confirmation of the Bishop, prevail."

The motion was lost.

The House then took a recess till 2.30 p. m.

#### AFTERNOON SESSION.

The House of Deputies reassembled at 2.30 p. m.

The Rev. Dr. WATSON, of North Carolina, presented the following report from the Committee on Canons:—

#### TRIAL OF MINISTERS.

##### REPORT No. 27.

The Committee on Canons, to whom was referred Message No. 26 from the House of Bishops, proposing an amendment to section 1 of Canon II. of Title II., being of opinion that such an addition to the Canon is unnecessary—the matter referred to being covered by provisions of Canon XIII., Title I.—respectfully report that they recommend the adoption of the following resolution:—

Resolved, That this House does not concur with the House of Bishops in the amendment of section 1 of Canon II. of Title II., communicated to this House in Message No. 26 from the House of Bishops.

By order of the Committee.

ALFRED A. WATSON, Chairman.

The resolution was adopted.

The following report was also presented from the Committee on Canons:—

#### INTERVAL BETWEEN EXAMINATION AND ORDINATION.

##### REPORT No. 28.

The Committee on Canons, to whom were referred two proposed amendments, one to section 4, of Canon VI., Title I., and the other to section 4, of Canon VIII., Title I., both being intended to require the interval of one month between a candidate's passing his examination and his ordination, respectfully report that they recommend the adoption of the following resolution:—

Resolved, That it is not expedient to adopt the proposed amendments to the Canons requiring an interval of one month between examination and ordination.

By order of the Committee.

ALFRED A. WATSON, Chairman.

The resolution was adopted.

The following report was also received from the Committee on Canons:—

#### DEACONESSES AND SISTERS.

##### REPORT No. 29.

The Committee on Canons, to whom was referred the report of the Joint Committee upon the Canon "Of Deaconesses," and also Message No. 2 from the House of Bishops, proposing a Canon entitled "Deaconesses or Sisters," respectfully report that they recommend the adoption of the following resolution:—

Resolved, That this House concurs with the House of Bishops in the adoption of the Canon "Of Deaconesses or Sisters," communicated by them in their Message No. —, with the amendment that the said Canon read as follows:—

#### Of Deaconesses and Sisters.

Sec. 1. Women of devout character and approved fitness may be set apart by any Bishop of this Church for the work of a Deaconess or a Sister, according to such form as shall be authorized by the Bishop of any Diocese.

Sec. 2. The duties of Deaconesses and Sisters are declared to be chiefly the care of the poor and sick, the education of the young, the religious instruction of the neglected, the reclaiming of the fallen, and other works of moral reformation.

Sec. 3. All Deaconesses and Sisters so set apart shall be subject to the authority of the Bishop, under the Canonical regulations of any Diocese in which they may severally reside.

Sec. 4. No Deaconess or Sister set apart under the provisions of this Canon shall exercise her office among the people of any Parish, except with the permission and under the oversight of the Minister thereof.

By order of the Committee.

ALFRED A. WATSON, Chairman.

The report and resolution were made the order of the day for Tuesday at 11 o'clock, unless sooner reached.

#### SHORTENED FORM OF DAILY PRAYER.

The following report was also received from the Committee on Canons:—

##### REPORT No. 30.

The Committee on Canons, to whom was referred the Report of the Joint Committee of the two Houses on the Book of Common Prayer (to whom had been previously referred divers proposed plans for permitting the use of a shortened form of Daily Prayer on certain occasions of divine service), beg respectfully to report as follows:—

The Committee on Canons, being aware that the subject above named had in various ways been referred to the Committee on Amendments to the Constitution and to the Committee on the Book of Common Prayer of this House, asked and received permission from this House for those Committees to confer together as a Joint Committee.

The three Committees accordingly met, and it then appeared that, while there was entire unanimity among the members as to the necessity or expediency of the relief sought, there existed a serious difference as to the means by which it might or ought to be obtained. On the one hand, a joint committee of the two Houses had recommended the adoption of a Canon for that purpose; and, on the other hand, the Committee on Amendments to the Constitution and the Committee on Canons of this House were united in the opinion that the Constitution of the Church restrains this Convention from amending the use of the Book of Common Prayer, otherwise than as the Constitution directs, that is to say, by an amendment of the Rubrics.

After much discussion, it was resolved, almost unanimously, that the Chairmen of the three Committees, Drs. Beardsley, Hall and Watson, together with Drs. Fulton and Huntington, should be authorized to frame a Rubric on the basis of the Canon proposed on pp. 44 and 45 of the Journal of 1874, and to present the same to the House of Deputies as the joint report of the three Committees. The Sub-Committee, so appointed, prepared a report in accordance with their instructions, and this report was, by request, submitted to the Committee on the Book of Common Prayer. The Committee on the Prayer Book, having had the matter under advisement, instructed their Chairman to communicate their opinion to the Sub-Committee, as follows: "That the Joint Committee, consisting of the three Committees, not having had this subject specifically referred to them, would be out of order in presenting any report thereupon; and that, the Report of the Joint Committee of the two Houses having been referred to the Committee on Canons, the Committee on Canons must make the necessary report."

To this opinion of the Committee on the Prayer Book the Sub-Committee appointed by the three committees submitted, and accordingly left the matter to be considered and reported upon by the Committee on Canons.

The Committee on Canons therefore submit to the Convention the following opinions, as representing not only their own judgment, but, as they believe, the conviction of a large majority of the members of the three committees which have concurred upon this subject.

1. That greater flexibility in the use of the Book of Common Prayer on week days and extraordinary occasions is necessary to the growth and usefulness of the Church.

2. That the right of the Convention to regulate the use of the Book of Common Prayer by mere ordinary Canon



is, to say the least, so questionable, and that such a Canon, if adopted, would be of such doubtful validity, that this House ought not to enter upon any such legislation.

3. That the end aimed at can best be reached by the adoption of a Rubrical Order concerning Divine Services, which shall change nothing either of the form or of the substance of the Book of Common Prayer, but which may sufficiently provide for shorter services, when such services may be necessary, on other days than Sundays and the greater festivals and fairs.

The Committee on Canons, therefore, beg respectfully to present the following resolution:—

*Resolved*, the House of Bishops concurring, That the following "Order concerning Divine Services," to be inserted in the Book of Common Prayer immediately after "The order how the rest of the Holy Scriptures is appointed to be read," be proposed and be made known to the several Diocesan Conventions, in order that it may be adopted in the next General Convention, according to Article VIII. of the Constitution.

#### Order Concerning Divine Service.

On days other than Sunday, Christmas Day, the Epiphany, Ash Wednesday, Good Friday and the Ascension Day, it shall suffice if the Minister begin morning or evening at the General Confession, or at the Lord's Prayer, and end with the Collect for Grace or for Aid against Perils, as the case may be, 2 Cor. xiii., 14; using so much of the Lessons appointed for the day, and so much of the Psalter, as he shall judge to be for edification.

And note that, on any day, the Morning Prayer, the Litany and the Order for the Administration of the Lord's Supper or Holy Communion, may be used as separate services.

And note further, that, except on one of the days aforesaid, a Sermon or Lecture shall be preceded at the least by the Lord's Prayer, and one or more Collects taken from this Book.

By order of the Committee.

ALFRED A. WATSON, *Chairman*.

The report was placed upon the Calendar.

The following reports were also received from the Committee on Canons, and placed on the Calendar:—

#### CONCERNING THE CONSECRATION OF BISHOPS.

##### REPORT No. 31.

The Committee on Canons, to whom was referred Message No. 34 from the House of Bishops, proposing an amendment of clause [3] of section 2 of Canon I. of Title III., respectfully report that they recommend the adoption of the following resolution:—

*Resolved*, That this House concurs in the amendment of clause [3] of section 2 of Canon I. of Title III., proposed by the House of Bishops in their Message No. 34.

By order of the committee.

ALFRED A. WATSON, *Chairman*.

#### SUFFRAGAN BISHOPS.

##### REPORT No. 32.

The Committee on Canons, to whom were referred four preambles and a resolution on the subject of Suffragan Bishops, respectfully report that, for want of time fully to consider the subject, they recommend the adoption of the following resolution:—

*Resolved*, That the further consideration of the subject of Suffragan Bishops be deferred to the next General Convention.

By order of the Committee.

ALFRED A. WATSON, *Chairman*.

The following messages were received from the House of Bishops.

#### JOINT COMMITTEE DURING RECESS.

IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }

##### Message No. 51.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That the Joint Committee created under the resolution communicated in Message No. 15 of the House of Deputies, have leave to sit during the recess of the General Convention.

Attest:

HENRY C. POTTER, *Secretary*.

#### "THE ENACTMENT AMENDMENT AND REPEAL OF CANONS."

IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }

##### Message No. 52.

The House of Bishops informs the House of Deputies that it concurs in the amendment to Canon II. of Title IV., contained in Message No. 31 from the House of Deputies [relating to the enactment amendment and repeal of Canons, and a joint committee to certify changes].

Attest:

HENRY C. POTTER, *Secretary*.

#### NON-CONCURRENCE.

IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }

##### Message No. 53.

The House of Bishops informs the House of Deputies that it does not concur in the amendment to section 2 of Canon VIII. of Title I., contained in Message No. 22, from the House of Deputies [relating to time when a candidate for Priesthood may be ordained], for the reason that the proposed change in the Canon involves a great and, in the judgment of this House, unwise change in the policy, which has been hitherto observed both in the Church of England and in this Church with regard to the admission of persons recognized as Ministers of other bodies of Christians to the Ministry of this Church, and because, further, the proposed amendment imposes undue restrictions upon the Bishops which are at variance with the Rulings in the Ordinal.

The House of Bishops also informs the House of Deputies that it does not concur in Message No. 27 from the House of Deputies [recommending a repeal of Canon IV. of Title II., for the reason that it is not pre-

pared entirely to remove from the Canons provisions which have formed a part of our Code for more than seventy years. The House of Bishops, therefore, asks for a Committee of Conference.

Attest:

H. C. POTTER, *Secretary*.

The House voted to grant the conference asked for, and the President named the following Deputies as a committee of conference on the part of this House: The Rev. Dr. Adams, of Wisconsin, the Rev. Dr. Beers of California, the Rev. Dr. Watson, of North Carolina, Mr. Wilder of Minnesota, and Mr. Wilson of New Jersey.

The following message was also received from the House of Bishops:—

#### FEDERATE COUNCILS AND PROVINCES.

IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }

##### Message No. 54.

The House of Bishops informs the House of Deputies that it does not concur in Message No. 39 from the House of Deputies proposing an Amendment to Title III. Canon VIII., for the reason that the entire subject of Federate Councils and Provinces (to which the proposed amendment relates) is in the hands of a Special Committee with directions to report at the next General Convention.

Attest:

HENRY C. POTTER, *Secretary*.

The following message was received, and referred to the Committee on Canons:—

#### RENUNCIATION OF THE MINISTRY.

*Resolved*, the House of Deputies concurring, That Title II., Canon V., be amended to read as follows:

##### CANON V.—Of Renunciation of the Ministry.

If any Minister of the Church, against whom there is no ecclesiastical proceeding instituted, shall declare in writing to the ecclesiastical authority of the Diocese or Missionary Jurisdiction to which he belongs, his renunciation of the Ministry of this Church, it shall be the duty of the ecclesiastical authority to record the declaration so made; and thereupon it shall be the duty of the Bishop, or, if there be no Bishop, of the Diocese or Missionary Jurisdiction, of any Bishop, who, being requested by such Standing Committee, shall consent to act in the matter, to depose such person from the Ministry, and to pronounce and record, in the presence of two or more Clergymen, that the person so declaring has been deposed from the Ministry of this Church.

*Provided*, however, that if the Bishop shall be satisfied that the person so declaring is not amenable for any Canonical offence, and that his renunciation of the Ministry is not occasioned by foregoing misconduct or irregularity, but is voluntary and for causes assigned or known, which do not affect his moral character, he shall so declare in pronouncing and recording said deposition, and shall, if desired, give a certificate to this effect to the person so deposed; and he shall also give due notice of such deposition from the Ministry to the ecclesiastical authority of every Diocese and Missionary Jurisdiction of this Church, in the form in which the same is recorded.

Section 2. If the ecclesiastical authority shall have reason to believe that the person so declaring has acted hastily and unadvisedly, action on such declaration may be postponed for the space of not more than six months, during which time such person may withdraw his application.

Section 3. If the ecclesiastical authority to whom such declaration is made, shall have ground to suppose that the person in asking the same is liable to presentment for any Canonical offence, such person may, in the discretion of the said ecclesiastical authority, be put upon trial for such offence, notwithstanding such declaration of renunciation of the Ministry.

Attest:

H. C. POTTER, *Secretary*.

#### PLACE OF HOLDING THE NEXT GENERAL CONVENTION.

The Rev. Dr. DIX, of New York, from the Special Joint Committee on the place of holding the next General Convention, reported unanimously in favor of the city of New York: whereupon the following resolution was adopted.

*Resolved*, the House of Bishops concurring, That the next General Convention be held in the city of New York.

#### MISSIONARY BISHOP OF ARIZONA AND NEW MEXICO.

The Rev. Mr. HILL, of California, offered the following resolution:—

*Resolved*, That it is inexpedient to appoint a Missionary Bishop for Arizona and New Mexico at this time.

On a division of the House, the resolution was lost by a vote of 72 to 106.

The Church having been cleared of all persons except Deputies and the Secretary and his assistants, the House proceeded in secret session to consider the nomination by the House of Bishops of the Rev. Dr. David B. Knickerbacker, D.D., as Missionary Bishop of the Jurisdiction of Arizona and New Mexico, with the following result, as announced:—

CLERICAL VOTE.—Dioceses represented, 45; ayes, 39; nays, 4; divided, 1; blank, 1.

LAY VOTE.—Dioceses represented, 31; ayes, 29; nays, 2.

The House then, at 4.30 P.M., took a recess until half-past seven o'clock in the evening.

#### EVENING SESSION.

The House of Deputies met at 7.30 P.M.

The PRESIDENT. The Committee of Conference on the Canon of dissolution of the connection between pastor and people, asked by the Bishops, as appointed are: The Rev. Dr. Adams of Wisconsin, the Rev. Dr. Beers of California, the Rev. Dr. Wat-

son of North Carolina, Mr. Wilder of Minnesota, and Mr. Wilson of New Jersey.

The Rev. Mr. HILL, of California. I ask the privilege of offering a resolution of thanks to the Rectors and Pastors of this city for the courtesies they have extended to the members of this Convention. I offer it now, but am willing it should be laid on the table, and be taken up at a future time.

A DEPUTY. It has been suggested that a Committee might be appointed to draw up a resolution upon this subject,—the hospitalities of the citizens of Boston.

The PRESIDENT. You make no motion upon that subject?

Mr. CLARKE, of Central New York. I will make a motion to that effect, that a Committee be appointed to draft resolutions of thanks to the citizens of Boston for the hospitalities which have been extended to this Convention.

The motion was agreed to.

The PRESIDENT. The Chair will appoint as the Committee to draft resolutions of thanks, Rev. Dr. De Koven, of Wisconsin; Rev. Dr. Leeds, of Maryland, and Gen. Augur, of Louisiana.

A DEPUTY. I move, sir, that the House proceed to sign the testimonials of the Bishop of the Missionary Jurisdiction of New Mexico and Arizona.

The motion was agreed to.

The PRESIDENT. The order of the day is the report of the Committee on the Domestic and Foreign Missionary Society. This report has been printed, and will now be read. The report was referred to the Committee on Canons, from whom it is returned to the House, and if the House will give its attention, the report will be read.

The Rev. Dr. WATSON, of North Carolina, then read the report, as follows:—

#### REPORT No. 33.

The Committee on Canons, to whom was referred the Report of the Joint Committee, as the Domestic and Foreign Missionary Society, respectfully report that in the brief time allowed them, and in view of the fact that the proposed Constitution of the Society has been considered and reported upon by a joint committee, they have not entered upon a full consideration of the proposed measure with reference to its policy, but have confined themselves chiefly to the legal questions involved, making a few changes. The Committee are of opinion that the Convention may, if it see fit to do so, change the Constitution of the Society in the manner proposed; but they also think it desirable that a legal committee should be appointed to obtain any legislation that they may think desirable in the State of New York. The amended Canon and the Resolution with reference to the above mentioned committee are as follows:—

*Resolved*, the House of Bishops concurring, That Canon IX. of Title IH. is hereby amended so as to read as follows:—

CANON IX.—Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.

SECTION 1. The Constitution of the said Society, which was incorporated by an Act of the Legislature of the State of New York, is hereby amended and established so as to read as follows:—

*Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, as established in 1820, and since amended at various times:*

Article I. This institution shall be denominated the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Article II. This Society shall be considered as comprehending all persons who are members of this Church.

Article III. There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention of this Church, Bishops and Deputies setting apart as in General Convention, or together when they shall so decide.

Article IV. It shall be the duty of the Board of Missions, at every triennial meeting of the General Convention, to appoint a Board of Managers, comprising all the Bishops of this Church as *ex officio* members, fifteen Clergymen and fifteen Laymen, for the management of the General Missions of this Church, to remain in office until their successors are chosen, and to fill any vacancies that may occur. This Board of Managers shall, during the recess of the Convention, exercise all the corporate powers of the Domestic and Foreign Missionary Society. All the Surviving Life Members of the Domestic and Foreign Missionary Society shall also be entitled to seats in this Board. But nothing herein contained shall affect the rights of any surviving Life Members of the Board of Missions.

Article V. The Board of Managers is authorized to form, from its own members, a Committee for Domestic Missions and a Committee for Foreign Missions, and such other Committees as it may deem desirable to promote special Missionary work, and to appoint such officers as shall be needful for carrying on the work.

Article VI. The Board of Managers being intrusted with the management of the general Missionary operations of the Church, is clothed with power to establish Missionary stations, appoint Missionaries, make appropriations of money, regulate the conducting of Missions, and enact all by-laws which they may deem necessary for their own government and for the government of their Committees; provided, always, that in relation to organized Dioceses and Missionary Jurisdictions having Bishops, the Board shall regulate the number of Missionary Stations, and, with the consent of the Bishops, select the stations.

Article VII. No Clergyman shall be appointed a Missionary by the Board, or by either of the Committees, until after conference with the ecclesiastical authority of the Diocese or Missionary District to which he belongs; nor shall any Missionary be sent to officiate in any Diocese or Missionary District without the consent of the



ecclesiastical authority of the same, except when regularly called by an organized parish, in accordance with the Canons, both Diocesan and General; and no person shall be appointed a Missionary who is not at the time a Minister of the Protestant Episcopal Church of regular standing; but nothing in this section precludes the Committees from making pecuniary appropriations in aid of Missions under the care of other churches in communion with this Church, or of employing Laymen or women, members of this Church, to do Missionary work.

**Article VIII.** The Board of Managers is authorized to promote the formation of auxiliary Missionary associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of managers to arrange for public Missionary meetings, to be held at the same time and place as the General Convention, and at such other times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers, may send one Clerical and one Lay Delegate.

**Article IX.** This Constitution may be altered or amended at any time by the General Convention of this Church.

**Section II.** All Canons and all action by or under the authority of the General Convention, so far as inconsistent with the provisions of this Canon and of such amended Constitution, are hereby repealed; provided, however, that nothing herein shall in any manner impair or affect any corporate rights of the said society, or any vested right whatever.

The Committee also propose to offer this resolution:—  
*Resolved*, the House of Bishops concurring, That a Committee, consisting of Messrs. George F. Comstock, Thomas C. Montgomery and Lyman Tremaine be, and they are hereby authorized to procure from the Legislature of the State of New York such further legislation in the premises as they may deem expedient.

By order of the Committee.

A. A. WATSON, *Chairman*.

The PRESIDENT. The question will be first upon the report, and then upon the resolution.

Mr. CORNWALL, of Kentucky. I would like to ask if it would not be better to amend the fourth Article, which states that the Board of Missions shall appoint a Board of Managers at every triennial meeting of the General Convention?

It seems to me that it is not a proper way of expressing it. The Bishops being *ex officio* managers as I understand it, they are not to be appointed by this Board, therefore it would be better to strike out that clause. Further down it says, "The Board of Managers shall, during the recess of the Convention, exercise all the corporate powers of the Domestic and Foreign Missionary Society." I would have the words "during the recess of the Convention" stricken out, so that this Board shall exercise their corporate power until their successors shall be elected. Then, in regard to the last clause, "All the surviving Life Members of the Domestic and Foreign Missionary Society shall also be entitled to seats in this Board." I would like to hear that explained, whether they are to have a vote as well as a seat. It is not clear to me.

Mr. STARK, of Connecticut. I suggest for the purpose of facilitating the consideration of this report from the Committee on Canons in order that we may act intelligently, inasmuch as the printed copy that is circulated, does not in its terms, precisely agree with the report of the Committee, that their report be taken up and considered Article by Article, and that the first Article be first considered, and, as we reach those points which the Deputy from Kentucky has referred to, he may offer his amendments, and that we may then consider them, step by step, and dispose of the report of the Committee intelligently and satisfactorily.

The Rev. Dr. WATSON. In advance of such debate, sir, I would say, and am authorized to say by the Committee, that they have not entered into the general merits of this question. They have simply received it as a matter committed to them to put into proper form and committed specially to their care to see that the legal safeguards are what they should be. They have not entered into the merits of the general question. The amendments which they propose have been mostly verbal; thus, in striking out of the title the word "of," and substituting the word "in." Then as to the manner in which the last Article is expressed, they have changed the language a little without altering the sense. Again, they have appended an Article showing the way in which this Constitution can be amended; and there I may say the work of the Committee on Canons has ceased. As to any further action in the matter, that is up for debate in the House.

Mr. STARK, of Connecticut. Mr. President, I think that the suggestion that I made can be carried out, if the gentlemen of the Committee on Canons will take the report that is now before us, and conduct it through the House, Article by Article. If we consider each Article *seriatim*, he can state to the House in what respects the Committee have recommended that the Canon submitted to them is proposed to be altered or amended in any way.

Mr. HILL, of California. I would suggest that we consider this as in the Committee of the Whole, so that any motion we may make need not go upon the Journal.

The Rev. Dr. SCHENCK, of Long Island. I would furthermore suggest, Mr. President, that the members, instead of entering at once upon the argument of any particular point on which they may differ from the report of the Committee, ask questions rather than debate the subject; for I think

the Committee on Canons may save a great deal of the time of the House by answering questions put to them on any subject, which otherwise might be debated at length.

The Rev. Dr. WATSON, of North Carolina.

**CANON IX.**—Of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The title was adopted.

**Section I.** The Constitution of the said Society, which was incorporated by an act of the Legislature of the State of New York, is hereby amended and established so as to read as follows:—

*Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, as established in 1820, and since amended at various times.*

**Section I** was adopted.

**Article I.** This institution shall be denominated the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Rev. Mr. ALGER, of Maine. Mr. President, I would suggest that "This Institution" be changed to "This Society."

The PRESIDENT. "Institution" is supposed to be the corporate name, and if so it ought not to be changed.

The first Article was adopted, and Article II. was read, as follows:—

**Article II.** This Society shall be considered as comprehending all persons who are members of this Church.

The second Article was adopted, without discussion, and Article III. was read, as follows:—

**Article III.** There shall be a Board of Missions of such Society, composed of the Bishops of this Church and the members for the time being of the House of Deputies of the General Convention of this Church, Bishops and Deputies sitting apart, as in General Convention, or together, when they shall so decide.

The Rev. Dr. AYRAULT, of Central New York. I would suggest, sir, that we get rid of that little word "Board." It is a word that is not suggestive of any life or progress. Its name is not significant of anything; it is a mere dead tradition, and if the Committee can suggest any better name for us I shall be much obliged.

The Rev. Dr. DEKOVEN, of Wisconsin. I see there is no arrangement here for the General Convention to sit as a Board of Missions,—at least no express arrangement. I suppose that it can be so, and I would be very glad if the Article could contain such a provision as this, namely, that three days, beginning with the second day of the Convention, shall be devoted to that purpose, and I offer that as a motion, that three days, beginning with the second day of the Convention, shall be devoted to the subject of Missions.

Mr. SHEFFEY, of Virginia. I would say to the Reverend Deputy from Wisconsin that that would be a very proper order for the General Convention to adopt, but it would hardly be a proper order for the Constitution of the Missionary Society.

The Rev. Dr. DEKOVEN, of Wisconsin. The Constitution of the Missionary Society is one of the Canons of the General Convention, consequently it is quite proper to put into it a regulation of that kind.

Mr. SHEFFEY, of Virginia. The members of the General Convention and the Bishops constitute the Board of Missions during the session of the General Convention, and it would necessarily require, it seems to me, a separate order, a concurrent order of the two Houses providing for a joint session of the two Houses during the session of the General Convention.

The Rev. Dr. DEKOVEN, of Wisconsin. But would it not be proper to put it here, as this requires concurrent action?

Mr. MONTGOMERY, of Western New York. I would say in regard to that consideration that it was supposed that each Convention should regulate its own time instead of one Convention compelling another; and when two or three days were suggested as the time to be devoted to that purpose, the question in the minds of the Committee was whether we should prescribe it or leave each Convention to prescribe their own time. It was felt that each Convention should determine that for itself.

The Rev. Dr. SCHENCK, of Long Island. Mr. President, there are a great many details of that question left out. It was thought best they should be left out. The Board of Missions as it is now constituted, regulates its own meeting from time to time, and it was thought best to leave the present order of things unchanged, so that each Convention can regulate its own action. It will be found rather an iron order to say that at just such a future time each Convention shall resolve itself into a Board of Missions. And there are probably fifty other questions of the same kind touching the details of the session of the Convention. We have only followed the established order of things.

The Rev. Dr. DEKOVEN, of Wisconsin. I would like to say there is this particular point about it. The whole Constitution labors under one great defect. It is that we constitute the whole Convention a Board of Missions. If the mere object in doing so is for this Board of Missions to elect thirty Managers, we are simply doing what we have done; but I hold we have no right to so put off the duty which belongs to this Convention to a Board of

Managers, and build up a strong power in the Church for the management of Missions. Of course, I deem that this Convention can do just what it wants to in this matter, but the reason I had for bringing it forward was that it might be clearly understood that it was the duty of this Convention not to put the matter off. For instance, when electing a Board of Missions heretofore, the Constitution provides that the Committee nominated shall be elected by ballot, but in several Conventions the ballot has been dispensed with, the nomination of the Committee has been a mere perfunctory thing; so I think this Convention may put off the election of the Board of Managers, and go on from Convention to Convention leaving the matter unattended to; whereas, it certainly is right that this body should hold the whole power in its own hands, and that the Board of Managers should be a Board entirely under its control. The great difficulty, is that the Convention meets, and then for three days the Board of Managers have it all their own way. Now, the proper body to consider the subject of Missions is this Convention. My object in bringing this forward, was that the Constitution might be clear, in the most express terms that we ought to take these matters into consideration. I am perfectly willing to have this come in as a 9th Article, if that is the better way.

The Rev. Dr. HANCKEL, of Virginia. I am in most hearty accord, for once, with the gentleman from Wisconsin in listening to what he has said. I heartily agree that we have no right, as a General Convention, to trust aside that work which the great Bishop of souls has laid upon us to a Committee of this body, no matter how constituted, who would be thrust into some dark corner of whatever city we happen to meet in, in a church not adapted to the consideration of the subject, perhaps meeting in fragmentary parts of this great body scattered over this broad land, perhaps no two nights together finding the same men present, and thus leave the whole work which properly belongs to this great Church, as we call it in the United States of America, to a Committee. But, sir, the next point is this. I hope my brother from Wisconsin will press this point, and carry it successfully, because of an experience which I have passed through in Virginia. We have tried year after year to get the subject of Missions before our Convention, and we have failed because every year the Convention will not spare the time, as they say, but must have it all for tinkering the Constitution and Canons, making the Constitution and Canons the end instead of the means. What do we make Constitutions and Canons for but to enable this Church to do more efficiently the work of our Lord and Master, and if amending Constitutions and Canons is our whole work, then instead of means, you make those things a nuisance. But as to fixing the time, it requires not the action of one body alone, as in the Convention of Virginia, where I have tried it year after year, but it requires the concurrence of two Houses, unless it be fixed in advance here; and where is the probability that two Houses will concur in fixing upon precisely the same day of the session, when the business does not come on in the two Houses precisely together, when one House may be overburdened with business, and the other has plenty of leisure, but if in the very inception of our business we seek first the kingdom of God and His righteousness, both in the House of Bishops and in this House, then I say there is some chance of carrying the measure out, but if it is left to another period, and left to a chance appointment, the thing will come up out of time, and we will be with a new Constitution precisely as we are now.

The amendment of the third Article is that the Board of Missions thus constituted shall convene on the third day of the session in General Convention, and shall continue in session until the Convention shall be concluded.

A DEPUTY. What advantage will be derived by the two Houses sitting separately or together as they may agree?

The Rev. Dr. SCHENCK, of Long Island. That is the very point I arose to reply to. It is not necessary that the two Houses, according to the terms of this Constitution as it is proposed, should sit concurrently. Sitting apart, they should sit apart exactly as we sit now. We do not have the same hours of legislation. The idea is that this House can at any time do its work, and send it up to the House of Bishops for concurrence, and the House of Bishops might resolve itself at any time into a Board of Missions, if it choose to do so. I have no objection, sir, to that amendment if you choose, but I do deprecate the idea that this House is so indisposed, or that the House of Bishops will be so indisposed to take up the subject of Missions that it is necessary to bind them down in the very terms of the Constitution to consider the subject, or else, perchance, they may not be disposed to consider the subject at all. I do not think we ought to draw that inference. The very argument of my friend from Virginia was directly in the interest of what we propose. Just now we are sending this work of missions off, and sinking it in the depths of the business of the Convention, just as in St. Paul's, where we do not see anything but men's heads, and if they are short, nothing but their top-



knots. Now, we propose to make this a part of the business of this body as it sits here, and I think it will be accomplished; and I have no objection, Mr. President, representing the Committee on Domestic and Foreign Missions, to receiving that amendment, if it is desirable; but while I would receive it, I would, at the same time, deprecate the thought that this House was not fully disposed at any time of its session to give proper consideration to the work of Missions. I would be very sorry to be so curtailed about the mere matter of a session of the Board of Missions on the third day at the beginning of the Convention.

The Rev. Dr. HALL, of Long Island. This is a novelty that we are now entering upon. We are readjusting the relations of the Board of Missions and the General Convention, and we propose to legislate in advance upon the matter, it seems to me, in a way that may possibly bring us to a practical point that we may as well consider before we do it. Inasmuch as it is new, is it not a little wiser to leave it a little more flexible than to decide the matter even on the noble motive of my good brother from Wisconsin, one in which we all sympathize; but let us try the thing before we fasten upon it. The difficulty is this, the honorable judge of the Supreme Court of the State of Blank is elected a member of this Convention, and he has a great many cases coming on; a lawyer is also elected, full of business, and a doctor of divinity somewhere is a little busy. The first day of the Convention is almost entirely taken up with the simple act of organization; the second day is mostly occupied in bringing in new measures and appointing committees; the third day comes the Board of Missions for three or four days. The deputy from Virginia informs us that even in that noble State, which has been a pioneer State in the matter of zeal in this direction, he found that the matter is sluggish, and that it is difficult to carry it on with that vivacity and general convenience that is desirable, and the Board of Missions now in the city of Boston, has certainly manifested some remarkable traits, running in the same direction. Now, sir, will not my friends, the judge, the lawyer, the doctor of divinity, make up their minds that they may as well come about the sixth day of the General Convention? Will not that be simply the practical working of it? I am very much afraid I should do so. I am afraid the temptation will be too great, sir, and I think we had better try a Convention or two before we fix it, because we may be bidding on late coming to the Convention. I know we shall all come when we think something is to be done, but I think this amendment will incline to make us take things easy.

Mr. DOUGLASS, of Delaware. I cannot see the necessity of this plan. If I understand the amendment, it is to this effect: that, on the third day we begin to discuss the subject of missions, and continue until the subject is disposed of. But, sir, that matter may come up here every day, and we shall take up all the time for missionary discussion. Now, while I am perfectly willing to give a great share of the time to the debate of this resolution, still I think that this Convention is not entirely to discuss this missionary subject, but to legislate for the whole Church; and it seems to me that this limits us, hampers us. We know not what it may be necessary for us to take up at any time during the Convention. According to the present system, the field is all open. We may resolve ourselves into a Board of Missions at any time. I feel just as strongly as anyone does that the power rests with us; that this brings every individual into the field; it makes him a member of the Board of Missions.

But I think there are other great objects, and my idea would be this: that, at any time during the session, we may resolve ourselves into a Committee of the Whole on Missions, and thus not be cut off by any such question as to the length of the session, whether three days, or four days, or five days, but a Board which may be called together at any time when there is any occasion.

Mr. WHITTLE, of Georgia. I think the word he uses there, "continue until the business is concluded," is too rigid; and as a change I would suggest "shall sit from time to time until all the business is disposed of." Then we could formally resolve ourselves into a Committee on Missions, and adjourn from time to time, as the business might require.

The Rev. Dr. DEKOVEN, of Wisconsin. I will accept that change.

The Rev. Dr. FULTON, of Wisconsin. I do not like to object to anything which my brother proposes, but I think this objectionable. We are inserting here in the Constitution of the Board of Missions, a regulation concerning an entirely different body: that is to say, the General Convention—different, not only as regards the constituent members thereof, but entirely different as regards its functions. Now, sir, we have had the question up before us, whether one Convention can bind the order of exercises at the next, in regard to its organization. A difference of opinion has prevailed in regard to that. But, if that is a doubtful result, then it is still more doubtful whether the Board of Missions can bind the action of the General Convention. For that reason, and particularly as I think there is not the least danger that the Board of Missions will refuse to employ a sufficient amount

of time in the work of missions, I trust that the amendment proposed by the Rev. Deputy from Wisconsin, may not pass.

The PRESIDENT. Is the House ready for the Amendment?

The Rev. Dr. ADAMS, of Wisconsin. I should like to say a few words before that Amendment is put. This seems to me to be a very extraordinary proposal. My friend from Wisconsin says that the General Convention ought to have authority over the Board of Missions. We find that that authority has never been fully recognized by them nor asserted by us. Therefore, being an exclusively legislative body, it would be a very strange operation, turning themselves right into us or turning ourselves right into them. We are a legislative body, and have acted always as the legislative body of the Church, and we find that a body constituted by ourselves will not be obedient; and so, by way of vindicating our powers, we reject and give up our legislative powers for three days and constitute ourselves that body.

Now, Mr. President, I want to speak of one matter upon general principles, which has been pressed upon my mind very largely. There is no doubt a missionary spirit is very predominant in this Church. If instead of having a Missionary Convention in connection with the General Convention of this Church, you appoint a Board of Missions consisting of the Bishop of each Diocese, and two Clergy, and two Laity from that Diocese, and they come up every year, and act as a Missionary Board, you will have men in whose hearts and minds the missionary spirit predominates coming up with that purpose exclusively, full of zeal, full of enthusiasm, and full of energy, and they will be able to create a missionary spirit such as we have not experienced before. I think, Mr. President, that if we have a Missionary Board constituted in the first place of Bishops of the Church, and in the second place of men chosen for that purpose in those Dioceses, who should come up to the House at a regular meeting of the Missionary Board once a year; and have it so arranged that it need not be contemporary with the General Convention,—in May, for instance,—and it would be in perfect accord with the laws and principles and spirit of the Church, but as for this matter of taking a Missionary Board and cramming it into the bowels of a legislative body, it seems to me it would be prostitution of the temper, no less than an injury to the digestion of the body.

The question was then put on the amendment, and it was adopted.

Mr. CORNWALL, of Kentucky. I would like to ask if the Constitution is not the organic law, and if the details of business, such as this, would not come more properly in the by-laws? I am in favor of the object proposed, but I think it would be better as a by-law than as part of the organic law.

The Rev. Dr. AYRAULT, of Central New York. I move to amend Article III. in the beginning as follows: There shall be a General Missionary Council of this Society, composed of the Bishops of the Church, and the members for the time being of the House of Deputies of the General Convention of the Church. That describes what this body proposes to be and to do; and by thus doing, we shall escape any future embarrassment in regard to a change of name. I do believe, sir, in all sincerity, that names are powers, and I do believe that the name which we have attached to our missionary organization has been an element of weakness. It is not a matter which has originated in any ecclesiastical body, as we regard an ecclesiastical body. It is a name utterly unknown in the history of the Church. It belongs purely and solely to American antecedents and American surroundings. It does not express anything. It is the most utterly unmeaning name we could adopt. It signifies nothing whatever, and it seems to me of all names we could choose, it is that which is least to be desired and most to be avoided. Therefore, in order to save any future trouble or embarrassment, for we well know how difficult it is to change a name when it has once been firmly engrafted in our habits of thinking, acting and writing, I propose, as an amendment to this Article, these words, so that it shall read: "There shall be a General Missionary Council of this Society, composed of the Bishops of this Church and the members, for the time being, of the House of Deputies of the General Convention of this Church."

Mr. ANDREWS, of Ohio. Do I understand the gentleman to say to us that the name "Protestant Episcopal" is a "meaningless name"?

The PRESIDENT. No, sir; that does not come in at all.

A DEPUTY moved to lay the amendment on the table, which motion was lost—yeas, 65; nays, 86.

Mr. WELSH, of Pennsylvania. Allow me to ask if there are not wills to be acknowledged, giving legacies to the "Domestic and Foreign Board of Missions," and whether, if we change the name, it may not involve us in difficulty?

The Rev. Dr. AYRAULT, of Central New York. I beg to say, that it is a well-established principle of law, that all bequests and legacies fall, by identity, to the person or object in whose behalf they are conveyed. That is a principle of law, well established.

A DEPUTY. How do you show the identity?

The Rev. Dr. AYRAULT. The identity is historical. The identity is one which cannot be disputed for a moment.

The Rev. Dr. SCHENCK, of Long Island. Mr. President, that was the reason why the name was retained. In the first place, I beg to suggest that the words, "Board of Missions," have an important and great significance, and that it is not a "meaningless phrase." Pretty much all of Christendom seem to have agreed upon the use of that phrase. Not only the Mother Church in England has made frequent use of it, but we find that other Christian bodies, aside from the Church, have agreed to the use of the word "Board," and everybody in the world understands, when you say you are a "Board of Missions," precisely what you mean. But if you use the phrase, "General Mission Council of the Church,"—the proposition that the gentleman has submitted to us,—it is a very indefinite title. Not only so, but it is not expressive of what we propose at all. A General Mission Council of the Society is supposed to embrace delegates from every possible Missionary organization in the Church. But this body is not any thing of the kind. When we propose to meet here, it is to resolve the House of Deputies into a Board of Missions. We can sit without the House of Bishops, according to the terms of the Constitution. Where does the "General Mission Council" come in? I beg to submit, it is an entire misnomer. It does not convey the idea which the gentleman himself argues in favor of. We know what a "Board of Missions" means. It is hereditary; it is historical; it is a legal title which we have borne for half a century, and I am strongly in favor of retaining it. And not only so, but there are a great many legal complications that are involved in this matter, which we avoid by preserving the old name, which we have borne for half a century.

The Rev. Dr. AYRAULT. It seems to me that this Board of thirty managers has more title to this name. They do sit around a "board," but where is the "board" around which we sit? It seems to me that we should adopt the right nomenclature when we are organizing ourselves in this form.

The Rev. Mr. MAGILL, of Rhode Island. The Clerical gentleman from Long Island has spoken of legal complications. I should like to see some of them. We are now meeting in General Convention. I do not think that is intended to embrace a larger surface than our Missionary Society. We are a body, called a "General Convention," with representatives from the whole Church, and I suppose a General Missionary Society will not be more exclusive than this.

Mr. MONTGOMERY, of Western New York. In the act of incorporation by the State of New York, they say they incorporate the Society as organized in 1835. In that Society, there is a Board of Missions constituted as the managing body, and it was thought by some gentlemen learned in the law, that it was important to retain the same name as the managing body by which the society was incorporated, and not change it.

The Rev. Dr. MORRELL, of Southern Ohio. I simply wish to say that the property of the Board of Missions is held under the title of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church." Legally, there is no such thing as the "Board of Missions."

The question was then put on the amendment offered by the Rev. Dr. Ayrault, and it was lost. Yeas, 72; nays, 91.

The Rev. Mr. HENSHAW, of Rhode Island. I move to amend Article III., by striking out the words, "Bishops and Deputies sitting apart as in General Convention, or together, when they shall so decide." We have always been together in the meetings of the Board, and I am quite sure that all the members of the Board will feel that the presence of the Bishops is a great aid and great assistance in deciding the questions that come before the Board; and it seems to me, that if they sit separately, we may have great delays and great difficulties in transacting the missionary work of the Church; whereas, if we are together, perhaps the Bishops may have the benefit of the counsel of some of the members of this House, certainly, which might be for the mutual benefit of the two Houses. It certainly would be of great benefit to the Board of Missions. I therefore move that the last clause be stricken out so that the Article shall read,—"There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention of this Church."

A DEPUTY. I rose to offer the same amendment. The Committee on Canons or the Committee on Missionary Work may be able to tell us what object they have in view in providing for these two modes of legislation in the new Board; but I am unable to see the necessity of providing for two entirely different ways of legislating upon the missionary work of the Church, we have one mode in the Board of Missions as it is at present constituted—the Bishops and Members of the Board to sit together and legislate together; we have another mode of legislation in the General Convention, the House of Deputies sitting apart from the House of Bishops, who sit with closed doors. It seems to me that the



matter might be much simplified by adopting the amendment of the Reverend Deputy from Rhode Island, requiring the Bishops and Deputies and other members of the Board to sit together, and have but one simple plan and method of legislation.

Mr. MONTGOMERY, of Western New York. At the suggestion of the Chairman of the Committee by whom this report was presented, I will state that the object of this provision was simply for convenience, so that in case it became necessary for the General Convention at any time to do some act as the Board of Missions, it might not be necessary to resolve ourselves into another body, and call upon the House of Bishops, holding a separate session, to meet with us;—that we could take action in reference to missions, and send it to the House of Bishops, and they could concur in it. But any question of importance would of course be acted upon by the two bodies, meeting together. It was simply to promote convenience in dealing with some little matter as a Board of Missions.

A DEPUTY. How will it read them?

The PRESIDENT. The first part will read as it is; just as I read it: "There shall be a Board of Missions of said Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention of this Church. The Board of Missions thus constituted shall convene on the third day of the session of the General Convention, and shall sit from day to day, as the business of the Board shall demand." The words left out being, "Bishops and Deputies sitting apart as in General Convention, or together when they shall so decide."

The Rev. Mr. GREER, of Rhode Island. I fear we are sliding back into the same ditch from which we have been trying so hard to extricate ourselves. The great difficulty in the Board of Missions, as at present constituted, has been that of confounding the religious with the business part of the Board; and it has been the object of this Committee on Domestic and Foreign Missions to discriminate between the two, so that the two things may be clearly comprehended apart, and may be undertaken and done as separate things. But now we have apparently confounded two things which we meant should be separated, by the adoption of the amendment of the Deputy from Wisconsin, and now we propose to confound the two things still more; and finally, it will be just exactly what we all deprecate. We shall be a Board of Missions, sitting day after day—Bishops, Lay, and Clerical Deputies, all together—just such a body as has been holding its sessions in St. Paul's Church, in this city, for the last few weeks. It seems to me that if the two things which are meant to be two things, two distinct things, could be kept apart, as two distinct things, the work of the Board would be done better. You all remember Macaulay's story of the razor that was made to do duty as a razor and a carver; it would not shave as well as a razor, and a carving-knife would carve better. A baker who should undertake to be a banker, would bake very poor bread for this town.

The Rev. Dr. BROWN, of Ohio. The Chairman of the Committee has stated distinctly to this Convention the circumstances under which this Canon was framed, and has explained clearly the action of the Committee. They have given the closest and most critical examination, not only to the articles, but to the phraseology of the whole Canon. After this, they submitted it to two distinguished lawyers, and an eminent lawyer told me that it was done to meet the wants of this Church, and to put into the bosom of the Church this missionary work, and to give to it all that is necessary to be given to it in order that it may properly discharge its responsibilities in regard to the great mission work. Therefore, this Committee having deliberated so earnestly, so long and so critically upon these various articles, I think there should be some allowance made for their examination of it, and these amendments which come up spontaneously have not the experience behind them which attaches to the suggestions of the Committee, after their long and careful consideration of the subject; and, therefore, it needs more consideration on the part of this House in respect to these amendments than if they should undertake to legislate all at once in regard to it.

The Rev. Mr. HENSHAW, of Rhode Island. I have no doubt that the Committee have given all the consideration to this subject that the Clerical gentleman from Ohio says they have given to it, but still, to my mind, the missionary work of the Church in this land will be greatly crippled indeed, if we attempt to act in reference to the missionary work of the Church separately. I think the fact of the Bishops sitting with closed doors, and their action being necessary to be sent to this House for us to concur or nonconcur with them in any action, will have a tendency to unnecessarily consume a great deal of the time of this Convention; and, moreover, the deliberations of this body will not be so intelligent and of such a thorough nature as they would be if we could be all together, and discuss these various questions with reference to our missionary work. I appeal to the experience of the gentlemen who have been members of the Board of Missions in years past. While I heartily approve of this change in the Board, yet I am perfectly satisfied in my own

mind, that the House of Bishops should meet with this House when we are assembled as a Board of Missions.

Mr. MONTGOMERY, of Western New York. I wish simply to say a word. If this amendment shall be rejected, I will move as an amendment to that portion of the Article which provides that the Board shall meet on the third day of the session of the General Convention, that they shall meet as one body, and afterwards decide this question.

The question was then put on the amendment, and it was lost.

Mr. MONTGOMERY, of Western New York. I now move to amend by inserting the words, "as one body," so that it will read, "The Board of Missions, as thus constituted, shall convene as one body on the third day of the General Convention."

Mr. STARK, of Connecticut. I suggest that the Article be read, as proposed, with the amendment of the Deputy from Western New York, because I think if it is all read, the House will see that the amendment is unnecessary.

The PRESIDENT.—

Article III. There shall be a Board of Missions of such Society, composed of the Bishops of this Church and the members for the time being of the House of Deputies of the General Convention of this Church, Bishops and Deputies sitting apart as in General Convention, or together when they shall so decide.

The Board of Missions, thus constituted, shall convene as one body on the third day of the General Convention, and shall sit from time to time, as the business of the Board shall demand.

Mr. MONTGOMERY, of Western New York. If there is any objection, I will withdraw the amendment.

Article III., as amended, was then adopted, as follows:—

Article III. There shall be a Board of Missions of such Society, composed of the Bishops of this Church, and the members for the time being of the House of Deputies of the General Convention of the Church, Bishops and Deputies sitting apart as in General Convention, or together when they shall so decide. The Board thus constituted shall convene on the third day of the session of the General Convention, and shall sit from time to time, as the business of the Board shall demand.

The CHAIRMAN OF THE COMMITTEE then read Article IV., as follows:—

Article IV. It shall be the duty of the Board of Missions at every triennial meeting of the General Convention, to appoint a Board of Managers comprising all the Bishops of this Church as *ex officio* members, fifteen Clergymen and fifteen Laymen for the management of the General Missions of this Church, to remain in office until their successors are chosen, and to fill any vacancies that may occur. This Board of Managers shall, during the recess of the Convention, exercise all the corporate powers of the Domestic and Foreign Missionary Society. All the surviving life members of the Domestic and Foreign Missionary Society shall also be entitled to seats in this Board.

Mr. CORNWALL, of Kentucky. I move to amend, so that the word "appoint" shall come after the sentence which speaks of the Bishops as being *ex officio* members. The word "appoint" comes before, as if this Board were to appoint the Bishops. Then I move to strike out of the latter part of it, "This Board of Managers shall during the recess of the Convention, exercise all the corporate powers of the Domestic and Foreign Missionary Society," the words "during the recess," so that, during the time this Convention shall be in session, there shall be a board to attend to its business.

The Rev. Dr. HALL, of Long Island. We were encouraged to ask for information, and I confess I need it just now. Before we go any further in this legislation, I should like to have a point that is obscure in my mind relieved. Allow me to ask if there are not members of the Board of Missions entitled to seats and votes, who are not members of this Convention? and if that is answered in the affirmative, and they are not to lose their seats and votes, I should like to know where they come in?

The PRESIDENT. That is provided for by the Committee, although not provided for by Mr. Cornwall's amendment.

The Rev. Dr. HALL. Can they come into the Board of Missions when it meets as one House? Do they come in as members of this House, or do they come in as members of the House of Bishops? They came here on the third day of the session of this General Convention, and these gentlemen have a right to vote and to seats. They are not members of this Board; they are not members of the House of Bishops. It seems to me they must lose their seats and votes. I only ask for information.

The PRESIDENT. The Board of Missions meets on the third day of the session of the Convention. The Deputies are not sitting as Deputies of the Convention, but as members of the Board of Missions, and those gentlemen who have their right as having belonged to the Board of Missions, the old Missionary Society will sit also as such members of the Board.

The Rev. Dr. WATSON, of North Carolina. So far as the first amendment is concerned, I could, in behalf of the Committee, accept that.

The Rev. Dr. DEKOVEN, of Wisconsin. I would like to offer an amendment to this Article, which I think will commend itself to the minds of the whole House. I listened with pleasure to the eloquence of the Clerical gentleman from Ohio, when he spoke of the labors of the Committee with such

reverence as their action should always receive. But I could not help wondering how it was, that in the Constitution of the Board of Missions, drawn up as this was, so simple a matter as this should be omitted. There is no provision in the Constitution for any report of this Board of Managers to the Board of Missions. Therefore, I propose as an amendment to Article IV., to come at the end of it: "The Board of Managers shall report to the General Convention, sitting as a Board of Missions in or before the third day of the session of the General Convention."

The PRESIDENT. The question will be first upon the amendment of Mr. Cornwall.

Mr. MONTGOMERY, of Western New York. One of the amendments the Committee have accepted, the other they are opposed to.

The PRESIDENT. The Committee have not formally accepted either of the amendments.

Mr. MONTGOMERY. The Chairmen of the two Committees have said that they accept the first amendment. As to the other, the gentleman will see that the power to carry on missionary operations is general during the sessions of this General Convention. The power to exercise corporate authority, it was not thought proper to delegate to anybody else, and when there was a body that could exercise corporate power, it was not necessary to delegate it away from themselves. But it is necessary to delegate it away from themselves when not in session. It was purely a technical legal provision put in to enable them to do certain things which they could not do unless they had full corporate power during the recess.

The PRESIDENT. The Committee accept the first part of the Amendment of Mr. Cornwall, so that "there shall be a Board of Managers comprised of all the Bishops of this Church as *ex officio* members, fifteen Clergymen and fifteen Laymen, to be appointed by the Board of Missions at every meeting of the Triennial Convention, who shall have the charge of the General Missions of this Church, to remain in office until their successors are chosen and to fill any vacancies that may occur. This Board of Managers shall, during the recess of the Convention, exercise all the corporate powers of the Domestic and Foreign Missionary Society. All the surviving Life Members of the Domestic and Foreign Missionary Society shall also be entitled to seats in this Board."

The Rev. Mr. LANE, of Michigan. "They may fill any vacancies that may occur." Does that include vacancies in the Board of Bishops as well as in the members?

A DEPUTY. I desire to ask whether the fifteen Clergymen and fifteen Laymen are to be appointed by the joint action of the House of Bishops and House of Deputies in separate meetings or in joint meeting?

The PRESIDENT. Just as they may choose. If, met together in joint meeting, they choose to appoint them, it is well. If separately they choose to appoint them, they have the power.

The Rev. Mr. RICHARDS, of Rhode Island. I want to ask whether the House is not entering upon somewhat more revolutionary measures than it has fairly realized? We have here a proposition that all the Bishops of the Church shall be *ex officio* members of this Committee with fifteen Clergymen and fifteen Laymen. According to the natural construction of the thing the Board of Missions, consisting of the Bishops, Clergy and Laity, elect those thirty Laymen and Clergymen; in other words the Bishops are a majority originally on this Committee, and the Bishops vote upon the election of the Clergymen and Laymen who are to be added. Now it seems to me, in the history of this Church, that this House has been careful to guard its powers. It seems to me that the missionary work of this Church is the most important part of it, and it seems to me that the House is entirely throwing its powers overboard, and declaring that henceforth the missions of this Church shall be governed exclusively by its Bishops. Now I have the profoundest reverence for the office of a Bishop; for the particular Bishops that we now have; but gentlemen have brought before the House a picture of some twelve hundred Bishops in the course of the next century or half century, according to the growth of the Church. It seems to me, sir, that I have such reverence for Bishops that I have discovered that one of them, as gentlemen have said on this floor, is equal to at least two Presbyters. We have forty-five Bishops, each of whom is equal to two Presbyters. We have then, practically, ninety Bishops, with fifteen Clergymen and fifteen Laymen on the Committee with them. It seems to me, sir, that our Bishops are *ex-officio* infinitely influential always. It seems to me that the saying of a Bishop always carries at least a sufficient weight. When we appoint a joint committee, and particularly this Board of Managers as a joint committee of the two Houses, we do not ordinarily propose that the whole House of Bishops shall be one part of that committee, and a certain number of this House another part. Our ordinary rule is to say, so many Bishops, so many Clergymen, so many Laymen. I think that it is our ordinary rule, and I see no reason whatever, and no reason has been presented by the Committee who have brought in the report, why we should depart from our well



established usage. It seems to me therefore, that the amendment ought not to be adopted.

The PRESIDENT. The first question is on the amendment to strike out the words "during the recess of the Convention," so as to give the Board of Managers all the corporate powers of the Domestic and Foreign Society even when the Convention is in session.

The question was put on this amendment and it was lost.

The Rev. Dr. HALL, of Long Island. I want to know how the Board of Missions can be constituted on the third day?

Mr. STARK, of Connecticut. I think that the Clerical Deputy of Long Island will see that the Constitution creates a Board of Missions under that name, and the Board is a continuous body, but by the amendment of the Clerical Deputy of Wisconsin there is a provision that that body shall meet on the third day of the session of the General Convention. It is a Board of Missions before it meets on that third day, and it is a Board of Missions after it has adjourned, that meeting which is limited by this amendment. The proposition now is that the Board of Managers shall report to the Board of Missions so constituted by this Article of the Constitution on or before the third day of the session, when by this provision we have to go into session to consider matters connected with the Missionary work of the Church, so there is no incongruity at all.

The amendment was then adopted.

The PRESIDENT. The next is the amendment of the Deputy of Rhode Island, Mr. Richards, to substitute "fifteen Bishops," for the words "all the Bishops."

Mr. WILDER, of Minnesota. I don't desire to make a speech, sir, but I take the floor to say, first, that the motion which the reverend gentleman from Rhode Island has made I was preparing to make, and then to suggest to him that he add to his amendment the further proposition that the House of Bishops elect their fifteen members, and this House elect the fifteen Clerical and the fifteen Lay candidates. It seems to me, sir, that surely this House should elect its representatives. I suggest that to the gentleman to carry out his philosophy.

The Rev. Dr. SCHENCK, of Long Island. In the first place, Mr. President, the Board of Managers, consisting of forty-five, we regard as too large, it is unmanageable; therefore, my friend from Rhode Island would say, "What would you do with all the Bishops?" We have given this subject very careful consideration, sir. We consider that so responsible a body as that which is proposed to be created is one that would be very glad to have the advice and co-operation of members of the House of Bishops at different times, but it is taken for granted, sir, that members of the House of Bishops understood perfectly well that they are not expected to take part in the practical work of that Board of Managers, consisting of thirty, and I don't believe that there is a Bishop present with us to-night that would take that idea for one moment from the reading of that proposed Canon. Why, a Bishop who happened to be in New York at the time of the meeting of the Board of Managers would find it very convenient to attend its session for the sake of counselling with that Board, for the sake of communicating such information as he would have to give to that Board. Would he be willing, for instance, to go upon one of the sub-Committees into which it is contemplated that this Board should be cut up in its workings, go upon one of these sub-Committees and take his share month after month in the practical work of these Committees? By no means. It is a thing which has never been done in the working of missions in this country. We have the Committees and the Bishop visit them occasionally and sit as a presiding officer. I have been on the Domestic Committee for some years, and I don't believe I have seen the Bishop of New York, who is *ex-officio* Chairman of that Committee, present more than once a year, or two or three times a year. Whenever there is anything of importance going on he is sure to be there, but for the working detail of the work we don't expect Bishops to enter into that, and I don't suppose the Bishops design to do it. If I thought it was to be so, I should entirely agree with my friend the Deputy from Rhode Island, but I regard it as a matter of courtesy to the Bishops to have awarded to them a sort of honorary seats there. It has always been done so in the whole economy of our Church life, and I should be, for one, entirely unwilling (if, by any chance of fortune, I should be a member of that Board, which I believe I shall not be). I should certainly be unwilling to serve if the Laity on that Board were to be voted down two to one; three to one by the Bishops who would come to sit with us. I don't think it would be fair. I don't think it would be just legislation. I think it would be a very unequal representation of the orders of this Church. The whole thing is as I put it. We regard them entitled to this position as a matter of courtesy, and we seek to obtain the advantage of the wise counsels of those who are largely experienced in the administration of Dioceses and Missionary Districts. Therefore, I submit that after this matter has received the careful consideration of our Committee, and a very large Committee it is, and then having received the attention of the Committee on Canons,

and, I believe, by both Committees reported unanimously, that if the members of the House of Deputies will give this matter their attention for a few minutes it will see we have not disturbed the Church in its Missionary traditions, and that we have done nothing which is a departure from these traditions.

Mr. STARK, of Connecticut. I ask the Secretary to read the very next Article reported by the Committee. I think it will throw light upon the House, and be better than any speech which I could make in favor of the adoption of the Article as it stands, and against the argument of the Clerical Deputy from Rhode Island.

The Secretary read the Article, as requested.

The Rev. Dr. BEERS, of California. I have listened with great interest to the eloquent remarks of the Clerical Deputy from Long Island against the amendment offered by the Clerical Deputy from Rhode Island, except that he failed, it seemed to me, in tying this Article to the close of his speech. The Bishops will not expect to be present; this is his argument. Now, I say, if they are not expected to be present, it is enough to appoint fifteen of them not to be present, instead of the whole number. [Laughter.]

Mr. STARK, of Connecticut. Mr. President, before the question is taken by the House upon the motion of the Deputy from Rhode Island I desire to submit a single reflection which seems to me to be practical, and I do it because the 5th Article being read as an Article against the adoption of his motion did not seem to impress the Clerical Deputy from California. The Board of Managers is to be composed of all the Bishops, fifteen Clergymen and fifteen Laymen; that board is to elect the Domestic and Foreign Committee from their own number. Now, if it can be conceived possible that the majority of that Board of Managers being composed of the Bishops shall elect themselves to be the Foreign and Domestic Committee, then there is reason to apprehend, as seems to be the case in the proposition now submitted to us, that their number should be reduced to fifteen, in order that they may not thereby, being restricted to fifteen, secure all the places on the Foreign and Domestic Committee. But I suppose the proposition is, as submitted in the 4th Article, that all the Bishops, together with these fifteen Clergymen and fifteen Laymen, so elected to constitute a board of managers, shall in themselves, and in that I do not agree with the Clerical Deputy from Long Island, that they shall be *ex-officio* members, and exercise no influence. I expect they will be members of that board of managers, and they will exert their official influence in the selection of the Clergymen and Laymen who shall constitute the Domestic and Foreign Committee, and any other Committees that may be desired to be selected and appointed to conduct the missionary work of the Missionary Society which, by the Article in the Constitution, is declared to be the whole Church in the United States; and therefore I do not see that it is at all necessary, or that it will meet the sanction of this House to approve of the proposition submitted to us by the Clerical Deputy of Rhode Island.

Mr. WELSH, of Pennsylvania. Did I rightly understand the Clerical Deputy from Rhode Island in his statement, that this was a radical measure, giving to the Bishops greater power than they had before?

The Rev. Mr. RICHARDS, of Rhode Island. Yes, sir.

Mr. WELSH. That impression is as wrong as it can be. It decreases their power immensely. For fifty years this has been the law of the Church, and the only difference between this Constitution and the one which we have been working under for fifty years is this: that in the Constitution under which we have been working the Bishops were not only a part of the Board of Missions, but they had a right to be present and were a part of each committee.

The Rev. Mr. RICHARDS, of Rhode Island. All the Bishops?

Mr. WELSH. Yes, sir. And after working for fifty years, and finding no inconvenience, this proposes to decrease their power by not giving them authority to be members of each committee. The design was, as they are supposed to be men filled with missionary spirit, that the Board would have the opportunity of conferring with them freely upon the general missionary work of the Church, but not as hitherto, making them members of each Committee; so that you can easily see that whilst we have tried this for fifty years, and suffered no inconvenience from it, now it is proposed to decrease it in the present arrangement by having the Committees of this Board acting without the Bishops.

The Rev. Mr. LANE, of Michigan. It is a very good thing to find out what is meant, to read one Article after another until we get to the whole meaning. Now we have had the 5th Article read in order to modify the power of the Board of Managers. It appoints a Committee for Domestic and Foreign Missions, but when we come to the 6th Article, it is the Board of Managers and not the Domestic and Foreign Committee that is entrusted with the general management of the missionary operations, appoints the missionaries, makes appropriations of money, and enacts any by-laws which may be deemed necessary for the government of their own Committee. So this Board of Managers, with its

forty-five Bishops, together with fifteen Presbyters and fifteen Laymen, is to regulate all these things which are now discharged by the Board of Missions.

The Rev. Mr. RICHARDS, of Rhode Island. Before the question is taken I wish simply to say that I had no thought whatever that the Bishops, by their majority, would be likely to elect themselves. I am not so much afraid of a Bishop as I am of a Bishop's nominee. It is not always certain that the responsibilities of the agent will be as carefully exercised as the responsibilities of the principal. It was not that I was afraid that the Bishops would elect themselves to all the good places on the Board.

The Rev. Dr. MORRELL, of Southern Ohio. I want to ask for information, and this is certainly one of the most important objects which has been before this House. I want to ask how it will work? Suppose this Board of Managers desire to meet in Cleveland, and it so happen that the Bishop of Ohio is not a member of this Board of Managers by election, will it not be a very awkward and delicate matter not to allow the Bishop of Ohio either to preside at that meeting or to be present? Or suppose we have it in Cincinnati, or any other city, and the same thing should occur. It is a supposable case. Would it not, at least, be very embarrassing?

The Rev. Mr. GIRAULT, of Louisiana. If, as the Lay Deputy from Pennsylvania says, for fifty years past we have been working under the Constitution with all the Bishops members of the Board, we have also had, I think, about 400 Clerical and Lay members in that Board, too, forming part of it, so that the proportion is not so great. I do not suppose the Bishops want the offices; that is not the point, but there are very many important measures to be discussed at the meetings of the Board, and these important measures being discussed, I take it that the voices of forty or fifty Bishops will have great preponderance over fifteen Clergymen and fifteen Laymen. And then the appointees also; there again the Bishops come in. I am not afraid of the Bishops, and I don't suppose any gentleman on this floor is; that is not the point. It is simply with regard to the influence which the Bishops' appointees may have, and we know that these good Bishops have their failures. We know that they do sometimes appoint men without real consideration as to their efficiency and fitness for the office; and I am, therefore, very much in favor of some amendment by which this representation in the Board may be better equalized.

Mr. BRUNE, of Maryland. I should like to make a remark or two bearing upon this question. I was at first inclined to agree with the Clerical Deputy from Rhode Island, he stated his point so well, but, when I came to consider what we had done in this direction, and what would be the bearing of the whole question, I have changed my opinion, and I rise to suggest an objection to his view which has not been presented. The objection is, by the amendment to the distinguished Deputy from Wisconsin we have resolved, as a fundamental rule, that upon the third day of the session we shall meet in a joint meeting, the Bishops and the Deputies, and in that meeting the Convention will bear in mind that there will be, say fifty Bishops and several hundred Deputies, and that meeting is directed to deliberate, and to continue from time to time deliberating, in joint meeting upon the great questions connected with our legislation. Now I think, under those circumstances, it is not proper that we should again limit the advisory power of the Bishops in reference to this Board of Managers, and, therefore, I shall vote against the amendment.

Mr. WELSH, of Pennsylvania. There is a correction which seems to be necessary here. The Clerical Deputy from Louisiana thinks that this Board of Managers have a great power of appointment. The only appointment they have is the Secretaries. The missionaries are appointed by the Foreign Committee, or the Domestic Committee, or the Indian Committee. They are the parties which appoint entirely, so the difficulty which is apprehended cannot arise, and as it has worked well for fifty years, then the original Constitution in 1835 fixed the number exactly the same as we have it now.

The Rev. Dr. SCHENCK, of Long Island. As a practical matter I would like to state that the standing Committee of the General Theological Seminary, by this Constitution, consists of all the Bishops, and some ten Clerical and ten Laymen appointed by the Trustees. I would like to ask some member of the Executive Committee of the General Theological Seminary how many Bishops, as a general thing, attend the meetings of the Executive Committee?

The Rev. Dr. HALL, of Long Island. The Standing Committee?

The Rev. Dr. SCHENCK, Yes, sir.

The Rev. Dr. HALL. The Bishop of New York, sir. [Laughter.]

The Rev. Mr. PUTNAM, of Vermont, thought that perhaps the House in voting would like the question divided. I would move to amend the amendment, if it is proper, by striking out the fifteen Bishops to be chosen by the Board.

The PRESIDENT. It would be proper to take the question on that part first; to divide the amend-



ment. The amendment will be divided so that the question will be taken by inserting the words, "fifteen Bishops to be chosen by the House of Bishops," instead of "all the Bishops *ex officio* members."

The first part of the amendment was not agreed to.

The PRESIDENT. The second part of the amendment is to insert after the word "fifteen Presbyters and fifteen Laymen to be chosen" the words, "to be chosen by the House of Bishops."

The second part of the amendment was not agreed to, and the whole amendment was lost.

The PRESIDENT. The question returns on the entire Article.

Mr. CORNWALL, of Kentucky, called for a division.

The PRESIDENT. On which part?

Mr. CORNWALL, of Kentucky. On the fifteen Bishops.

The PRESIDENT. That was very plainly negatived. It is too late to call for a division on that.

The Rev. Mr. SCHEETZ, of Missouri, asked the meaning of the word "appoints" in the Article.

The PRESIDENT. Not having a Webster's Dictionary here I cannot explain its meaning any better.

The Rev. Mr. SCHEETZ, of Missouri. I simply wanted to call attention to words of wide meanings.

The PRESIDENT. The question will be on the passage of the Canon as amended.

The Rev. Dr. SEYMOUR, of New York. Before that question is put I would like to ask whether it would not be well to specify the quorum in this Board of Managers to transact business? There is no such provision, and if it was to be inserted this would probably be the place. I merely put it as a question, because I have so much deference to the wisdom of the Committee who reported this Constitution, but I would suggest that this would be the place, if it is the desire of the Committee to insert it.

The Rev. Mr. DUNLOP, of Missouri. Make it a small quorum, because it will be easier to transact business. I have been informed by legal gentlemen that it can settle upon its own quorum.

The PRESIDENT. I think it will be necessary to settle the quorum, for that Article provides that a majority yet shall be a quorum. If we have sixty Bishops and thirty other members it will be ninety, and will require forty-six to be a quorum.

Mr. WHITTLE, of Georgia. I agree with the Deputy from New York as to the desirability of a small number to constitute the quorum.

Mr. MONTGOMERY, of Western New York. Make it that a — number of Lay Deputies and a — number of Clerical Deputies will be the quorum.

The Rev. Dr. SEYMOUR, of New York. I move that.

The amendment was agreed to, and Article IV. was adopted, as follows:—

Article IV. There shall be a Board of Managers, comprising all the Bishops as members *ex officio*, and fifteen Clergymen and fifteen Laymen, to be appointed by the Board of Missions at every triennial meeting of the General Convention, who shall have the management of the General Missions of this Church, shall remain in office until their successors are chosen, and shall fill any vacancy that may occur in their number. — Clerical members and — Lay members shall constitute a quorum. This Board of Managers shall, during the recess of the Convention, exercise all the corporate powers of the Domestic and Foreign Missionary Society. All the surviving Life Members of the Domestic and Foreign Missionary Society shall also be entitled to seats in this Board. The Board of Managers shall report to the General Convention, constituted as a Board of Missions, on or before the third day of the session of the General Convention.

Article V. was then read and adopted.

The Rev. Dr. HANCKEL, of Virginia. (Claiming to have gained the floor before the vote was taken.) I move to strike out the whole of the Article. The reasons, to my own mind, are very strong—the difficulties to be encountered without this amendment are insuperable. The Board of Managers is to be elected by the General Convention. When they come together they are restricted by this provision of the 5th Article to a selection of their own number.

The Rev. Dr. SCHENCK, of Long Island. That is a mistake. It is not so designed at all. It is expected that that Committee of thirty will very largely be made up outside of its body.

The Rev. Dr. HANCKEL, of Virginia. You don't see my point. The Board of Managers will be elected by the General Convention, and that Board of Managers according to this clause in the 5th Article will be empowered to elect the sub-committees for Domestic Missions and for Foreign Missions and for other purposes of their own number.

Rev. Dr. SCHENCK, of Long Island. But the Board of Managers, which is elected by the Board of Missions, is not designed to be made up of members of the House of Deputies of the Board of Missions. The design is to go outside of that body. The missions of the Church as they are at present carried on are carried on by members very largely outside of this Board.

The Rev. Dr. HANCKEL, of Virginia. The Deputy don't get my point. When elected this Board of Managers, under this provision of this Article, limited to their own number. It is electing

the sub-committees. I don't care whether you elect them Deputies or not, and in that case this difficulty will occur. The Board of Managers may be very desirous of electing somebody outside of their own number, for instance, as secretary and general agent, and they are prevented doing so by that provision. They are restricted to electing these committees from their own number. Then the objection comes up when a proposition is before this House to unite with the Church Missionary Society, and it is proposed to admit them to a voice in the administration of this Society. If that be done, if this Board has the right of electing its own members from any source that they please to; if it is restricted to their own number, then they are at issue between the members of the Board of Missions and without it—

A DEPUTY. I move we adjourn.

The PRESIDENT. The Deputy from Virginia has the floor, and the motion to adjourn is out of order. It is moved and seconded to strike out the words "from its own members."

The Rev. Dr. SCHENCK, of Long Island. The principle upon which that was passed when it was inserted there was, that the Church's work should be done by her own servants to whom she delegated that work. It was thought to be afterwards that a Committee of Managers should be selected, who would go and secure outside services for the discharge of the missionary work of the Church. There are many persons not members of the General Convention, not Deputies on this floor, who are among the most active workers in our Church, and it was hoped that when the time came for the selection of this Board of Managers of thirty, that those persons would be looked to first of all in making up this Board of Managers, and it is that the Board of Missions do carefully select the thirty men to do the missionary work of the Church, that they should divide that work up among their own number, and do it where their Secretaries and General Agents would be appointed from outside of their own number. Then again, we have all sorts of auxiliaries that we have outside, as for instance, the American Church Missionary Society, to which the Deputy from Virginia has alluded, would be in all probability constituted an auxiliary to this Board, and probably there may be some Society with reference to the sustaining of Missions in Mexico, somewhat after the method of different organizations that are now in existence. These would all become auxiliaries. This whole matter has been carefully weighed, and I think, if the Deputy from Virginia will consider for one moment, is the ground to be accomplished, is the wise selection of the men to do that work, pick them out from what part of the country you choose, and when we have picked out all the means obtained to do the work of the Church, let them divide themselves up into societies for the doing of that work. That is the way it is done in the Propagation Society, and in all great missionary societies.

Mr. STARK, of Connecticut. Mr. President, I rose to say a word about what was said by the Clerical Deputy from Long Island, and I want to say one thing which he didn't say, which I think will have force with the mover of this amendment. By the Constitution as it stands, the General Convention, who constitute the Board of Missions, will have the control. We shall create a Board of Managers composed of the Bishops and fifteen Clergymen and fifteen Laymen, we will restrict that Board of Managers to the restrictions of the Foreign and Domestic Committee to the number which this body has passed upon.

The Rev. Dr. BEACH, of New York. I wish to ask, sir, if what follows is also confined to their own number: "And such other committees as it may deem advisable to promote special missionary work," and the next, sir, "and to appoint such officers as shall be needful to carry on the work." Are all these to be appointed from their own numbers?

The PRESIDENT. The last clause is not supposed to be appointed from their own numbers, but the rest is.

Mr. STEVENSON, of Kentucky. I cannot read it in any other way, and I should like some gentleman to point out to me if the Board of Missions elect this board, and that board of managers is confined to the Bishops and to the Clerical members and Deputies from this House, and they are to be selected from their own members, how can you go outside of it? We are acting upon a very important matter which goes to the very vitality of the Board of Missions, and we are in a thin house, and with a question not understood, passing upon it, and tying the hands of this Convention, and to go outside of the House of Deputies and House of Bishops for the management of the most important concerns of home missions. Men who have consecrated their lives to this cause—know all about it—are by this clause excluded, and unless gentlemen can show me they can go outside, I am not willing to leave it to conjecture.

Mr. SHEFFEY, of Virginia. The fifteen Clergymen and fifteen Laymen provided for in the 4th Article are not necessary to be Deputies to the General Convention. They are to be chosen at large from the great body of the Clergy and the

Laity so that the view of my friend as to its being limited to Deputies to the General Convention is not correct. We then come to the construction of the 5th Article, that the Board of Managers is authorized to do what? First, to form from their own numbers a Committee for Domestic Missions and a Committee for Foreign Missions, and such other committees as it may be desirable to promote special missionary work. Then the power to appoint their own numbers ceased; and then, taking up the word "authorizes," as it occurs in the first clause, "and it shall be authorized to appoint such officers as shall be needful for carrying on the work," meaning, therefore, that the power to appoint the officers is not restricted, as it seems to me, to its own number, but the general power is given to appoint officers as may be deemed proper.

Mr. STEVENSON, of Kentucky. If such be the object, then the language is very imperfect and inoperative to carry out the object, as stated by the gentleman from Virginia. If the gentleman intends to go outside, let us say so, and not leave it a matter of doubtful construction. Now, if you put it that Bishops, and Clergymen and Laymen, I say that the natural construction of the language would be to confine it to this House, unless you use language authorizing you to go outside of it.

Mr. MONTGOMERY, of Western New York. All this will be stopped by putting in before "appoint," "and it is also authorized."

Rev. Mr. WATSON, of North Carolina. Before putting that, I would suggest whether it would not be better to amend the Article in this way: "The Board of Managers, &c., is further authorized to appoint such officers as shall be needful for carrying on the work." That would distinguish between the officers and the committees.

This amendment was adopted, and the Article adopted as amended:—

Article V. The Board of Managers is authorized to form from its own members, a Committee for Domestic Missions, and a Committee for Foreign Missions, and such other Committees as it may deem desirable to promote special Missionary work, and to appoint such officers as shall be needful for carrying on the work.

The following Messages were received from the House of Bishops:—

IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }  
Message No. 56.

The House of Bishops informs the House of Deputies that it has appointed the Bishops of Florida and Illinois as the Committee on the part of the House of Bishops on an edition of the Book of Common Prayer in the Spanish language.

Attest: HENRY C. POTTER, Secretary.  
IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }  
Message No. 57.

The House of Bishops informs the House of Deputies that it has received and adopted the report of the Joint Committee on the place of meeting recommending the City of New York as the place for holding the next triennial session of the General Convention.

Attest: HENRY C. POTTER, Secretary.  
IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }  
Message No. 58.

The House of Bishops informs the House of Deputies, That it concurs in Message No. 43 from the House of Deputies (confining the Standing Committee on Indian Affairs, and appointing Mr. Garthwaite instead of Mr. Fish on Joint Committee on the place of meeting.)

Attest: HENRY C. POTTER, Secretary.  
IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }  
Message No. 59.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

Resolved, the House of Deputies concurring, That the subject of Marriage with relatives be referred to a Joint Committee of five Bishops, three Presbyters and ten Laymen, with instructions to report to the next General Convention.

And the House of Bishops informs the House of Deputies that it has appointed as the members of said Joint Committee on the part of this House: The Bishop of North Carolina, the Bishop of Rhode Island, the Bishop of Western New York, the Bishop of Long Island, and the Bishop of Central Pennsylvania.

Attest: H. C. POTTER, Secretary.  
IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }

Message No. 60.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, the House of Deputies concurring, That the following be appointed as members of the Standing Committee on Foreign Churches, viz: The Rev. W. F. Morgan, D. D.; the Rev. R. S. Howland, D. D.; Hon. Hamilton Fish, and Mr. L. P. Morton, in accordance with the provisions of Title III, Canon V., section 3, clause 9.

Attest: H. C. POTTER, Secretary.  
IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }

Message No. 61.

The House of Bishops informs the House of Deputies that it concurs in Message No. 35 from the House of Deputies [amending the Constitution of the General Theological Seminary].

Attest: HENRY C. POTTER, Secretary.  
IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }

Message No. 62.

The House of Bishops informs the House of Deputies that it has appointed as the Committee of Conference to



act with the Committee of Conference from the House of Deputies, communicated in Message No. 49 from the House of Deputies [relating to a repeal of Canon IV. of Title II. "Of Differences between Ministers and their Congregations], the Bishop of Connecticut, the Bishop of North Carolina, the Bishop of Pennsylvania, the Bishop of Long Island, the Bishop of Massachusetts.

Attest: H. C. POTTER, *Secretary*.  
Mr. COFFIN, of Pennsylvania, offered the following resolution:

Whereas, Intelligence has been received of the sudden death of the wife of the Rev. Alex. H. Vinton, D.D., a Deputy of this House and the Rector of this Church, it is hereby resolved that this House sincerely sympathizes with our reverend brother and his family in their severe affliction, and that the President of this House inform him of this token of our affection and regard for him.

Adopted by a rising vote, and at 10:15 P. M. the House adjourned.

## HOUSE OF DEPUTIES.

### ORDERS OF THE DAY.

TUESDAY, OCTOBER 23, 11 A. M.

Report No. 28 of the Committee on Canons (presented Oct. 22) relating to the Canon of Deaconesses and Sisters.

### CALENDAR.

TUESDAY, OCTOBER 23.

24. Report No. 11, of the Committee on Amendments to the Constitution, relating to the expediency of reducing the number of Clerical and Lay Deputies from each Diocese.
  25. Report No. 12, of the Committee on Amendments to the Constitution, relating to the representation of Dioceses in proportion to the number of communicants therein.
  26. Preamble and Resolutions offered by Mr. Judd of Illinois, on the 14th day's session.
  27. Resolution of Rev. Dr. Harris of Tennessee, relating to Diocesan representation in the House of Deputies.
  28. Resolution of Mr. Judd of Illinois, on the same subject.
  29. Preamble and Resolution of Mr. Battle of North Carolina, on the same subject.
  30. Message No. 31, from the House of Bishops, in regard to the relations of Bishops to consecrated Churches.
  31. Report No. 7, of Committee on Canons, recommending an amendment to Canon relating to Professors in Colleges, etc.
  33. Resolution offered by the Rev. Dr. Schenck (Oct. 20), in regard to the "Organization of the House of Deputies," &c.
  34. Resolution offered by the Rev. Mr. Scheetz (Oct. 20), in regard to Diocesan representation in this House.
  35. Resolution offered by the Rev. Dr. Huntington (Oct. 20), in regard to the preparation of a collection of Anthems, &c.
  36. Report No. 26, of the Committee on Canons (Oct. 20), proposing concurrence with Message No. 35 from House of Bishops.
  37. Report of Special Joint Committee appointed at last Convention to consider and report as to the force of joint resolutions (Oct. 20).
  38. Message No. 48 from the House of Bishops, relating to the list of persons nominated as a Board of Missions.
  39. Report No. 30, of the Committee on Canons (Oct. 22), relating to the "Order Concerning Divine Service."
  40. Report No. 31, of the Committee on Canons (Oct. 22), proposing concurrence in Message No. 34 from the House of Bishops.
  41. Report No. 32, of the Committee on Canons (Oct. 22), relating to Suffragan Bishops.
- Attest: CHAS. L. HUTCHINS, *Secretary*.

### THE STANDING COMMITTEES.

#### STATE OF THE CHURCH.

The Rev. Dr. Van Deusen of Central New York, the Rev. Mr. Hunt of Alabama, the Rev. Mr. Battershall of Albany, the Rev. Mr. Tupper of Arkansas, the Rev. Mr. Hill of California, the Rev. Mr. Marple of Central Pennsylvania, the Rev. Dr. Harwood of Connecticut, the Rev. Mr. Brooks of Delaware, the Rev. Dr. Stearns of Easton, the Rev. Dr. Steele of Florida, the Rev. Mr. Vernor of Fond du Lac, the Rev. Mr. Foute of Georgia, the Rev. Dr. Locke of Illinois, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Seymour of Iowa, the Rev. Dr. Reynolds of Kansas, the Rev. Mr. Tschiffely of Kentucky, the Rev. Dr. Drowne of Long Island, the Rev. Dr. Percival of Louisiana, the Rev. Mr. Hayes of Maine, the Rev. Dr. Hutton of Maryland, the Rev. Dr. Lambert of Massachusetts, the Rev. Dr. Worthington of Michigan, the Rev. Dr. Knickerbacker of Minnesota, the Rev. Mr. Marks of Mississippi, the Rev. Dr. Runcie of Missouri, the Rev. Mr. Millsbaugh, of Nebraska, the Rev. Mr. Sears of New Hampshire, the Rev. Dr. Hills of New Jersey, the Rev. Dr. Beach of New York, the Rev. Dr. Buxton of North

Carolina, the Rev. Mr. Stansbury of Northern New Jersey, the Rev. Dr. Bronson of Ohio, the Rev. Mr. Brown of Pennsylvania, the Rev. Dr. Hitchcock of Pittsburgh, the Rev. Mr. Henshaw of Rhode Island, the Rev. Mr. McCollough of South Carolina, the Rev. Dr. Morrell of Southern Ohio, the Rev. Dr. White of Tennessee, the Rev. Mr. Bird of Texas, the Rev. Mr. Roberts of Vermont, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Conover of Western Michigan, the Rev. Dr. Ingersoll of Western New York, the Rev. Dr. Cole of Wisconsin.

#### CANONS.

The Rev. Dr. Watson of North Carolina, the Rev. Dr. Vinton of Massachusetts, the Rev. Dr. Fulton of Wisconsin, the Rev. Dr. Leeds of Maryland, the Rev. Dr. Minnigerode of Virginia, the Rev. Dr. Dix of New York, the Rev. Dr. Harrison of Albany, Mr. Andrews of Southern Ohio, Mr. Sheffey of Virginia, Mr. Burgwin of Pittsburgh, Mr. Battle of North Carolina, Mr. Judd of Illinois, Mr. Brune of Maryland.

#### EXPENSES.

Dr. Shattuck of Massachusetts, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Wheeler of Rhode Island, the Rev. Mr. Knight of Connecticut, the Rev. Mr. Whipple of Minnesota, Mr. Baldwin of Michigan, Mr. Blair of Maryland, Mr. Coffin of Pennsylvania, Mr. Kingsbury of Connecticut, Mr. Bridge of Maine, Mr. Babcock of Rhode Island, Mr. Davies of New York, Mr. Devereux of Ohio.

#### ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hancel of Virginia, the Rev. Dr. Percival of Louisiana, the Rev. Dr. Leffingwell of Illinois, the Rev. Dr. DeKoven of Wisconsin, the Rev. Dr. Breck of Central Pennsylvania, the Rev. Dr. Crosdale of Easton, the Rev. Dr. Harrison of Northern New Jersey, Mr. Meigs of Northern New Jersey, Mr. Trowbridge of Michigan, Mr. Delano of Ohio, Mr. Mudge of Massachusetts, Mr. Nash of New York, Mr. Jenkins of Fond du Lac.

#### MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Payne of Albany, the Rev. Dr. Abercrombie of Northern New Jersey, the Rev. Dr. Barton of Easton, the Rev. Mr. Mills of Pittsburgh, the Rev. Mr. Boone of Georgia, the Rev. Mr. Richards of Rhode Island, the Rev. Mr. Goodale of Nebraska, Mr. Churchill of Kentucky, Mr. Winthrop of Massachusetts, Mr. Martin of North Carolina, Mr. McGuffey of Southern Ohio, Mr. Parker of Virginia, Mr. Ingalls of Maine.

#### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Schenck of Long Island, the Rev. Dr. Hare of Pennsylvania, the Rev. Dr. Pinckney of South Carolina, the Rev. Dr. Brown of Ohio, the Rev. Mr. Greer of Rhode Island, the Rev. Dr. Snively of Long Island, the Rev. Mr. Dunlop of Missouri, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. Shoenberger of Pittsburgh, Mr. Harrison of Maryland, Dr. DeRoset of North Carolina, Mr. Montgomery of Western New York, Mr. Rogers of Michigan.

#### CONSECRATION OF BISHOPS.

The Rev. Dr. Scott of Florida, the Rev. Dr. Ayrault of Central New York, the Rev. Dr. Runcie of Missouri, the Rev. Dr. Eames of New Hampshire, the Rev. Dr. Sanson of Mississippi, the Rev. Dr. Burr of Southern Ohio, the Rev. Dr. Wakefield of Indiana, Mr. Forsyth of Albany, Mr. Holbrook of Minnesota, Mr. Moss of Central New York, Mr. Edsall of Illinois, Mr. Robinson of Kentucky, Mr. Peirce of Western Michigan.

#### GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Cady of New York, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Farrington of Northern New Jersey, the Rev. Mr. Littell of Delaware, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Thompson of Louisiana, the Rev. Dr. Beers of California, Mr. Pierrepont of Long Island, Mr. Stevenson of Kentucky, Mr. McWhorter of Central New York, Mr. Harrison of Pennsylvania, Mr. Gardiner of Maine, Mr. Livingston of New York.

#### UNFINISHED BUSINESS.

The Rev. Dr. Chase of Illinois, the Rev. Dr. Barber of Easton, the Rev. Mr. Pickett of Mississippi, the Rev. Mr. Magrath of Michigan, the Rev. Mr. Langford of New Jersey, the Rev. Dr. Dalrymple of Maryland, the Rev. Dr. Beatty of Kansas, Mr. Goddard of Rhode Island, Mr. Eaton of Michigan, Mr. Low of New Hampshire, Mr. Hance of New Jersey, the Rev. Mr. Smith of Pittsburgh, Mr. Richmond of Tennessee.

#### AMENDMENTS TO CONSTITUTION.

The Rev. Dr. Hall of Long Island, the Rev. Dr. Benedict of Georgia, the Rev. Dr. Huntington of Massachusetts, the Rev. Dr. Harris of Illinois, the Rev. Mr. Garrison of New Jersey, Mr. Stevenson of Kentucky, Mr. Woolworth of Nebraska, Mr. McCrady of South Carolina, Mr. Wilder of Minnesota, Mr. Parker of Northern New Jersey, Mr. Comstock of Central New York, Mr. Bennett of Massachusetts, Mr. Howe of Indiana.

#### CHRISTIAN EDUCATION.

The Rev. Dr. Colt of New Hampshire, the Rev. Mr. Johnson of Connecticut, the Rev. Dr. Goodwin of Pennsylvania, the Rev. Dr. Douglas of Mississippi, the Rev. Dr. Oliver of Nebraska, the Rev. Mr. Bodine of Ohio, the Rev. Dr. Seymour of New York, the Rev. Dr. Porter of South Carolina, Mr. Coppée of Central Pennsylvania, Mr. Davies of New York, Mr. Prince of Long Island, Mr. Thompson of Tennessee, Mr. Hoppin of Rhode Island.

#### PRAYER BOOK.

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Hubbard of New Hampshire, the Rev. Dr. Norton of Virginia, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Rudder of Pennsylvania, the Rev. Dr. Anstice of Western New York, Mr. Meads of Albany, Mr. Jackson of Maine, Mr. Garthwaite of Northern New Jersey, Mr. Seymour of Connecticut, Mr. Moss of Ohio, Mr. Goldborough of Easton.

#### ELECTIONS.

The Rev. Dr. Shipman of Kentucky, the Rev. Dr. Pennell of Albany, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Rees of Georgia, the Rev. Dr. Harris of Illinois, the Rev. Mr. Upjohn of Maine, the Rev. Dr. McKnight of Central New York, Mr. Redfield of Vermont, Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Walker of Easton.

#### CHURCHES IN AND NEAR BOSTON.

Place.	Name.	Rector.	Street—how reached.
Boston.	Advent.	C. C. Grafton.	Bowdoin.
"	Dorchester, All Saints.	G. S. Bennett.	Dorch st <sup>1</sup> & 1/2
"	Jam. Plain, St. John's.	S. U. Shearman.	J. Plain.*
"	Christ.	H. Burroughs, D.D.	Salen.
"	Emmanuel.	A. H. Vinton, D.D.	Newbury.
"	Evangelists.	B. B. Killickly.	Cortez.
"	Good Shepherd.	G. S. Prescott.	Charles.
"	Highlands, St. James.	P. Browne.	St. James.
"	"	St. John's.	G. S. Converse.
"	East, St. John's.	J. H. Waterbury.	Tremont.
"	Charlestown, St. John's.	T. B. Lambert, D.D.	Street cars.
"	"	Messiah.	H. F. Allen.
"	Brighton, St. Margaret's.	T. Cole.	Florence.
"	"	St. Mark's.	C. H. Rabcock.
"	Dorchester, St. Mary's.	W. F. Silvester.	St. James.
"	"	St. Mary's.	J. R. Pearce.
"	South, St. Matthew's.	J. Wright.	Parmenter.
"	Wash. Vill. Grace.	A. Gray.	Street cars.
"	"	St. Paul's.	W. W. Newton.
"	"	St. Stephen's.	A. Gray.
"	"	Trinity.	P. Brooks.
Arlington, St. John's.	D. G. Haskins.	Boylston.	
Brookline, St. Paul's.	L. K. Storrs.	Street cars.	
Cambridge, Christ.	W. C. Langdon, D.D.	"	
"	East, Ascension.	W. Warland.	"
"	North, St. James.	T. S. Tyng.	"
"	"	St. John's.	G. Z. Gray, D.D.
"	"	St. Peter's.	E. M. Gushue.
Chelsea, St. Luke's.	J. T. Burrill.	"	
Dedham, St. Paul's.	D. Goodwin.	B. & P. R. R.	
East Somerville, St. Thomas.	G. W. Durrell.	Street cars.	
Hyde Park, Christ.	J. B. VanKleeck, D.D.	B. & P. R. R.	
Longwood, Our Saviour.	R. H. Howe.	B. & A. R. R.	
Malden, St. Paul's.	G. P. Huntington.	Street cars.	
Medford, Grace.	C. L. Hutchins.	B. & L. R. R.	
Melrose, Trinity.	H. A. Metcalf.	B. & M. R. R.	
Newton, Grace.	G. W. Shinn.	B. & A. R. R.	
"	W. Falls, St. Mary's.	H. Mackay.	"
Quincy, Christ.	"	O. C. R. R.	
Somerville, Emmanuel.	N. K. Bishop.	Street cars.	
Waltham, Christ.	T. F. Fales.	Fitch R. R.	
West Newton, Messiah.	F. W. Smith.	B. & A. R. R.	

\* Street cars.      † For sailors.      ‡ And B. & M. R. R.

\* Street cars. † For sailors. ‡ And B. & M. R. R.

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## The Proceedings

IN A

## GENERAL CONVENTION

OF THE

## PROTESTANT EPISCOPAL CHURCH,

IN THE YEAR OF OUR LORD 1877,

AS REPORTED FOR

MESSRS. M. H. MALLORY & CO.

### HOUSE OF BISHOPS.

NOTE.—The House of Bishops sits in private, and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

#### EIGHTEENTH DAY'S SESSION.

TUESDAY, October 23.

After the preliminary devotional exercises the House went into Council.

The Council having risen, it was—

*Resolved*, That the House of Bishops consents to the consecration of the Rev. David Buel Knickerbacker, D. D., Rector of Gethsemane Church, Minneapolis, Minnesota, Missionary Bishop-elect of New Mexico and Arizona, and requests the Presiding Bishop to take the necessary measures for such consecration.

It was further—

*Resolved*, That the House of Bishops non-concurs in the resolution of the House of Deputies, contained in Message No. 44, for the reason that the amount of business lying between the two Houses does not seem to give reasonable expectation that it can be finished by the time proposed, and asks for a Committee of Conference.

The Bishops of Ohio, Montana and Iowa were appointed members on the part of this House of the Committee of Conference, asked for in this resolution.

It was—

*Resolved*, That this House concurs with the House of Deputies in the amendments proposed by them in their Message No. 42 to Title II., Canon II. of section 2.

*Resolved*, That this House concurs with the House of Deputies in the amendment proposed by them in their Message No. 42 to Title II., Canon VI., section 2.

The House voted that it was inexpedient to take action at this time, looking to a change in the time of the meeting of the General Convention from the first Wednesday in October to the second Wednesday in November.

It was—

*Resolved*, That the thanks of this House be communicated to his Honor the Mayor of the City of Boston, and to the Directors of the Public Institutions, for the great pleasure and profit afforded to the members of this House by the excursion and visit to certain of the reformatory institutions of the city on Friday last.

It was—

*Resolved*, the House of Deputies concurring, That a deputation, consisting of two Bishops, two Presbyters and two Laymen, be appointed to attend the next Provincial Synod of Canada, to bear the greetings of this Church, and to promote the joint interests of the two Churches, the Presiding Bishop being allowed to fill all vacancies in the Deputation occurring after its appointment.

The Bishops of New York and Louisiana were appointed members of this Joint Commission on the part of this House.

The Committee of the House of Bishops appointed to prepare and report Forms of Letters of Consecration, etc., was reconstituted, with the Bishop of Connecticut as Chairman, and the addition of two other members.

It was—

*Resolved*, That the two Houses meet in Trinity Church on Wednesday evening, October 24th, at 7:30 o'clock, to listen to the reading of the Pastoral Letter, and that, at the close of the services, the two Houses resume their sittings, and the Convention finally adjourn at 12 M. on Thursday, October 25.

The members on the part of this House of the Joint Committee on the subject of Godly Discipline were elected. The resolutions appended to the report of the Joint Committee on Ecclesiastical Relations and Religious Reform were adopted.

The House non-concurred in the action of the House of Deputies, communicated in their Message No. 45, permitting the use of the English Lectionary until the next General Convention.

Concurrence by a constitutional majority was voted in Message No. 46, from the House of Deputies, allowing the use of the Lectionary for Lent, reported by the Joint Committee. The House concurred in the action proposed in Message No. 41 from the House of Deputies, with amendment, so that it shall read as follows:—

*Resolved*, the House of Deputies concurring, That the Joint Committee on the Lectionary authorized to sit during the recess of the Convention be requested to examine the new Lectionary of the English Church, and to report to the next General Convention whether it is expedient to authorize the use of the said Lectionary, with or without changes in this Church.

The Bishops of Delaware, Easton and Pittsburgh were appointed, on the part of this House, members of the Joint Committee on the Godly Discipline of the Laity.

The House thereupon took a recess.

After the recess, the House concurred in the second resolution, communicated in Message No. 60 from the House of Deputies, appointing a joint committee on the subject of the Admission of Ministers of other Christian bodies into the Ministry of the Church, and non-concurred in the first resolution contained in the same message, proposing an amendment of Title I., Canon VIII., sect. 1, for the reason that it is a matter which could be appropriately referred to the Joint Committee appointed as above.

Pending the consideration of the Pastoral Letter, the House adjourned.

### HOUSE OF DEPUTIES.

EIGHTEENTH DAY.

TUESDAY, October 23, 1877.

The House of Deputies assembled at 9.30 A.M. Morning Prayer was said by the Rev. John Percival, D.D., of Louisiana, assisted by the Rev. Charles Reynolds, D.D., of Kansas. Benediction was pronounced by the Rt. Rev. Thomas Hubbard Vail, D.D., Bishop of Kansas.

The minutes of yesterday's proceedings were read and approved.

The PRESIDENT. The Chair would state that he has fulfilled to the best of his ability, the two charges given him yesterday, namely, to write to

the Mayor of Boston, expressing the thanks of this body, and to our brother, the Rev. Dr. Vinton, the letter of sympathy.

The Rev. Dr. ANSTICE, of Western New York. Mr. President, pending the discussion of the order of the day, I would state that last evening, a number of messages were received from the House of Bishops. Two of them appear to require concurrent action on the part of this House, and will not, I think, elicit any discussion. I therefore move, that this House concur with Message No. 59 of the House of Bishops.

[The Message referred to is printed on page 194 of THE CHURCHMAN].

The PRESIDENT. Will the House concur in Message No. 59, from the House of Bishops?

The motion was agreed to.

The Rev. Dr. ANSTICE, of Western New York. I now move that we concur in Message No. 60.

[The Message referred to is printed on page 194 of THE CHURCHMAN].

The PRESIDENT. Will the House concur in Message No. 60 from the House of Bishops, relating to the appointment of this Committee?

*Resolved*, That the Secretary be instructed to transmit to the House of Bishops the testimonials of the Rev. David Buel Knickerbacker, D.D., Missionary Bishop-elect of New Mexico and Arizona, said testimonials having been signed by a constitutional majority of this House, and in pursuance of an order thereof.

I move the adoption of that resolution.

The resolution was adopted.

The PRESIDENT. The Chair appoints, as members on the part of this House of a Joint Committee for preparing an accurate translation of the Book of Common Prayer into the Spanish language, the Rev. Joachim De Palma, the Rev. H. C. Riley, D.D., Mr. Henry Coppée, and Mr. Peter V. King.

The Rev. Mr. SHIPMAN, of Kentucky. On behalf of the Committee on Elections, I would state that they ask leave to report later in the day, when they hope to give the exact state of the roll of the House.

The Rev. Dr. VAN DEUSEN, of Central New York, presented the following report of the Committee on the State of the Church.

#### FINAL REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

The Committee on the State of the Church make their final report at a late period of the session, in order that the maturest consideration may be given to the several topics submitted to them, and that ample time may be secured for completing the general Tabulated Digest of all the Diocese and Missionary Jurisdictions. But we regret to say that, notwithstanding the new form of parochial report, adopted at the last General Convention, and an amendment providing for the presentation of all important Diocesan documents on or before the first Monday of the session, most of those received did not reach us until a much later period, and some have not yet come into the hands of the Committee. We therefore very respectfully but earnestly call the attention of the several Standing Committees of Dioceses to this prevailing neglect, and ask their aid in remedying the evil. The Church may be congratulated on the very small record of mortality among our Right Reverend Fathers during the last triennial period as compared with that immediately preceding. Then the list embraced ten well-known and honored laborers who had gone to their rest; and most of them full of years, as all had been distinguished for faith and good works; while now we mourn only one who, during the last three years, has been called to lay off his armor and join the company of the faithful in Paradise. The Rt. Rev. John Johns, D.D., LL.D., Bishop of Virginia, passed away April 4, 1876, after an Episcopate of thirty-four years. A faithful laborer, widely known throughout the Church, ever a consistent example to the flock, he never failed to secure and enjoy the reverence, regard and confidence of all with whom he was associated. Gifted with the power of holding the close attention of large audiences, whom he impressed and instructed, he was not less distinguished for personal graces and great loveliness of character; so that while he possessed many qualities that would lead his admirers to call him a Chrysostom among preachers, they could not forget that he deserved no less the title of a John in the College of Bishops.

Twelve additions have been made to our list of Bishops during the last three years:—

The Rt. Rev. Alexander Charles Garrett, D.D., Missionary Bishop of Northern Texas; the Rt. Rev. Robert W. B. Elliott, D.D., Missionary Bishop of Western Texas; the Rt. Rev. John Henry Duacchet Wingfield, D.D., Missionary Bishop of Northern California; the Rt. Rev. William Forbes Adams, D.D., Missionary Bishop of New Mexico and Arizona; the Rt. Rev. Thomas Underwood Dudley, D.D., Assistant Bishop of Kentucky; the Rt. Rev. John Scarborough, D.D., Bishop of New Jersey; the Rt. Rev. George De Normandi Gillespie, D.D., Bishop of Western Michigan; the Rt. Rev. Thomas Augustus Jaggard, D.D., Bishop of Southern Ohio; the Rt. Rev. William Edward McLaren, D.D., Bishop of Illinois; the Rt. Rev. John Henry Hobart Brown, D.D., Bishop of Fond du Lac; the Rt. Rev. William Stevens Perry, D.D., Bishop of Iowa; the Rt. Rev. C. Clifton Penick, D.D., Missionary Bishop of Africa.



The Right Rev. William Forbes Adams, D.D., has resigned his Missionary Jurisdiction during the present Convention, making our actual gain of Bishops eleven, with the loss of only one during three years, and leaving the whole number at home and abroad fifty-eight, and two Bishops resigned.

The documents submitted to us show a vast amount of labor performed, self-denial endured and energy manifested on the part of Bishops, Clergy and people, and if the progress made has not been as great and gratifying as at some previous periods, we have enough for which to be devoutly thankful, and to encourage us in making increased effort to "strengthen the things that remain, seek new fields of usefulness, and spread abroad the name of Him who has said, 'not by might, nor by power, but by my spirit.'"

As in former reports we have a sad record to consider of diminished lists of candidates for Holy Orders, and we know not where to seek the remedy, except we go back to neglected parental and sponsorial duties. Our attention has also been called to this neglect as furnishing one reason for diminished congregations at the second service of the Lord's Day. We cannot close our eyes to the fact that there is a growing indisposition to frequent the House of God on more than one occasion of public worship each Sunday. Parents and children are not found together at that hour, because it is asserted that the Sunday School follows so soon after, that children should be excused from the public service; and thus we have a combination of evils whose influence is felt in various ways to the imperiling of the best interests of individuals, and the whole Church. No one ought to forget that the two daily sacrifices were the minimum of duty under the Law, and certainly under the Gospel we ought not to complain of two services once in seven days, while parental obligation is performed only when children at a very early period are carried to God's House and taught the lesson of habitual attendance, not only on occasions of catechetical instruction, but the ordinary services; that they may learn the true measure of their duty, and be trained in the use of a form of devotion so needful to their spiritual growth. We feel confident that if there were more of this public worship by entire families, from three years old and upward, more of conscientious regard for morning and evening services as the least we can do in honoring God, and seeking a knowledge of His truth, more of care on the part of sponsors, and the exertion of positive efforts for the improvement of those over whom they have promised to watch vigilantly, we should find our congregations greatly increased, the young more frequently offering themselves for the sacred Ministry, a higher standard of personal holiness presented in our parishes, and the Word of God would have much freer course and be more largely and generally glorified.

The Committee have had also under their consideration the subject of Sunday School service books, and they recommend that the Prayer Book be used for the opening and closing of Sunday Schools, as the best means of securing the interest of children in the worship of the Church.

In connection with those and kindred topics your Committee have had their attention directed to the fact that many persons are kept from the Church on account of the isolated and practically reserved condition into which many of our parishes have drifted, so that their privileges and blessings are confined to a comparatively small number. We need to spread the impression abroad more widely that our Churches are for the saving of souls, that all are welcome, and therefore there should be great consideration exercised towards the less fortunate; strangers should be cordially welcomed. Though we have paid for a monopoly of a certain number of seats, if we can we should have everywhere free and open churches, and raise the necessary income by the offertory, or pledges, or subscriptions, so as to rid ourselves of one of the greatest hindrances of the Gospel's progress; and then there should be the strongest of influences for good—a living and loving sympathy which smiles, recognizes and takes by the hand the humble, the ignorant and the unfortunate, so that we may teach the world that, like the Master, we are trying to "seek and save the lost."

We might, as has been done in former years, add very much in regard to our mission work, the sacrifices it involves, as well as the encouragements with which we are blessed, but the records are before the Church and should be carefully studied.

The Report of the Trustees of the Missionary Bishops' Fund exhibits a sad neglect, and we again commend that important cause to the liberality of the Church. If some of the Jurisdictions could be in part endowed, or even if an offering could be made in each parish annually, the general treasury would be greatly relieved, and the aggregate offerings for missions vastly increased. We desire also to call attention again to missions among the Freedmen and throughout the impoverished Southern Dioceses. The Church need not be told what liberality once was manifested by them, how great is their present destitution, nor how broad is the field that now invites earnest and energetic labor. We must not forget that we are brethren, that never more than now will fraternal service and aid be more thankfully received or more fully blessed. The Committee feel that the Church's great and important Council is closing its deliberations under circumstances that are exceptional and very extraordinary, which call for expressions of devoutest praise and gratitude. Kindness, forbearance, courtesy, harmony and love are not too strong words with which to speak of our proceedings, intercourse and acts. We know from what source comes the influence that "makes men to be of one mind in an house," and we therefore desire to ascribe to the Holy One the glory of all. And now that we have seen what power is gained by unity of action and fraternal concord, let us take care that we do not again "fall out by the way," but do our Lord's work with mutual goodwill, confidence and love, and we will realize the full blessing of that Master's prayer, "That they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." The Reports of the several Dioceses are herewith presented, and form a part of this Report.

The Committee recommend the adoption of the following resolution:

*Resolved,* That the view of the state of the Church,

here presented, be transmitted to the House of Bishops, asking their prayers and blessing, and requesting them to prepare and cause to be published, a Pastoral Letter to the members of the Church.

All of which is respectfully submitted.

EDWIN M. VANDEUSEN, *Chairman.*

CHARLES W. HAYES, *Secretary.*

I would state that the delinquent Dioceses will have an opportunity of presenting their reports, and thus have their names erased from the list of delinquents. This may be done before the adjournment of the Convention.

The PRESIDENT. Will the House proceed to the consideration of the resolution from the Committee on the State of the Church?

The resolution was adopted.

The PRESIDENT. The documents will be transmitted to the House of Bishops. Have the Committee on the Domestic and Foreign Missionary Society any report to make?

#### THE EMPLOYMENT OF EVANGELISTS.

The Rev. Dr. SCHENCK, of Long Island. I would present, first, Mr. President, a special report, No. 2:—

The Committee on the Domestic and Foreign Missionary Society, to whom were referred two resolutions upon the subject of Evangelists, beg to report that they have given to the matter their best consideration, and have reached the following conclusion, viz.:

1. That the employment of Evangelists by the Domestic Committee of the Board of Missions, or by the Ecclesiastical Authorities of the several dioceses, is heartily commended whenever circumstances should justify such action.

2. That the Church does not seem at this moment to open a very wide door to the entrance of this newly-estimated agency, except among the colored people of the South, where, it appears to your Committee, such an instrumental, wisely directed, would be of great practical value.

3. That in view of resolutions to the above effect, passed by the Board of Missions, at its present session, as well as that of 1875, and also in view of the action taken by this House, at its present session, looking to the more active engagement of men and women as Evangelists, your Committee are not prepared at this time to submit any project for the organization of specific work by Evangelists, such as is contemplated in the resolutions referred to them, and would beg to be relieved from the further consideration of the subject.

The Committee had also referred to its consideration a proposed amendment to Article XIV. of the Constitution of the Domestic and Foreign Missionary Society, designed to fix the exact time when the new Board, elected triennially, should effect its organization.

The action of the Committee is that inasmuch as the established usage has always been to organize the newly elected Board of Missions at the time that the old Board of Missions has transacted all its business and is ready to adjourn, so that the new Board shall come into existence only to organize and adjourn until the next annual meeting, and as this order does not appear to conflict with Article XIV., as it now stands, so there does not appear to be any necessity for any legislation upon the subject, and your Committee beg to be discharged from its further consideration.

NOAH HUNT SCHENCK, *Chairman.*

D. H. GREER, *Secretary.*

I move that that Committee be discharged from the further consideration of these subjects.

The motion was agreed to.

#### REPORT OF THE FOREIGN AND DOMESTIC MISSIONARY SOCIETY.

The Rev. Dr. SCHENCK, of Long Island, I beg to offer the formal report, as it is usually presented, from the Foreign and Domestic Missionary Society, to whom the triennial report of the Board of Missions of this body was referred:—

The Committee on The Domestic and Foreign Missionary Society respectfully report that the Triennial Report of the Board of Missions, referred to them for consideration and herewith appended, presents in statistical summary a very satisfactory exhibit of the comparative energy with which the different departments of our mission work has been prosecuted during the past three years. In the following brief statements concerning the sub-divisions of the broad field occupied by the operations of the Board of Missions, it will be seen that, notwithstanding the inability to command as large resources as the exigencies of the work demanded, owing to the great business embarrassments of the period, yet there has been a very commendable activity and zealous sentiment characterizing the practical details of missionary labor, both at home and abroad.

There has, however, been developed during the last few years a strengthening desire to change the method of our missionary administration, and give to it a much more energetic life. It has been thought desirable to separate the business and the evangelic aspects, and make our methods more compact and comprehensive, more economical and practical, more awakening and enthusiastic. To this end, your Committee have already submitted a measure for reorganization, which it is hoped may meet with favor with both Houses of the General Convention.

Meantime, we commend the great cause to the prayers, the aims and the activity of the Church at large, especially asking attention and invoking co-operation in the mite-giving system proposed in the Report of the Domestic Committee, which, with all the other Reports submitted to the Board of Missions at the present session, are herewith presented.

Your Committee indulges the hope that in the administration of our missionary operations hereafter, a more rigid economy shall characterize them all, and an earnest effort be made in each department to reduce the percentage of expenditure to the lowest possible rate.

#### Domestic Missions.

*The Field.*—The Church, in her domestic work, includes all the territory of the United States, and is at least partially cultivating it all, with the exception of

Arizona and Alaska, where, as yet, we have no missionary.

But even in the best cultivated part of this field, and where the Church has longest been established, much still remains to be done.

And if this be true of older Dioceses along the Atlantic seaboard, how much more is it true of the great Mississippi valley, where there is little more than one Clergyman to every forty thousand souls.

When your Committee remember the wonderful development of the central part of our country in material resources and population during the last two decades, they are deeply impressed with the importance of occupying the ground as promptly as possible, so as not to be obliged hereafter to recover it by the slow process of siege.

And hence the crying need, for more laborers and larger contributions.

*The Laborers.*—No ingenuity can make three thousand Ministers cover the ground, which could not be wholly occupied by even ten times that number; while, therefore every effort should be made to recruit as rapidly as possible the ranks of the Ministry, in the mean time, if we would save from superstition, sectarianism, and infidelity, the millions on whom the religion of Christ has now but little hold, we must enlist the thousands of devout and cultured Laymen in our communion as Catechists and Lay Readers, and make them fellow-laborers with the Clergy in building up the spiritual temple of our Common Master.

*State of the Funds.*—Since the last General Convention the entire contributions, for Domestic Missions, as reported by the Board, amounts to \$441,974.82, less by about \$8,000 than in the previous three years.

This slight falling off of receipts does not seem to your Committee a discouraging omen; on the contrary, the results appear to them most hopeful.

For, without taking into consideration the unparalleled financial crisis, which we trust is now nearly ended, we must not forget that the enhanced value of the currency during this period, practically renders the contributions, during the past three years, at least 25 per cent. larger than during any former similar period in the history of this Church.

Surely, therefore, we have good reason to thank God and take courage.

During the past trying year no Missionary employed by the Board failed to receive his regular stipend. But, while a review of the past is thus most encouraging, still this Church will not have reached the proper standard of her duty until every parish and mission station in the land makes an annual contribution, according to their several ability, for the missionary work of the Church.

Not until all those who have the cure of souls feel it to be their duty to teach those committed to their care "to be ready to give and glad to distribute," and that thus they may "lay up for themselves a good foundation against the time to come," will this Church, whatever be her claims, be acknowledged by the millions of those without as the spouse of Christ and the accredited instrumentality in this land of gathering into one fold under one Shepherd the many for whom Christ died, but who are now living without God in the world.

#### Foreign Missions.

It is gratifying to state that, notwithstanding the great financial depression of the three years last past, the foreign work has maintained its due proportion of interest on the part of the Church in its behalf, and reaped the benefits accordingly. The Secretary is enabled to report in the last annual statement that the preceding year has been "the most productive of any year since gold has been at a premium."

One peculiar feature of this report which commends itself to the attention of the Church, is the fact that about 2,500 children are under instruction in foreign fields, and that a large number have been confirmed. The legacies for this department have not been all that ought to have been expected, and regret is expressed that the attention of the liberal and wealthy should pass by this great work.

The Church should, and does hereby express her acknowledgment of the benefactions which have been made by the American Bible Society, the New York Bible and Common Prayer Book Society, the Bishop White Prayer Book Society of Philadelphia, and the Woman's Auxiliary in its various branches.

*Athena.*—The special features of this Mission still continue under the original status; namely, "of teaching the members of Christ Church they ought to live." The publications in this Mission have become one of its most effective agents in its work.

*Africa.*—The consecration of a Bishop for Africa created a new era in the work of this Mission, and great hopes are founded for large results in the name of Christ. The selection of a new centre of operations, which shall contribute to the health as well as efficiency of the several Missionaries, is doubtless a wise and thoughtful movement. In this field a number of postulants are studying, and six candidates are looking to Holy Orders.

*China.*—It is to be greatly regretted that the necessary funds for the Missionary College should not, by this time, have been secured, and the hope is expressed that the plan approved recently by the Committee shall result in the full amount required. Having received the gratifying information that the Bishop-elect of China will shortly be consecrated to his holy office, we congratulate the Church on this important event. A large number of candidates are now awaiting confirmation, and some thirty or more postulants and candidates are looking to the Ministry.

*Duane Hall.* formerly a boarding-school for boys, as a Theological Institute becomes a valuable acquisition to the work and success of this Mission.

*Japan.*—The great fire at Tokio in Japan has not, as your Committee are glad to record, not discouraged the faithful worker in the field. The Bishop and his valuable staff prosecute their work against appalling human disadvantages with remarkable skill and success.

*Haiti.*—Provided for by our Church. This mission, under Bishop Holy, regularly communicates with the authorities of the Board, and continues to progress and develop under its judicious administration.

The death of Miss Baldwin in Palestine is to be noted as an important yet most sorrowful item of record. In consequence of the Russian-Turkish war the school at Joppa does not report the same in number.

*Conclusion.*—The appointment of a Committee by the Board of Missions at its present session to secure au



amount necessary to relieve the foreign work of its remaining debts as named, argues most favorably for its removal in a short time, and we invoke the earnest support of all members of the Church to this end. Our Foreign Missions in all their interests are commended to the sympathies, the prayers, and the liberal financial aid of the whole Church.

#### Missions to Indians.

The missions of this Church to the red men in Minnesota and in Dakota Territory are increasingly prosperous and popular. The labors of Bishops Whipple and Hare, and of the band of devoted men and women in the field have been blessed of God to the Indians and to those who have so freely contributed of time and money. From the earnest appeals for ministers and teachers made by Indians hitherto opposed to schools and churches, it is evident that this field is ripe to harvest. Fortunately, the Indian Commission is entirely free from debt, but it needs still larger contributions to enable it to extend its missionary operations to all the Indians that have been placed by the Government under the special care of this Church. The removal of the Ponca tribe of Indians from the Missionary Jurisdiction of the Niobrara to the Indian Territory has carried them beyond the limits assigned to Bishop Hare. The Ogallala Indians, under Red Cloud, and the Upper Brulé Indians, under Spotted Tail, are now moving to two points on the Missouri River, at one of which is a chapel which was built for the Poncas. It is hoped that some of them will make a permanent settlement at that place, although most of them have expressed a determination to settle on the farms within the Missionary Jurisdiction of the Niobrara. These must be followed by the Church, and fortunately there is a large number of Indian catechists and candidates for Holy Orders who give the promise of becoming thoroughly effective missionaries. The Rev. W. J. Cleveland, who has been ministering so successfully at the Spotted Tail Agency, will be able to form an associate mission at some central point, after the Indians shall have settled on their farms.

The most sceptical persons have become thoroughly hopeful by visiting the missions on the Missouri River, beginning with those under the Rev. Henry Swift, at the Cheyenne Agency, and the Rev. Henry Burt, at the Lower Brulé Agency, and at Crow Creek—then passing down the river to the Indians on the Yankton Agency, where the Rev. Joseph W. Cook has been so successful as a missionary, and ending the visitation at the Santee Agency, where the labors of the Rev. Samuel D. Hinman have been so abundantly blessed.

These Indians all belong to the Sioux Nation, and their progress in civilization under the influence of Christian teachers, is so marked as to fill all unprejudiced observers with hopefulness.

Those who have visited the Chippewa Indians on the White Earth Reservation, in Minnesota, have also become satisfied that there is hope for the Indian, and that the services of our Church tend to produce reverence and Christian stability.

#### The Colored Population.

With respect to the mission work among the colored race, the Committee can make no favorable report. There has been some increase in the number of Churches and stations, which now amount to thirty-seven, an increase of colored Ministers and candidates for orders, numbering fifteen of the former, and fourteen of the latter.

There are congregations in Washington, in Richmond, Charleston, Wilmington, and some other cities in the Southern States; and there are large schools in Raleigh and in a few other towns, intended to educate the young in the faith of our Church, and to train candidates for the Ministry. These congregations are chiefly, if not exclusively, of the better class of the colored population. They consist of those who have some education, some property, some social status. But of the four millions of blacks upon our soil, the mass is untouched by our Church. They are drifting farther away from our influence. They are tossed about by every fanatical wind of doctrine that sweeps over our shores. They incline to the religious teachings which ignores the ten commandments. In South Carolina alone there were 2,500 colored communicants before the civil war. The statistics do not show one-half of this number, among the communicants of this Church through all the United States.

What shall we do for these people more than we have done? How can we call out the zeal of the Church in their behalf? The Commission for Home Missions have labored diligently to awaken the interest of the Church, but with very limited success. The change just adopted, it is hoped, may prove more effectual. We trust that it may; but we are not sanguine of the result. Some more potent agency is required for this work. If the black race in some of the more populous States were made a Missionary Jurisdiction; if a Bishop were charged with the special care of this people, he might do for them what Bishop Hare has done for the Indians. There are 800,000 blacks in Georgia and South Carolina. The Bishops of those two Dioceses have both approved of the appointment of a Missionary, a suffragan Bishop, to work among this race. He could become a bond of union between our Church and this alienated people. They are a peculiar people. They need peculiar treatment. A Bishop specially sent to them may train their young men for the Ministry, organize congregations, manifest the interest of our Church in their welfare, and awaken a higher interest in our people for these ignorant souls in the bosom of a Christian land. We should rejoice to see the experiment tried. It may prove a solution of this difficult problem, and, if successful, would enable us, in another generation, to restore these recovered sheep to the ordinary mode of Pastoral and Diocesan supervision.

#### Hayti.

Since the last meeting of the General Convention the Rev. James T. Holly, D.D., has been consecrated Bishop of the Church in Hayti, and under his wise and zealous administration the Church in that island has been steadily gathering strength and gradually rooting itself more firmly among the native population. Although the progress of the work is slow, there is every reason to believe that it is effectual and abiding, and that the measure of success already reached is prophetic of a still greater success in the immediate future. The time is near at hand, we think, when the Haitian Church will itself be able to respond to the Macedonian cry, and

prove by its own propagation of the Gospel in foreign parts that the missionary assistance vouchsafed to it was not a labor in vain.

By order of the Committee.

NOAH HUNT SCHENCK, *Chairman*.  
D. H. GREER, *Secretary*.

I submit the report with the accompanying documents from the Board of Missions. There were no resolutions offered in connection with these, from the fact that all the action that was thought desirable by the Foreign and Domestic Missionary Committee, has already been taken in the matter from the Committee on Canons, which has been under consideration.

The PRESIDENT. The House will please listen to the report of the Joint Committee on Expenses.

Mr. SHATTUCK, of Massachusetts, read the following report of the Joint Committee on Expenses:

The Joint Committee on Expenses respectfully report:—

That they have considered the various matters referred to them by the two Houses, and have given especial attention to the reduction of the expenses of the Convention and to a more economical distribution of the Journal. They congratulate the Convention that during the past three years there has been a decrease of upwards of three thousand dollars in the expenditures of the Convention. It is to be hoped, in view of certain recommendations of the Committee, that there may be a still further lessening of the disbursements for printing and contingent expenses. Should this prove the case a most desirable experiment may be tried with reference to the provision of hospitality which is exercised of late, and as likely to be increased by the growth of the Church, is rapidly becoming a burden too heavy to be borne.

The Committee recommend a reduction in the number of the copies of the Journal issued under the authority and at the cost of the Convention. The publication of the verbatim debates of the House of Deputies has served to diminish the interest in the Journal, which is necessarily a bare record of the processes of legislation, with a garnishing of appendices of statistics and reports. In the past, two copies of the bulky volumes of eight hundred pages and upward have been supplied to every Clergyman of the Church, an exercise of lavish generosity unknown in any other religious body in the land. These volumes, prized, it may be, by the student of our history, or by those personally concerned in the work of the Convention, tardily appear, and, save in few instances, are little read or valued. The Committee deem it worth the trial to enhance the value of the record of legislation by diminishing the supply of copies, and by furnishing, in addition to the copies required by the Deputies, at cost price, the copies desired by those who would readily appreciate them.

In another matter a change of action has been inaugurated which it is worth while to explain. Heretofore, the Secretaries of the two Houses have had no salaries, but at the expiration of three years of labor have received an *honorarium* for the services rendered during this long period of time. As provision has been made for the expenses of the Presiding Bishop year by year for the future, it has seemed best to the Committee, in addition to the usual appropriation to the Secretaries of the last House of Bishops and Deputies, whose efficient services the Committee gratefully recognize, to provide in future that a salary of \$500 for the first year and \$250 for each of the two succeeding years shall be paid to the present Secretary of the House of Deputies, and a salary of \$150 for the first year, and \$50 annually for the two succeeding years be paid to the Secretary of the House of Bishops. The Committee recommend that the Secretaries of the two Houses have the right to draw on the Treasurer of the Convention for the expenses of their respective offices, and that the Treasurer be instructed to open a ledger account with each Diocese in which shall be charged each assessment, so that for the future the payments or arrears of the various Dioceses may be clearly seen.

The subject of a less onerous dispensing of hospitality at the time of General Convention was referred to the Committee, and has received, as it surely demanded, the fullest deliberation. The constantly increasing number of Deputies, the prospect that the length of the session can never be reduced beyond the limit of the past few Conventions, if it does not from time to time overlap that limit, requires that some provision should be made whereby the Convention shall provide in some way for the expense of the entertainment of the Clerical Deputies. It is out of the question to expect that this burden can be borne much longer by the few cities in which alone the Convention can be conveniently accommodated. A change in the amount of the assessment, and provision for its collection yearly instead of triennially, will enable the Convention to provide for the expenses of the Clerical Deputies while in actual attendance on their duties, and free the cities where the Convention is appointed to meet from this serious item of expense. The Committee recommend that the assessment be changed to two dollars annually from each Clergyman, to be collected on or before the first day of October in each year. It should be remembered in this connection that the apparent increase is rather seeming than real, as in consequence of frequent additional assessments required in preceding years the sum collected from the Dioceses has been nearly the amount now required. By means of this assessment of \$2 per annum the Convention will be able to pay \$2 50 per diem each for the expenses of the Clerical Deputies in actual attendance on the Convention; it being understood that this sum will be paid only on certificate of the proper officer of the Convention that the Deputies have actually performed their duties, entitling them to this allowance, and have actually incurred the expenses to be defrayed.

Commending this experiment to the favorable consideration, the Committee recommend the passage of the following joint resolutions:—

*Resolved*, That the Committee on Canons be instructed to report such changes in the Canon of Assessment as shall make the sum required for the General Convention expenses two dollars per annum for each Clergyman; said annual assessment being due in advance, or after the first day of October in each Conventional year.

*Resolved*, That the Treasurer be instructed to open a ledger account with the various Dioceses, and so keep

the books of his office that the yearly payments on arrears of the various Dioceses may be clearly seen.

*Resolved*, That the Treasurer be instructed to pay to the Rt. Rev. Dr. Perry and the Rev. Dr. Potter, Secretaries of the last Houses of Convention, the appropriations previously paid to them for their services at the last General Convention and during the recess; to wit, to the Secretary of the last House of Deputies, \$1,000; and to the Secretary of the last House of Bishops, \$250; and that he be further instructed to pay to the present Secretary of the House of Deputies \$500 for the first year of the present Conventional period, and \$250 each for the two succeeding years, being in full up to the next General Convention; and to the Secretary of the House of Bishops \$150 for the first, and \$50 for the two following years as aforesaid; and that the Treasurer be further instructed to honor drafts of the Registrar of the Convention for the expenses of his office, not exceeding \$100 in each year.

*Resolved*, That the Secretaries be instructed to print 1500 copies of the Journal and Digest, of which 200 shall be provided for Bishops and Churches abroad; the same number for institutions of learning; 100 shall be reserved for the use of the next Convention, and a copy shall be supplied to each Bishop of the Church, and one to each standing Committee and to each Deputy to the General Convention, and 500 shall be offered for sale.

*Resolved*, That 3500 copies of the Digest be printed separately to be supplied one copy to each Bishop and Clergyman of the Church, and one to each Secretary of the Standing Committees of the Dioceses.

*Resolved*, That the Secretary of the House of Deputies be instructed to sell the stereotype plates of the Journals since 1853, and pay over the amount received therefor to the Treasurer of the Convention, and that the Journal be not stereotyped hereafter.

*Resolved*, That at the next General Convention the sum of \$2.50 per diem be allowed to each Clerical Deputy in attendance, who has actually incurred this expense in his entertainment while performing his duty as a Deputy.

*Resolved*, That the Secretaries of the two Houses and the Treasurer be appointed a Committee to devise a suitable method of keeping the books and accounts of the General Convention, with a view to proper methods of auditing and to a permanent preservation of our financial records and accounts.

All which is respectfully submitted.

JOS. C. TALBOT, Bishop of Indiana,  
*Chairman of the Joint Committee*  
on the part of the House of Bishops.  
GEO. C. SHATTUCK.

Attest: C. F. KNIGHT, *Secy of the Joint Committee*.

The PRESIDENT. Will the House have these resolutions read at this time, or shall we proceed to the Order of the Day?

Mr. WELSH, of Pennsylvania. Are not these very radical? Would it not be better to have them printed for consideration?

Mr. SHATTUCK, of Massachusetts. I should think not, Mr. President, if you will allow me to speak of it. They have been very carefully considered. The Committee has not been able to make its report at an early day, but they have given a great deal of time and consideration to this matter. The Committee of this House was one of thirteen. The Committee of the House of Bishops was one of five, I think. They have given a great deal of time to the matter, and can make any explanation about it; but this is at so late a period in the session that I think it will be well to act upon it immediately.

Mr. WELSH, of Pennsylvania. Mr. President, will you allow the Chairman of the Committee too state what the principal differences are? There are some very prominent differences between this proposition, I think, and our usage; and it would be well for the Chairman of the Committee to state what they are.

Mr. SHATTUCK, of Massachusetts. One prominent difference is in diminishing the size of our Journal. Many things are printed there which it is not necessary to print. Another difference is in not distributing so many copies. Many of these copies are used simply as waste paper. The last Convention ordered a copy to be sent to every Clergyman of our Church in the land. Well, of course, they came out very irregularly; and more than one-half the Clergy do not care for them, and will not even take them. They are, therefore, just wasted. We usually print a great many more copies than there is any occasion for, and we can save a great deal of expense in that respect, by reducing the cost of printing and of paper. This, therefore, is a measure of economy.

Then there is the payment of the Secretaries of the two Houses. Hitherto, when they have worked three years, the Secretary of our House has had a thousand dollars, and the Secretary of the other House has had two hundred and fifty dollars. Well, we propose that the Secretary shall have five hundred dollars at the end of the first year, the greater part of his work being then done. But the Committee have had with them our former Secretary, Bishop Perry, and they have come to appreciate how great labor really devolves upon the Secretaries. They think it much better that the Secretaries be paid at the end of the year rather than to wait until the expiration of the three years.

Another matter which was brought before us by a resolution of the House, was that of the expenses of the Convention at the cities where its sessions are held. It is found that the Clergy would, generally, prefer to supply themselves, going to their own hotels, and being together, rather than to accept the hospitalities of private houses. According to this plan, the Bishops—sixty in number—would be entertained by the people of the cities where the Convention meets. It provides that every



Clerical Deputy shall have the sum of \$2.50 per day allowed him for his expenses; then, of course, he would have a list of places where he could board, and he might select one for himself instead of being "billeted out," as soldiers often are. By the usage heretofore prevailing in that respect, Deputies may be sent to places which are not very congenial. It was thought, however, that some of the Clergy would still be entertained; while the Bishops would, of course, be provided for.

The assumption of this change is a new feature in the Convention. Some Dioceses pay the travelling and other expenses of their Clergy. We looked into this matter of travelling expenses, and found that we could hardly afford to undertake their payment, for it would cost \$10,000, as nearly as we could calculate the sum. We do not propose to undertake that, but only to provide for them while they are in actual attendance upon the Convention.

The other matters are with reference to keeping accounts. We have never had a ledger account with each Diocese. It has been the custom to make one assessment say of three dollars, and then one or two other assessments in the course of three years, as the necessities might require; and we cannot now tell, in going back, whether any Diocese may be in arrears for past assessments or not. We therefore think it better to have a ledger account with each Diocese, in order that it may be credited with the amounts paid, and that, when the Committee examine an account, it may be easily seen whether a Diocese is in arrears. Then we thought that it would be well to have a Committee to simplify accounts, and to keep them; so we have proposed that a Committee be appointed to look into this matter of keeping the accounts, and that such Committee be composed of the Treasurer and the two Secretaries.

Those are the principal things. There are several resolutions.

The PRESIDENT. The report will lie upon the table, and any members who wish to examine it may do so. The resolution will come up by and by. The order of the day must now be taken up.

The Rev. Dr. SCHENCK, of Long Island. May I ask, Mr. President, the privilege of presenting a report at this time? It is a matter relating to action of a Joint Committee, and it will consume but a very small portion of the time of the House.

The PRESIDENT. The Committee on the Prayer Book is also waiting to report. The House has appointed the hour of eleven at which to take up the Calendar. The rule is imperative, and the Calendar must be taken up. The order of the day is report No. 28 of the Committee on Canons, relating to Deaconesses or Sisters, and the Canon will now be read.

The Canon was read by the Secretary.

Mr. ANDREWS, of Southern Ohio. I desire to say, Mr. President, that there is a minority report from two members of the Committee on Canons. Judge Sheffield has it, I believe, and he is not here this morning. He is engaged in Committee in preparing something else. I will state two points in the minority report. One is that the setting apart of the Deaconesses or Sisters shall be by a form prescribed by the House of Bishops instead of by a Bishop of a Diocese. The other point is that in the majority report it is provided that Deaconesses and Sisters set apart by a Bishop of a Diocese shall be subject to the Bishop under the Canonical regulations of the Diocese. The minority report of the Committee proposes to strike out the words "shall set apart," so that the language shall be "All Deaconesses and all Sisters shall be subject to the control of the Bishop, under the Canonical regulations of the Diocese;" the object being to prevent foreign Deaconesses and foreign Sisters from coming into the Diocese.

The PRESIDENT. I think, Mr. Andrews, it is hardly proper for you to state the object of the Minority Report at this time.

Mr. ANDREWS, of Southern Ohio. The objects are all stated in the Minority Report. I simply make this statement so that members of the House may be advised that there is such a Minority Report, and simply ask that permission be given for the report to be laid upon the table with the report of the Majority Committee.

Mr. MONTGOMERY, of Western New York. I move that the Minority Committee have leave to report.

The motion was agreed to.

The Rev. Dr. HUNTINGTON, of Massachusetts. Mr. President, and Gentlemen of the Convention: The Committee on Canons have brought in not a Canon, but a changeling. Fairy hands have taken the true child out of the cradle, and have put in its place an offspring of mysterious parentage. This resolution is, on the face of it, a resolution to concur with the House of Bishops in their action, but it is evident to any one who reads it through (and it is scarcely necessary to read it through to see it), that the word "concur" is used in a Pickwickian sense; and, in defiance of etymology, we are asked to "concur" when we are meant not to run *with*, but to run *against*. We are asked to run against the expressed judgment of the House of Bishops, to thwart their deliberate purpose, and to undo their careful work. In order to justify this language, it is only necessary for me to mention the points in which the resolution as presented by the Committee on Canons, or rather

the Canon which they report, differs from the Canon sent down in the Message from the House of Bishops. Members of the Committee will themselves see that there is nothing out of order or extraordinary in the action I propose to take, when I have simply called attention to these points.

The report of the Committee on Canons, or the Canon which they report, drops out, firstly, provision for the same service to be used in the form for the admission of Deaconesses. It drops out, secondly, all limitations of names, although the New Testament speaks of them, at least refers to them. It drops out, thirdly, all testimonials of fitness. It drops out fourthly, all assurances of preparation, technical or religious. It drops out, fifthly, all disciplinary legislation in which the general Church has any hand. It drops out, sixthly, all prohibition of perpetual vows. It drops out, seventhly, all oversight by the Bishop, of the Constitution and rules. It drops out, eighthly, all Episcopal supervision over the formularies of religious worship to be used in communities and institutions. And it drops out last and worst of all, Mr. President, the most important word of the whole Canon, the little word "or."

I conceive that this statement sufficiently justifies the following resolution, which I propose as a substitute to the resolution contained in the report of the Committee on Canons, namely, to strike out all after the words "Message No. 21," so that the resolution will read, "Resolved, That this House concur with the House of Bishops in the adoption of the Canon of Deaconesses or Sisters, communicated by them in their message, No. 21." Upon the merits of this question I should like to speak.

The PRESIDENT. The Clerical Deputy from Massachusetts moves that all be stricken out from the resolution after the words "Message No. 21," so that it shall read, "Resolved, That the House concur with the House of Bishops in the adoption of the Canon of Deaconesses or Sisters, communicated by them in their message, No. 21." This will be the resolution before the House.

The Rev. Dr. HUNTINGTON, of Massachusetts. Have I full time to speak on that resolution? I suppose the time occupied in presenting the amendment will not be counted in.

The PRESIDENT. I think you have ten minutes, which is the full time allowed.

The Rev. Dr. HUNTINGTON, of Massachusetts. That is a small measure for so large a subject, but I will do the best I can.

I would first call attention, Mr. President, to the history of this measure. In the Convention of 1871 in Baltimore a request was made that a Committee might be appointed, consisting of three Bishops, three Presbyters and three Laymen, to consider the subject of establishing an Order of Deaconesses or Sisters and to report to the next General Convention. That Committee did report a Canon substantially identical with that of that of the House of Bishops as sent down to us at this time. Let me, first here, say a word in reference to that Canon. It was not a crude, illy-digested and hasty production. It was adopted by the Committee after the most deliberate examination and investigation. In substance it was based upon a document drawn up at a Conference of experienced Bishops of the Church of England, including such well-known names as Jacobson, Moberly and Harold Browne. The Canon thus reported was referred to the Committee on Canons, and was finally, after long delay, reported upon adversely, that is, they reported that no action should be taken. And yet in the last days of the session so much interest was aroused on the subject that the Joint Committee was continued, with authority to report at the next General Convention. I ventured, at that time, to predict that the Committee would report a Canon identically the same as the Canon which was then before the House; and the event has proved the truthfulness of that prediction. We have before us now substantially the same Canon that was then submitted, with a few minor changes, to which it is not necessary now to call attention.

In regard to the merits of the proposition, I would say this, that the measure may be looked upon as having a two-fold object—first, as rendering possible certain things which now are not possible, and secondly, as rendering impossible certain things which now are possible, perhaps actual. One thing not now possible, but which this Canon desires to render possible, is a fuller and freer recognition on the part of the general Church of the work of women officially in the Church, for Christ. We have a great deal of well-meant Church work in our parishes, undertaken by women who are under our pastoral care, work done in such leisure time as they can command; but the changes of the time demand that we should have, supplementing the admirable labors of those who thus work in a semi-official way, an Order of women who can consecrate all their time to the work of caring for the Lord's ignorant and poor and sick. In a little book lately published, under the title of the "Year-Book of Woman's Work," I find that even in conservative England there are no less than fifty departments of activity in secular life which are now open to women. And shall the Church stand aloof and say, "Every other interest in life offers you a chance, but we offer you no 'chance'?" Shall the Church say to young men, "We are glad of your services, and we offer

you training and education, and by and by when you are ready, we will give you support," and say to the women, who are as competent, and sometimes even more competent to do many kinds of work which Deacons do—"Do as well as you can; we give you no countenance, no recognition and no support." In illustration of what I have just said in regard to the way in which religious work is opening for women, I will instance one point among many that might be instanced. A great movement has begun in this very Commonwealth where we are now assembled. Within six months there is to be opened an institution which has not, I suppose, its parallel in this country; namely, a separate prison for women; and one of the features of the law by which the Legislature authorized that institution to be established is that all the officers, with two insignificant exceptions, are to be women, including, singularly enough, the Chaplain with a view, not, I suppose, so much to any exercise of sacerdotal functions on her part as to her rendering helpful service; not with the expectation that she will exercise the functions of a sermonizer but rather those of a sympathizer. This is only an experiment as yet. It may fail or it may succeed. If it succeeds it will be copied, and we shall have all over the land, institutions offering the very best opportunities to women for religious work. And shall this Church stand aloof and, when asked whether she has any daughters competent and ready to enter upon so noble a work, say, "No, we have not arranged about it yet; we have thought about it six years, and three years ago we decided that we would think about it still more, and now we have decided at last to lay the whole matter on the table, and if you want your women helpers for your women's prisons, you must go elsewhere to find them."

I should like to dwell at greater length upon this part of the subject, but I have only ten minutes in which to put before you so large a measure, and hence I must pass on to the other point about which I said I should speak, namely, the things now possible which we desire to render impossible—a delicate and difficult subject upon which I desire to speak with the utmost good feeling and good temper. If I should be betrayed into anything else, I apologize in advance.

It is impossible to give, within the time allotted to me, anything like a sketch of the growth of woman's work in the Church of Christ. I have no doubt but that all my Clerical brethren are sufficiently familiar with it; and I would simply call attention to one point, namely, that there are two types of woman's work; the one which many of us believe to have been the primitive type, namely, that of ministering women, such as Phoebe was, who was called a Deacon in the New Testament, a woman Deacon of whom we know but very little, whose shadow flits dimly across the page of Apostolic history and is lost out of sight, but of whom so clear-headed, so calm and so competent a scholar as Lightfoot says that, by the mistranslation of that single word in our English Bibles he considers that the English Church has been maimed in one of her hands, and that she never can do her work of evangelization until that hand is healed—until the "diakonissa" comes back again to the Church.

Then there is that other type of woman's work which grew up later, and which, without any invidiousness, I would speak of as the conventual type, which contemplates the gathering together of a number of women within four walls, subject not directly to the pastoral supervision of the Bishop of the Diocese, but subject primarily to one of their own sex placed over them, to whom they are responsible. Indirectly, no doubt, they may enjoy the ministrations by Bishops, Priests and Deacons, but not directly are they responsible to the Bishop as Presbyters and Deacons are. Now, sir, the general sentiment and public opinion of Christendom, outside of the Roman Communion, has deliberately pronounced against that type of woman's work. It is impossible to dwell upon the reasons for this, and it would be undesirable to dwell upon them. I simply state the fact, and members can challenge it if they will, that the general sentiment of reformed Christendom is against the conventual type of woman's work, and it is a most remarkable fact that this public opinion of reformed Christendom has so reacted on the Old Roman Church, that, since the Reformation, no Order of Cloistered Nuns has been established, although many Orders of active, ministering women have been. No Order of Cloistered Nuns has been established since the Reformation—tremendous evidence that, in the main, the sentiment of reformed Christendom is right.

Now, sir, another point in regard to this Canon, and that is, as to the purport of the word "or," which I would urge you under no pretext to allow yourselves to lose. By this word you mark a type of woman which has received the official sanction of the Church; Deaconess or Sister, Sister or Deaconess, call her which you please, but a woman just as responsible as the Deacon is to the Bishop of the Diocese in which she finds herself.

Now there is one point more, and that is concerning the things which are now possible, and which we wish to make impossible. Far be it from me or from any one to interfere with any people, of whatever name, who are trying in any way to do Christ's



work. This is not the question for us. The question before us is, what this Church will authorize, what this Church will sanction, and for what this Church can be held responsible?

Now, sir, while we are all anti-protectionists in the matter of benevolence, and while none of us would wish to see any tariff put upon charity, yet if, at any time, any community of women, owning allegiance to authority elsewhere located than here, should think it accordant with Catholic usage to establish themselves in one of our Dioceses, and not only not to seek the fatherly care and guidance of the Bishop of the Diocese, but actually announce themselves to the public under the protecting wing of the Episcopal Church, while as yet they have not given the Bishop of the Diocese the remotest intimation of their presence within his Diocese—I say that if at any future time any body of persons should so far forget their self-respect and the respect due to the constituted authorities of this Church, as to do a thing like that, this Church needs to be put on its guard, and this Canon is intended to offer to this Church just such seasonable protection.

The Rev. Dr. LEEDS, of Maryland. Mr. President: Will you allow me to say that, as a member of the Committee on Canons, I silently acquiesced in the report submitted by that Committee to the House this morning. But I think I betray no confidence in adding, that I expressed my preference in Committee for the Canon which was brought before us for revision, certain emendations and changes being made which I took the liberty to suggest.

The idea, as I understand, of the Canon now restored by the Deputy from Massachusetts to the notice of this House, in his amendment to the Message of the Committee on Canons, is the establishment of an order of Womanly Ministrations, such as this branch of the Church desires to set up.

Unfortunately, Mr. President, the well known distinction between Deaconess and Sister has not been observed by the Joint Special Committee. The distinction, historically, is very marked and obvious. The Deaconess is primitive, the Sister is medieval. The object of the one is charitable ministrations, of the other, religious life improvement—to which services to others is an incidental, though useful auxiliary. The Deaconess is the servant of the Church, but the Sister is subject to conventual rule.

Now it is the confusion of these ideas which has thrown embarrassment in the way of the Committee on Canons, both at the present Convention and at the last.

A somewhat extended observation, made several years since, of the working of the Sisterhoods of England and the Deaconess Institutions of the continent, led me to the conclusion that a mixture of the two would be an improvement upon both! That a little more of the opportunity enjoyed by the Sisters for meditation and prayer would relieve the monotony of constant watchings by the sick, and waiting upon the needy,—never broken by the Deaconess,—while more of the open social atmosphere of the Deaconess on her rounds of beneficent would most healthfully qualify the home life of the Sister.

But this, sir, apart, I am strongly in favor of a womanly ministrations such as this Church may inaugurate. The need of such a service requires no urging. It is patent, it is clamorous.

The question before this Convention is, shall it be created by General or by Diocesan action. If legislation be had, let it be here and now. My individual opinion is in favor of a Womanly Diaconate or Sisterhood, moulded by the General Convention—so far at least as Canons of government and forms of organization are concerned. Let this Church inaugurate that which will be amenable to its authority and conformable to its mind. Let the government of it be liberal, and its regulation elastic.

If this Convention does not give it, I hope the Dioceses are expected to do it. The message, Mr. President, which has come from the Committee on Canons does not eliminate the features characteristic of the Canon, as individually drawn, but it leaves them to be supplied by the several Bishops and Dioceses.

As to the restraint of other Sisterhoods imported from abroad or indigenuous among ourselves. That, sir, is a matter wholly distinct and separate. I would require their obtaining from every Bishop of a Diocese in which they desire to work, his permission in advance, and their according to him the privilege of a patron and visitor.

But I would have in addition an institution of our own, fashioned after the pattern outlined in the Amendment now under discussion—provided, however, that certain material changes shall be made in that outline, before its final adoption by this Convention.

When the time shall come for calling attention to details, I shall offer a few criticisms.

Mr. WELSH, of Pennsylvania. I know it may seem to be rash for a business man, somewhat rude of speech, to follow the eloquent Deputies from Massachusetts and Maryland, but the Convention placed this business man upon the Joint Committee that prepared the Canon. For six years he therefore had an increased incentive, both carefully and prayerfully to watch the operation in the Episcopal Church of Christian work by Deaconesses and Sis-

ters. The Bishop of the Diocese of Pennsylvania placed a Sisterhood under the exclusive supervision of this Layman. That compelled him to watch its operations very closely that he might ascertain the power that American women can exert in community life when rightly trained and directed. It also enabled him to observe the dangers of community life so eloquently described by the Reverend Deputy from Maryland.

He said truly that we should not have merely a contemplative Order, or a working Order, but a union of both, as described in the Canon under consideration. We are in imminent peril of having Sisterhoods destroyed by acts of indiscretion practiced by a few over-zealous Sisters. The House of Bishops has had this subject under consideration for six years, and now, after the fullest discussion, it has reached a unanimous conclusion. Few measures brought before the House of Bishops seemed to be of deeper interest to them, because they feel that the proper encouragement and restraint of Sisterhoods is vital to one great department of Church work. The Sisterhood over which it was my privilege to exercise a supervision for ten years is now about to be supervised by a committee of Clergy and Laity who have resolved to make it an institution of Deaconesses. This change was caused by the tendency to extremes manifested in several Sisterhoods, whilst institutions for Deaconesses had not departed from the simplicity of the Gospel.

The only thing painful in my connection with this Convention is the necessity that is laid on me to refer publicly to the ultraism in certain Sisterhoods. There are members of this House who are lovely in character, and who are among its most devoted and eloquent members. Although I thank God for their zeal, yet having aesthetic tastes and culture, they have imbibed principles and indulge in practices that this Church has never dared to sanction, although allowed, because of its catholicity. I am thankful that the Church does allow a large liberty to individuals. These men seem to believe that these principles and practices that are suffered but not authorized by this Church, are essential to its vitalization. As these men are restrained from overt acts that they deem proper, is it not very natural that they should desire to have some method by which their beneficent schemes could be worked out, that through this agency their peculiar views might be popularly disseminated. In some Sisterhoods there are periodic private confessions, and in some the sacred elements are reserved for adoration. How very natural it is for men of aesthetic tastes and culture to attempt to inculcate their views without observation upon the whole body of the Church. It is but natural that they should desire to have the system that they think right put into practical operation. Let them perpetuate this class of Sisterhoods, and their work will be accomplished; therefore, I rejoice in the work such women are doing. I regret to reflect upon them in any way, but we have in Philadelphia a large number of Protestant Irish who would be driven from the Church by any exhibition of such extravagances as are practiced by some orders of Sisterhoods. The importation of extravagant fashions is likely to destroy the whole work in this country. I have as high an appreciation of woman's work as any man ought to have, yet I am quite aware that most women are inclined to follow the fashion, however extravagant it may be.

Let the Church encourage and maintain Sisterhoods, and I know of no better way than by passing the Canon as it came from the House of Bishops; then this department of Church work will become thoroughly effective in making Christianity a practical reality.

The PRESIDENT. The Rev. Dr. Dix properly has the floor, but if he will yield a moment, Judge Sheffield will read the minority report of the Committee.

Mr. SHEFFEY, of Virginia, then read the following:—

#### MINORITY REPORT OF THE COMMITTEE ON CANONS

The undersigned members of the Committee on Canons dissent from the majority of the Committee in respect to the matter of Deaconess and Sisters, and they beg leave to submit this, their minority report:

The undersigned concur in opinion that the Canon, as proposed by the majority of the Committee by way of substitute to that sent to the House of Deputies by the House of Bishops, is in two respects so defective as, in their judgment, to require amendment. The first objection suggested has respect to the provision of the first section of the Committee's substitute, which refers to the *form* according to which women of devout character and fitness may be set apart officially for the work contemplated by the Canon. The Canon of the House of Bishops provided that this *form* should be authorized by the House of Bishops; the substitute proposes that it shall be such as may be set forth by the Bishop of the Diocese. Believing that there should be uniformity, not only in doctrine, discipline and worship, but also in all matters which pertain to, and seriously affect the general welfare and interests of the Church, and are of opinion that such uniformity should characterize the form of induction into the office of Deaconess or Sister.

Second. The majority of the Committee, by their substitute, limit the operation of the governing and restraining force of the Canon to Deaconesses and Sisters to be hereafter set apart, but are of opinion that in the first line of the 3d section the words "so set apart,"

should be stricken out, so as to bring all Deaconesses and Sisters, who assume to act officially, as such, under the Law of the Church.

It is said that this would be *ex post facto* or, at least, retroactive legislation. In our judgment, it would be neither of these, it would not make any one amenable for acts heretofore done, or affect any rights previously vested. We do not think, however, that any one has a vested right, under the name and auspices of this Church, and by virtue of assumed official relations to it, whether set apart by some Order in a foreign country, or by one of our own Bishops, to disturb the peace of the Church by the introduction of strange usages, or by the use of books teaching false doctrine, if such should be the case, and at the same time claim to be above the law of this Church, and beyond the control of the Bishop of the Diocese and of the Presbyter of the parish. If the law of this Church and the power of the Bishop can be made to reach and restrain Deaconesses and Sisters in any suggested excesses, should any such occur, and to cause their official action to conform to the mind and views of the Church, it will be well; if it cannot, if, when the authority vested by the Canon, as we think it should be adopted, is resisted—and the ecclesiastical authority repudiated, the parties will, at least, have placed themselves in open opposition to, and defiance of the authority of this Church, and thereupon their power to do injury to the Church by their examples and teachings will cease.

We therefore recommend that before the question on the Canon proposed by the majority of the Committee be put to the House, it be amended in the particulars referred to.

We therefore recommend the adoption of the following resolution:—

*Resolved*, That the substitute proposed by the Committee on Canons to the Canon of the House of Bishops "On Deaconesses and Sisters" be amended in the first section, by striking out "Bishops of any Diocese" and inserting "House of Bishops," and by striking out of this first line of the third section the words "so set apart." Respectfully submitted.

HUGH W. SHEFFEY,  
JOHN W. ANDREWS,  
Minority of Committee on Canons.

The Rev. Dr. HUNTINGTON, of Massachusetts. Is this report offered as an amendment to my amendment?

The PRESIDENT. Your amendment comes as an amendment to this. The House having admitted this report before this amendment was offered by the Clerical Deputy from Massachusetts, the Chair conceives that the amendment presented in the minority report is an amendment to the resolution of the Committee contained in Report No. 29, and that therefore the amendment presented by the Deputy from Massachusetts is an amendment to this amendment. The debate will proceed upon the amendment as presented by the Deputy from Massachusetts.

Before proceeding with the debate, however, the Chair will announce as the Committee on Marriage Relations, the Rev. Dr. Coit of New Hampshire, the Rev. Dr. Leeds of Maryland, the Rev. Dr. Cady of New York, Mr. Meads of Albany, and Mr. Stark of Connecticut.

The Rev. Dr. DIX, of New York. I rise, sir, with very great diffidence, to address you, and through you this House. The subject now before us is one of those in which I could hardly take deeper interest than I do, and one of those upon which I for one (and I believe I may say the same thing for many in this House), am exceedingly sensitive. I think I may justly be so, because for six or seven years past I have been Pastor under the appointment of my Bishop, of the largest, and by far the most influential of the American Sisterhoods; and I may also state that I now have in my parish, in the city of New York, the members of two Sisterhoods, one an American, and the other one of those English Sisterhoods already referred to in active, efficient operation in the lower part of the city, doing a most splendid work among the poor, the sick and the destitute, among those whom our Lord has nearest to his heart.

My opinion when this matter first came before us from the House of Bishops, was that any legislation on the part of this body was unnecessary. I still adhere to that opinion. I believe that any Canonical legislation by this Convention is quite unnecessary. I deferred to the wishes of a majority of the Committee, and also to the presumed wishes of a large number in this House, and, therefore, assented to the majority report of the Committee on Canons.

It seems to me that the proposed legislation is inexpedient and unnecessary, because, in the first place, experience shows that Canonical legislation has hitherto been required. There are American Sisterhoods now in this Church, which have existed for upwards of twenty years. They required no Canonical legislation to bring them into being, and they require no Canonical legislation to facilitate their action.

Again, any Canonical legislation which we may take would be utterly nugatory, unless the persons whom it is designed to affect place themselves voluntarily within its range. That is my second point. Thirdly, I consider that legislation on this point, in view of the work that is done by these women, is ungenerous. I maintain that it is ungenerous when a reign of singular peace and harmony exists throughout this Church, when we all feel as brethren, and love each other as brethren, and take each others hands as brethren, that we should thus step out of our paths to strike at women.

As to the first Canon, which came down to us from



the House of Bishops, I desire to say nothing. My respect for the Reverend Fathers would have prevented me from doing so. But it is now before us on the motion of the Reverend Deputy from Massachusetts, and I think that we are now free to speak of this Canon as we feel. I listened with amazement to the statement that this Canon comes to us with the unanimous consent and vote of the House of Bishops. Why, sir, when that Canon came in to the Committee on Canons, one shot was enough to riddle it, and sink it to the bottom. I never heard in that Committee, after five minutes' discussion of that Canon, a single voice in favor of bringing it back to this Convention. Instead of "A Canon of Deaconesses and Sisters," that Canon ought rather to be named "A Canon to prevent Christian women from doing, under the laws of this Church, and subject to its authority, that which all Christian women are free to do without such authority and without such laws." It provides in one of its sections for clothing the Bishop with the powers of a despot, and in another section it imposes upon him the duties of an inquisitor. What man in this House is ready to rise in his place and vote for a rule of this kind? The ecclesiastical authority of the Diocese may at any time suspend her from her office. Why, sir, a Bishop has no such power over the humblest Deacon in the land. He hardly has such power over a Presbyter. Why, then, are you willing to give him such power over a woman? The necessary sequence of adopting this Canon is that it shall have an addition Canon describing the offences for which Deaconesses may be put on trial and the modes of their trial.

As regards the other point, as to the power of inquisition into these private houses, I do not know that my time will allow me to speak; but it seems to me to be utterly forgotten in all that I have heard said upon this subject, that these ladies who are associated together as Sisterhoods in the work of Christ, have their own household and their own privacy, and that no man, be he Bishop, Priest or Layman, has any right to proceed beyond a certain point, to infringe upon the privacy and security of those consecrated homes. You would give no such authority to any Bishop to enter your house, and I ask what authority would you give him to enter into one of the houses of these women, whose only crime is that they love the Lord Jesus Christ with all their hearts, and seek to conform their lives to His will—having laid aside everything on earth ministering to His sick, His suffering and His poor. Are they to have no spot on earth where they shall be at quiet and at rest? Is there to be no place where they shall be sheltered from the strife of tongues?

But I must pass rapidly on. I think, sir, that we ought to meet, if we possibly can, the two feelings which undoubtedly exist in this House. I accept them as coming from the one side, and I ask that they be respected as coming from the other side. There is, in the first place, a very strong desire to encourage woman-work in the Church; and there is, I can tell you, as fully a strong desire and wish that those who are now working suffer no molestation. Under this Canon we in the first place strike out the word "or" for the reason that we do not identify, and I do not think any scholar would attempt to identify, the office of Deaconesses as it existed in the primitive Church with that of modern Sisterhood. The Canon proposed as a substitute for that reported, identifies the two offices, as I think, most mischievously. As we propose to read it—"Of Deaconesses and Sisters"—we recognize the primitive offices of Deaconesses as something very different from that to which we now give the name. We thus remit all legislation concerning them to the separate Dioceses, and take it out of the hands of this General Convention. On that point I think the Committee on Canons almost entirely agree. As to the phrase "so set apart," I must beg to differ from the learned gentlemen who have brought in the Minority Report, and to say that in my judgment, if those words "so set apart" are not retained in the Canon, this Canon will give rise to most dangerous results, and will place in the hands of any one who chooses to use it for that purpose, an instrument of molestation to the existing order.

I therefore hope that the Minority Report will not receive the approbation of this House. For my own part, I should prefer that there should be no legislation upon it. If there is any legislation, let us have it in the shape in which it came to us from the Committee on Canons. That Committee sat during the whole of one day, and the greater part of another day, in careful, kind, and most courteous discussion of this whole subject. I doubt whether this Convention, consisting now of two or three hundred gentlemen, are able to come to a different conclusion than that which the Committee have reached. I therefore trust that the vote of this Convention will be given, if given at all upon this subject, to the report as it comes to us from the Committee on Canons.

The Rev. Dr. CRAIK, of Kentucky. I feel bound, sir, to say a word or two upon this subject, because, like the gentleman who has just addressed you, I have for long years felt the greatest interest in this subject of Sisterhoods. I do not believe, with my friend from Massachusetts, that the Deaconesses and Sisters are identical, or ought to be. The Sisterhood is an institution of itself. It

has its distinctive character. If you allow to them the rights which properly belong to a Sisterhood, you may call them Deaconesses if you choose, but I prefer the other title. For a number of years a Sisterhood has been under my own charge as Rector. I have struggled for it, I have borne obloquy for it, I have prayed for it, and the conclusion to which I had come before that Sisterhood was formed, and to which I still adhere after witnessing its practical operation is, that it has been one of the most powerful agencies which this Church can use in the great cause of Christ our Lord, and in the great cause of humanity.

There is no similarity, as the gentleman from Massachusetts has said, between the old idea of conventual life as it exists in Europe, in the Romish Church, and that which we find exemplified in some of the Sisterhoods that we have known in our own Church. The idea of the two is entirely distinct; it is antagonistic. One is for mere contemplation and isolation—apart from the world; the other is organized in the true spirit of Christianity for action upon the world and in the world. We all know very well that in the history of the Romish Church in this country the Sisters of Charity have been a power more effectual for proselytism than all the Bishops and Priests of that hierarchy, because men saw their good works. It is for these reasons, and because of my interest in this subject, and because of my belief that it is vital to this Church in the present progress of the world, that we should have this institution, that we should exercise this power, that I desire to see it be regulated. And, therefore, I prefer the Canon which has come to us from the House of Bishops to any substitute which has been proposed. There are no natural rights, and no natural powers among men which are not liable to abuse. When we organize these powers, when we undertake to use them, it is of necessity that law shall regulate them, shall legitimize the use of the thing, and so far as possible shall restrain probable abuses, and thus more effectually preserve the thing itself, thus more effectually protect it and perpetuate it.

The disorders and evil effects which resulted from the old conventual life, as it existed in Europe, has produced an impression upon the minds of the people, that the institution, in and of itself, is wrong and fatal; and that, therefore, it shall be kept away from us. The suggestion of a Sisterhood in any community, tends to carry the mind back to that old institution, and to produce a prejudice which it is almost impossible to overcome. Therefore, to meet this feeling, and to give this Church its proper position before the country, as authorizing the use, and as determined to use this great and beneficent power, and at the same time to prevent the abuses of it, and restrain injurious excesses, law is essential. I have looked with care over this carefully arranged Canon, and I have seen nothing in it which is improper or illegitimate. Do we not all know that the class of women who most likely will be the servants of the Church in this matter, if brought together upon the prevailing idea of every such institution, will be tempted to carry it to excess, will be tempted to abuses which will bring the whole institution into discredit, which will impair the value of their work, and ultimately, perhaps destroy the institution itself, as an abuse which cannot be regulated, as in having so many inherent evils that it must not be allowed even for the good which it will do.

Therefore it seems to me this power being now among us, and recognized as one which we ought to use, and which we ought to increase to a much larger extent than it is now. We ought at the same time to provide against its abuse, to provide against excesses, to provide against that very prejudice which will come from those causes, and which will tend to destroy the utility and perhaps the possibility of the continued existence of the order.

My friend from New York speaks of the domiciliary character of these visitations of the Bishops. Why, sir, a private house is a man's castle, or woman's castle; and when the Church organizes a power for its own use, for the exercise of a beneficial influence in the line of the work of the Church, it is necessary that the Church should be able to regulate that institution. I say that there must be of necessity a visitatorial power; and where could that power be placed better than in the hands of the Bishop? Is it an invidious exercise of authority in a college that a visitor has a right to go through and inspect the operations of the institution, and to veto that which is wrong and improper? As an earnest friend and lover of these institutions, I beg that they may be put under the restraining influences of a beneficent law.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., }  
SEVENTEENTH DAY OF THE SESSION, Oct. 22, 1877. }

#### Message No. 63.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, The House of Deputies concurring, That the present Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm and Disabled Clergymen of this Church, be re-elected, viz: The Bishop of Delaware, the Bishop of Easton, the Rev. Henry C. Potter, D.D., the Rev. Morgan Dix, D.D., Stephen P. Nash, Esq., William Alexander Smith, Esq., and George W. Wells, Esq.

Attest: H. C. POTTER, Secretary.

On motion, the House of Deputies concurred in said resolution.

IN GENERAL CONVENTION, BOSTON, MASS., }  
EIGHTEENTH DAY OF THE SESSION, Oct. 23, 1877. }

#### Message No. 64.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, That the House of Bishops does not concur in Message No. 44 from the House of Deputies (fixing Wednesday evening as the time of final adjournment) for the reason that the amount of business lying between the two Houses does not seem to give reasonable expectation that it can be finished by the time proposed; and asks for a Committee of Conference.

The House of Bishops names as such Committee of Conference on its part: The Bishop of Ohio, the Bishop of Montana, and the Bishop of Iowa.

Attest: HENRY C. POTTER, Secretary.

On motion, a Committee of Conference was ordered, to act with the Committee on the part of the House of Bishops, and the Chair appointed as such Committee, the Rev. Dr. Beers of California, the Rev. Dr. Pennell of Albany, and Mr. Montgomery of Western New York.

The Rev. Dr. GOODWIN, of Pennsylvania. The subject presented to us comes to us, both from the Bishops and from our Committee on Canons, as a very extended and complicated subject, and I am not sure that I comprehend the whole of it. As far as I understand the matter I prefer the Canon as it came down to us from the House of Bishops; and it is in that view that I wish to say a few words.

Undoubtedly this is one of the most important subjects that we shall have to consider. If we do not mould it, it will mould itself, some how or other. It has been before the Church so long that it is time, one might suppose, that we had made up our minds to do something in regard to it. The Church cannot dispense with the services of women in the Church. The work has reached such a form that it needs to be regulated; it needs to be systemized. I do not suppose that we can perfect any thing at this time. I suppose that whatever we do will not only be subject to amendment hereafter, but will probably call for amendment.

What are the objections to the plan as it comes down to us from the House of Bishops? It seems to cover the whole ground, and seems to regulate the whole matter. That is the general bearing and aspect of it. It seems to give the proper regulation and system. There have been two objections urged to this plan, to which I wish to recur for a moment—although the Reverend Deputy from Kentucky has already anticipated me in part. When our courtesy to women is appealed to, a chord is struck which is likely to have great influence on every mind. And when we are told that a certain mode of action would be ungenerous, we shrink back from taking such a step. It is well understood that we already have communities organized into Sisterhoods which are doing a great and good work in our Church. If I understand the Reverend Deputy from New York aright, he claims that the Canon as it comes to us from the House of Bishops, meddles with the rights of these Sisterhoods, proposes to tyrannize over them, and to drive them from their work.

Now, Mr. President, whatever rights those women have, and whatever opportunities they have or have a right to enjoy at the present, they will still have after this Canon is passed. Whatever rights they now have are private rights unrecognizable by this Church. They can work as they please—taking care of the sick and poor, doing whatever works of charity they desire. The question before us is simply this: Shall this Church recognize them, working in that way and under such rules as they have, and organized as they are? Shall this Church recognize them as acting under this Church? and shall they be recognized as authorized by this Church? Shall this Church be responsible for them, organized as they are? Do we exhibit any lack of generosity towards them if we decline to assume such responsibility? If we assume that responsibility we have a right, and it is our duty to affix our conditions—the conditions under which we will take that responsibility. That is the whole thing—the conditions under which this Church will assume the responsibility of recognizing those bodies as working under the Church and by authority of the Church. When it comes to that, is it tyranny to demand that a Bishop of this Church shall have authority over them? If, by his authority, he sends away one of these Sisters, it may be tyranny, or it may not be. I do not know to whom we can trust this power, if not to a Bishop. Shall we trust the Sisters to determine what is right in a particular case? Suppose that a Sister is turned away; she can still work where she chooses; she is not interfered with—only she can no longer work under the authority of the Church. Then again, as to the allegation of ungenerous intermeddling, I claim that there is no want of generosity about it. It is not a question of generosity. It is not a question of whether this Church shall be generous to those who are working in it. If it be a question of generosity, then, when we recognize them as agents of this Church, and as acting under the authority of this Church, we may claim the right to prescribe the condition under which they shall work.

But suppose this Canon were passed, and



these Sisterhoods from abroad—the foreign Sisterhoods, feel themselves unwilling to submit to it. What shall be done? They may work as they have done heretofore, outside of the authority and recognition of this Church, and do all that they can. But we hope that we shall have Sisterhoods who will work under the authority of the Church, who will be recognized by this Church under such conditions as our House of Bishops think it desirable shall be imposed before they shall be recognized. I hope, therefore, that we shall not be led astray by these suggestions of discourtesy and want of generosity toward women, nor by the allegation of tyranny. It seems to me that such arguments are not applicable to the question.

The Rev. Dr. GARRISON, of New Jersey. There are two questions involved in the matter before us. One is: shall we enact any Canon upon the subject? and the second: if we are to legislate at all upon the subject, what shall be the form of our legislation? I shall waste no time in speaking of the vital importance of woman's work in the Church, of its far-reaching power, of its subtle influence. We all desire to do that which shall tend to make the work most effectual in the service of the Church. For the very reason that it is thus a mighty arm, effective, subtle, able to be used, it ought, I think, to be brought under legislation. So long as the work of women was simply that of individual association in separate parishes there was no call for legislation, and the Church felt no need for it. But recently this work has passed to a new phase. We now have institutions, organized not upon one basis—which is simply that of the parish for its own work—but organized for work throughout the Church, with only such dependence upon the Parish Minister as it chooses to have by requesting him to become the head.

There are associations in this country which yield no allegiance whatever to the American Church—which come from a foreign source, and owe a foreign allegiance; which report to a foreign head; and which introduces foreign influences and foreign elements, uncontrolled by Bishop, Priest or Deacon, into the most effective work of the Church of God. That work, as the second Article of the proposed Canon states, is the care of the poor, the visitation of the sick, and the instruction of the young. If we do not, by proper legislation here, seek to control the matter, we commit the instruction of the young to those well able to wield the power—to cultivated, trained, enthusiastic women, but who are nevertheless subject to no allegiance, who are bound by no authority, who are under no control from any influence in the American Church. I grant that there are now but few of these organizations (perhaps only one in actual operation) which do not yield some allegiance, voluntarily assumed, to the American Church. If you say that you will have no legislation upon this subject, the instinct and desire to be free from all obligation, will throw wide open the door to others, to come and work as they please, and without acknowledging allegiance to any authority. Hence I feel that if they are to do effective work as an arm of the American Church, the very first necessity is that they be subject to the legislation and in some degree to the control of the American Church.

Wherein is the essential difference between the two Canons proposed? One simply subjects them to a vague form of Episcopal supervision. The other says that they shall be subject to Episcopal supervision in regard to their books of devotion, instruction and formulas of worship in their community, and as a community; and that these shall be in conformity with the usages of the American Church, and with the principle of the Book of Common Prayer. Now, the exclusion of that clause from the Canon as reported from the Committee on Canons, meant one of two things—either they are willing to bring their formulas, their books of instruction and devotion—used not by individuals, but in the community—into conformity with the usages of this Church, and with the principles of the Book of Common Prayer—or they are not willing. If they are willing so to subordinate these great means of their own religious life, and their influence upon the religious life of the community, to those usages and to those principles, under the direction of the Episcopate of the Diocese—I can see no reason why it should not be so expressed in the Canon. But, on the other hand, the very exclusion of those words, on the principle under discussion in this House, will send abroad the idea that such communities are not expected to be bound by Episcopate supervision in their books of instruction, in their formulas of worship, or in their works of devotion, to an Episcopate authority, or to bring them within the bounds of conformity to the usages of this Church, and with the principles of the Book of Common Prayer.

It has been said that the Sisters of Charity have done a great work in the Romish Church. I grant that they have. And I pray that the time may come when we may have throughout this land, in every parish, women doing this great work. But are those Sisters of Charity working by themselves, without legislation of the Romish Church, and without dependence upon an Episcopate? Does that wise body allow the mightiest kind of influence which God has placed upon this earth,—women's influence,—to be exercised independent of the control of

the Church, or otherwise than in strict conformity to the usages and principles of the Church? I trow not! The very first essential of the existence of that organization is that it shall work in subordination to the authority, and in conformity with the principles and usages of the Romish Church.

The Rev. Dr. ALSOP, of Pittsburgh. When the proposed Canon from the House of Bishops was first read, I must say that I listened to its provisions with very great pleasure. Like every other member of this House, I have for years felt a desire not only for the existence, but for the organization of women's work in the Church; but, like many others, I have felt that it was necessary to proceed in any such organization with the greatest possible care, lest certain features, which have for many centuries connected themselves with women's work, might come to be grafted upon ours, and thus make it totally unpalatable to the country at large, and might thus introduce into our Church certain features against which many of us are most strongly set. When the report of the Committee on Canons was read this morning,—dropping out, as it did, almost every one of those provisions which had struck me so favorably, I must say that I listened with regret; and I felt that rather than vote for that report, as brought in by the Committee on Canons, I would prefer that this Convention should take no action whatever.

The Deputy from Massachusetts stated most succinctly the changes which had been made by that Committee in the proposed Canon,—changes so radical as to amount almost to a non-concurrence. I wish to say a word further as to one point. The proposed Canon from the House of Bishops speaks very explicitly upon the subject of perpetual vows. Now, if this House should drop that provision out of any Canon which is to be passed, it seems to me that it would be pronouncing an opinion adverse to that which has been expressed by the House of Bishops, and that we should be, to a certain extent, giving sanction to perpetual vows, as also to certain other of the ideas which the Bishops had rejected in their proposed Canon. I desire for my part to protest against any such supposed sanction on the part of this House. It seems to me that there is no bondage more cruel than that which would thus be imposed upon the consciences of those who are working for the Church. While we welcome, most gladly, the voluntary, cheerful, devoted labors of these women, who are willing to give themselves up to such labor, we do not want enforced labor. We do not want to have a body of workers in the Church, some of whom, perhaps, are working under the pressure of some vow taken in years past—a vow which may have become irksome, a vow which may rest as a crushing burden on the conscience, a vow, the burden of which is to them an unspeakable hardship.

It may be said that such a vow is like the ordination vow of a Clergyman. In reply I would say that, while Clergymen are bound to their work, they are not subject to separation from the ordinary relations of life; they are not bound to celibacy. Shall we admit the possibility of celibacy being imposed upon those who are working in these communities of Sisterhoods or Deaconesses?

It has been said that this matter had better be left to the Dioceses. I submit that such a body of workers are, to a certain extent, in the place of Ministers. They are to be female Ministers and Deaconesses. Is it the custom in this Church, is it thought wise in this Church, to turn all legislation in relation to the ordination of Ministers over to the Dioceses? Is it thought wise to have one system prevailing in one Diocese and another system prevailing in another? I think not. I therefore trust that the resolution moved by the Deputy from Massachusetts will prevail; and much as it seems to me that we desire the extension of this work, I do not hesitate to say that I would prefer to vote to lay the whole matter on the table than that we should pass the Canon as reported to us by the House of Bishops.

Mr. SHATTUCK, of Massachusetts. Mr. President, I have only a few words to say, and those about my own experience. My colleague and the Lay Deputy from Massachusetts seems to me to have confounded two things. Sisterhoods and Deaconesses are very different things. I say if a number of women wish to associate themselves together to do a good work, we should rather favor their doing it. This work is just beginning here. We have planted the flower it seems to us, and now while it is growing it is proposed in this Convention to pull it up and look at its root, to see whether it is ripe enough to cut down. [Laughter.]

I know something about a Sisterhood here, and can tell you something about it and how it was introduced. And my brother from Massachusetts shouts, "Oh, publish a Canon; and then, if we only have a Canon, we shall have a glorious lot of Sisterhoods—it is just the way to make them grow."

Several DEPUTIES. Turn this way, we cannot hear.

Mr. SHATTUCK, of Massachusetts. I was speaking with regard to the Sisterhood of St. Margaret, of which I know something, being their adviser in the matter of diseases of the body. We have our parish Clergy too. I merely mention this

organization as an illustration of what Sisterhoods may be.

There was a very good and devout woman in our parish who was a widow, and was given to good works. She had charge of the Hospital for Children here, but that Hospital was managed by other denominations, chiefly by the Unitarians,—for the Unitarians here are emphatically given to good works. She said to the ladies connected with the institution, "I am old, and I am not strong. I shall die soon, and you ought to provide that this work of taking care of children should be assumed by persons who shall be a perpetuity; you ought to have a Sisterhood connected with it who will take charge of it." "Well," they said, "we think that is reasonable. Now, where can we get one?" There was none in Boston at that time, and she, having been in England, and known the Sisterhoods there, said, "The Sisters of St. Margaret are the sort of Sisters you want." Then they said, "We will have them," and she then advised them to apply for them. The Rector of our Parish had been their Chaplain in England, and it was natural that he should be solicited to apply for them, and he did so. We also went to the Bishop who was administering the Diocese at that time, and asked him for his opinion of it. We also asked him to express that opinion in a letter to this Sister,—the mother of that Sisterhood. He did so, and expressed his entire approbation of the matter. It was only with this letter before them of the Bishop administering this Diocese that those ladies came out and volunteered to start a house here. Now, what is their work? One branch of it is the carrying on of this Children's Home. That, as I have said, is in the hands of other denominations.

Now, Mr. Chairman, I think the policy of this Church is to enlist the sympathy of other denominations, and to help them in good works. We do so here in connection with the Unitarian body. Although we differ from them in faith, it is a body abounding in good works, and if we could work and co-operate with them it would be better for them. I have known no harm to result to ourselves from so doing, although I have known good to come to them.

Well, sir, they organized another Sisterhood. There is a want here, on the part of sick people who cannot very well go to hospitals, and who require to be nursed in their own houses. For this purpose a Sisterhood was organized by the same ladies who were connected with the other. They said, "We will provide you with Sisters who will carry on that work." They agreed to undertake that. The main-spring is very largely furnished by members of other denominations; but it is a means by which we can work together.

Now, this is not a cast-iron Sisterhood for a straight-jacket such as my brother from Massachusetts has prepared, and into which he wants to put all the Sisterhoods. You cannot operate in that way with these.

There is a difference between places, and there ought to be different methods for work; but I say, that, in Massachusetts, situated as we are, surrounded by other bodies of influence and wealth and great liberality, it is for our interest to work with these other people whenever we can. And I believe we are working with them successfully. I have never heard any complaint.

These ladies have their own house. They are subject to the Chaplain and the Rector of the parish. They are a parochial organization. We had such a parochial organization twenty-five years ago. We had a women's guild and a men's guild; but we never invited the Bishop to attend any of our guild meetings. We never submitted to him our books of devotion, which were prepared under the superintendence of the Rector. If the Rector, under the direction of a Bishop, have charge of a Sisterhood of that sort, I do not think he need expect any great harm to come in that way. It seems to me we ought to encourage the Sisterhood.

Well, my brother, Welsh of Pennsylvania, says, there is trouble with them. I would like to know if there is not trouble everywhere that persons are undertaking to work. Sir, I was brought up as a Unitarian, and I did not believe in the devil, but I do believe in him now. [Laughter.] The Hon. Charles Sumner, who was a particular friend of mine, was talking to a Clergyman of our Church, and they were discussing animal magnetism, which was a subject of great interest at that time. This Episcopal Clergyman said to Mr. Sumner, "I have a great advantage over you in looking into this matter of animal magnetism." Said Mr. Sumner, "What is it?" "I believe in the Devil," was the reply. Now, gentlemen, just as sure as anybody undertakes to lead a better life, just so sure the devil is after him; and we must be prepared to meet and oppose him. And certainly, if women undertake, as they have the right to do, to associate together, there will be difficulty. But I have faith in One stronger than the devil, who will put him down; and I have no belief in the efficacy of a Canon of this Church to prevent the assaults of the devil. He certainly will get his hands through the meshes of a Canon to make trouble; that is to be expected. But I do not see that, at present, we can do any great good. It seems to me that we rather ought to favor these efforts, not to discourage them—not to pull the plant up by the roots while it is growing, in order to look at it.



The great objection that was formerly made was, that they confounded entirely distinct things. In this country the Sisterhood is simply a confederation. They unite two things. They have nothing of the character of retreats for contemplation, but they are a practical and working Sisterhood. I do not think the time has come in this land for a mere contemplative Sisterhood, such as we were cautioned against. But I do think the time has come when we should have working Sisterhoods. I think that it is exceedingly important in promoting and assisting men's work.

With regard to this matter of State-prisons, I believe that there are now plenty of women ready to go in and do that work, and that women are training themselves for it. But when we have gone further on, then we can see what should be done.

"There is a great hue and cry here about 'perpetual vows.' Well, does not a man, when he is married, make a perpetual vow? (Laughter.) Does not a Priest, when he assumes his office, make a perpetual vow? And do we think any the less of him for that? I do feel very strongly, by reason of my own experience and observation, that this legislation, at this time, is entirely unwise. I think it would be much better to lay the whole matter on the table.

The Rev. Dr. FULTON, of Wisconsin. Mr. President, I have the misfortune to speak upon the dry parts of this subject. I cannot rightly consume the time of this Convention in discussing the desirableness, and even the necessity, of women's organized work under the auspices of this Church and in its interest, because on that subject we are perfectly unanimous. On certain points I may find it necessary to refer, to some extent, to the precedents of ancient times, but at this moment it suffices to say that the precedents of ancient and mediæval times, equally with those of modern times, conclusively show the fact that such work has always been done; and they prove, no less, the great benefit which the Church has received thereby. But, sir, I come, simply, to the drier part of the topics before me. I wish to look at the case just as it is, and I trust that the Convention will pardon me if I go methodically through it in the driest possible sort of way.

If I am not mistaken, sir, there is one thing that might be said with truth of this Convention. It is this,—that where there is an earnest determination to carry on Christ's work, by whatsoever instrument, this Convention is predisposed and predetermined to sustain it; but it is equally certain that whenever this Convention finds itself in a position in which it has not adequate knowledge or experience on which to form a final judgment, it will refuse to enter upon any mere theoretical, *doctrinaire* legislation. The thing which for years past has killed the whole idea, for example, of the Provincial System, has been this: that men have practically come before this General Convention with a statement of this sort that because, after three hundred years, the Primitive Church had a certain system of Provinces, according to which it conducted its work, therefore, after one hundred years, the American Church must have the same sort of Provinces, whether it wants them or not. While the subject was brought forward in that way, this Convention as a matter of course, would have none of it. But when the question of actual combinations of Dioceses for practical Church works came before the Convention, the other day, why, sir, with no debate at all—although I should have been glad had there been debate—this Convention accepted the statement that the necessity having arisen the thing must be permitted to grow until it should acquire strength, and then, perhaps, need regulation.

Now, sir, coming to the subject in hand, I say, without fear of contradiction by my very learned and reverend friend from Massachusetts, or of any other learned gentleman upon the floor of this House, that in primitive times there was a clear distinction between the Deaconesses on the one hand and the *virgines ecclesie*, or Sisters, composed of the younger women—and the elder *viduæ* or widows on the other. There were no cloistered nuns at all in those days. The virgins and also the widows of the Church lived in their own houses, according to their local regulations, carrying on their local works, so far as I can discover from all the documents that I have ever had before me—and they have not been few.

Now, how did the Ancient Church act in regard to this matter? They found that a Ministry of grave women was needed among them, and they recognized such women as Deaconesses. What was the office and duty of the Deaconess? To do for women the same work that a Deacon does for men. That is practically what Deaconesses were for.

As to the virgins and widows of the Church, there is every reason to suppose that they were voluntarily received and recognized, and were entered upon the Clergy lists for special and local work. The form of conventual life which appeared in the Middle Ages, with more or less desirable reasons for its existence, has nothing whatever to do with primitive times. If we were to try to restore the primitive—nay, the scriptural—system, for the work of women, the first in the regular order of things that should come would be the office of

Deaconess; and then I think that in every parish there should be one or more Deaconesses doing for women, in the name of the Church, and by the authority of Rector, what a Deacon ought at the same time to be doing for the men. We ought to have both these eliminated orders of Deacons and Deaconesses in every parish. And if this Convention is ready to go to work on that ground, in God's name let us go to work upon it.

Then, however, this General Convention must provide the mode by which a Deaconess shall become a candidate for her office,—the terms and mode and duration of her probation as a candidate, the ceremonial of her reception as a Deaconess, the laws necessary for her government when she has become a Deaconess, and the Canonical mode for her trial, suspension or deposition, should these become necessary in the discipline of the Church. If you are ready to enter upon that rather extensive work, so am I.

On the other hand, if you are ready to go to work in regard to the Sisters, to those voluntary associations of women for local purposes, arising from time to time in the providence of God, and from causes of necessity which no man can force, then I do think that a distinction between Sisters and the Deaconesses, such as I have described them, is eminently necessary. And I think that these Sisterhoods, being for local and peculiar purposes which appear from time to time, in God's providence, and not being of necessity at all a part of the general system, ought not to be legislated upon by this body; but that every Diocese should act for itself on all such matters. Therefore, I hold, that the endeavor of the learned Committee who brought in this *projet*, and the apparent effort of the House of Bishops—which I do not know to have been intended to have that effect—do both, in fact, confound and confuse these two entirely distinct orders of women, Deaconesses and Sisters; and that alone is to me an ample reason why that legislation ought not to receive the sanction of this House. The simple fact that those two distinct things are utterly confused and confounded to my mind, totally condemns the whole project.

Therefore, the Committee on Canons, feeling the danger of legislating at all on a subject about which this Convention and this Church know so little—for the only knowledge worth having on this subject is that which comes from experience—and lest with a perfectly right intention we might move in a wrong direction; and, being furthermore, impressed with the fact, that no danger to be avoided, no evil which has been actually encountered, has been shown to require such legislation; nevertheless, in deference to the very general wish that these Sisterhoods and Deaconesses might be recognized as part of the work of this Church, felt willing that some legislation should be had in this House which would give Canonical countenance to these associations of women.

Now, what is the difference between our measure and that proposed by the Bishops? Avoid all the petty details, and the distinctive difference between the Canon of the House of Bishops and that of the Committee on Canons is simply this: First, that the *projet* of the House of Bishops confounds two entirely different things; and secondly, that it requires this Convention to legislate as a whole upon these two distinct things, of which one would lawfully and properly come before this Convention, and the other would not; while,—leaving the distinction between a Deaconess and a Sister, in the terms and phraseology of the Canon,—the Committee on Canons have made this provision that Deaconesses and Sisters,—being at their present stage of development exclusively employed in local charities, shall be under government, truly,—but what government? The government of a body like this which meets only once in three years? No, sir; but that it shall be under the local government so that whatever evils may arise a remedy shall be at hand, so that the Bishop of the Diocese shall have his rightful position as the Father in God of such Sisterhoods; and finally, so that he shall not be placed in the position of an autocrat, but that his action shall be in conformity with the legislation of his Dioceses. [Here the hammer fell.]

The Rev. Dr. SEYMOUR, of New York. Mr. President, I feel that it is my bounden duty to say what the time will permit me to say in reference to the subject-matter that is now before this House. It has been my privilege, sir, under the appointment of the Bishop of the Diocese to which I belong, to serve as Chaplain of the House of Mercy in the City of New York, which is cared for and administered by representatives of the Sisterhood of St. Mary. And, sir, I rejoice that the Clerical Deputy from Wisconsin (the Rev. Dr. Fulton) has cleared the way for me in making the distinction between the Deaconess and the Sister, and has also deprecated legislation upon this subject at the present time.

I wish, first of all, to clear the way still further by meeting a suggestion made by the Reverend Deputy from Massachusetts. It was suggested, sir,—unconsciously, perhaps, and without intention—that these Sisterhoods and Deaconesses, as now existing, had some relation with the Church of Rome. That, sir, I distinctly deny.

The Rev. Dr. HUNTINGTON, of Massachusetts. I disavow any such intention, sir. I had no such intention.

The Rev. Dr. SEYMOUR, of New York. No, sir; I said without intention it was suggested that they had some connection with the Church of Rome.

The Rev. Dr. HUNTINGTON, of Massachusetts. It was no part of my purpose, sir, to intimate anything of the sort.

The Rev. Dr. SEYMOUR, of New York. It was my misfortune in some respects, then, to misunderstand the gentleman. Therefore it is not necessary to clear the ground in this regard, except in so far as such an idea may possibly have obtained in the minds of others. I wish to say, sir, that Romanism does not consist in orders of men or women doing Christ's work, nor does it consist in vestments nor in incense. It consists, sir, in the root principle that is absolutely inconsistent with the practice of the Catholic Church, namely, the doctrine of Supremacy, which has logically resulted in the doctrine of Infallibility. And for myself, simply, sir, I wish to say that, whatever may be my fortunes in the future, until reason is dethroned,—understanding Scripture and ecclesiastical history as I do,—I could never submit myself to a system of Church government that is found neither in Holy Scripture nor in early ecclesiastical history.

I deprecate legislation upon this subject at the present time. And in illustration of that point I wish to say that I do so because the Church is not yet sufficiently educated in regard to the systematic work of women to legislate wisely and well upon this subject. When, sir, ten years ago, it was my privilege to enter upon that work in the House of Mercy, without money and without price, I drew the report, and unconsciously I mentioned "Sisters." On submitting it to the Committee they told me that I must expunge the word; that it would be prejudicial to the best interests of that institution to speak of "Sisters." And I have listened to Clergymen speaking upon the subject who hesitated to say "Sisters"—talked of "ladies" giving themselves to Christian work. Why, sir, once in the Board of Trustees of that institution a gentleman requested that I should be appointed a committee to expostulate with the Sisters upon their distinctive dress. I reminded him that he belonged to the Army of the United States, and that he would sooner lose his right arm than be deprived of a single strap from his shoulder. But, forsooth, a woman, if she goes into a Sisterhood, must have her dress prescribed or be deprived of the privilege of wearing a dress which would enable her to do her work without compromising her character.

I have in my possession a volume of extracts from the charges of English Bishops made thirty or forty years ago, deprecating and charging against what are now the recognized blessings of the Church of England. And under such circumstances I feel that it would be unwise to legislate in regard to this subject. We have been told that if these orders are to be recognized by the Church she must prescribe for them their prayers, their rules of administration and the modes in which they may act. They have not asked to be recognized. What Sisterhood has come here and at our doors knocked and desired to be recognized? No one of them. If you wish to pass a permissive Canon to allow Sisterhoods, I have no objection. But, sir, if the Canon which has been, by an amendment proposed, for the adoption of this House by the Reverend Deputy from Massachusetts, the Rev. Dr. Huntington, who always speaks with such exquisite accuracy and beauty—if that Canon were passed, then I would do my best to prevent any female relative of mine from becoming a Deaconess or a Sister, when she might be suspended by the ecclesiastical authority without charge against her and without trial, and thus have a blot put upon her name. The reputation of a woman is a delicate thing; and, Sir, is it to be entrusted to the ecclesiastical authority of any Diocese in time of excitement, to suspend a Sister or a Deaconess without any opportunity on her part to know the nature of the charge and to support herself by a defence.

Mr. President, while this Convention halts and hesitates to legislate upon Holy Matrimony, the ignorance in regard to which sacred institution of God's appointment and God's sanction is bringing down His wrath upon this land, making it in some respects a very Sodom and Gomorrah. Is it ready to pass a Canon to drive from their Sisterhoods women of holy living, who would give themselves to that work? We need, sir, to instruct our people in regard to marriage. It lies at the very foundation of our social economy; and our Society is honey-combed by the vice that now prevails. We need to teach our children, for when they go wrong they have this excuse, that they often know no better, as we have failed to tell them. And, sir, if I can make my voice heard, I will entreat this Convention and the Dioceses of our land, to legislate clearly and decisively in regard to that subject. But, Mr. President, I say this by way of warding off the premature and ill-advised legislation which may possibly take place in regard to these sacred orders of women. I have been with them, and there are no cloistered nuns among us. Those few that I know are instant in season and out of season. They labor to such an extent that I almost always when I go there strive to restrain them. They are laboring for the most desolate,



the most wretched sinners in our fallen world—for fallen women; and with a tenderness that excites my admiration and wins my pity, as I look at those heroic women going on from year's beginning to year's end in their noble work. I look up to them, sir. They are on a plane of spiritual elevation which I never expect in this world to reach. And as I look at them I think, blessed fruit of the Holy Ghost! and I thank God for it. Do not legislate, in God's name— [The hammer then fell.]

Mr. PRINCE, of Long Island. Mr. President: However we may differ as to details, it is certainly a pleasant thing, and one on which we can all congratulate ourselves, that every school of thought in the Church has come up at last to a full belief in utilizing, to its fullest extent, the love, the devotion and the energies of women. The practical American mind in secular affairs never refuses aid from whatever source it may be offered; and it is a good thing that at last the Church of God in this land has learned that it should not refuse aid, no matter whence that aid may come.

I rejoice, sir, that we are outgrowing the timidity of older days, when we were afraid to use things that were good and useful, which were a part of our birth-right as the Catholic Church in America, simply because they had been used, or perhaps had been abused, by the Church of Rome. I rejoice that we have found ourselves strong enough in this land to-day not to be so much afraid of the prejudices of those around, not, necessarily and prudently, to have to succumb to those prejudices so much as, properly and prudently, our fathers had to do in the infancy of the Church one hundred years ago. What was prudence then would be miserable cowardice now; and so we can use the means which God has placed in our hands, which have been used in the Catholic Church throughout all ages, without any fear that it is going to damage us in the eyes of the rest of the world. And I rejoice that, at any rate, on that one subject we all agree.

As to details, of course it is natural that we should differ. And I have arisen, sir, as a practical man, specially to ask whether in some way, when this question comes up for decision, it cannot come section by section; because, sir, for one, I feel that there are certain parts of the resolution of the House of Bishops, and certain parts of the Canon as proposed by our own Committee which I prefer. The title, as it comes from our own Committee, is certainly correct; and that which came from their Committee I presume was occasioned simply by inadvertence. With regard to the first section—the section as to what body shall create the form under which these Sisters or these Deaconesses shall be admitted. This seems to me to be the vital section, because in that form, really, we establish the whole thing. The vows—if there are vows—are there? Whether that shall be formed by the Bishops, as representing the Church at large, or by each Bishop in his own Diocese, it seems to me that the weight of opinion should be in favor of uniformity throughout the whole land, in order not only that we might not meet the difficulty which some brethren think we might meet in the case of Dioceses of extreme views on the one side, but rather, sir, that we might meet the difficulty which I think would be met in Dioceses at the other extreme—Dioceses where conservatism is believed to be synonymous with lethargy and stupor—the term which the Lay Deputy from Virginia took to himself and his colleagues, the other day.

And let me say right here, sir, that when he accepted that term as properly applied to the Laity of this Church, I trust that he spoke only for himself and for his Diocese; for, as one of the representatives of the Laity in my own part of the land, I can tell him that there is no stupor and no lethargy among them, and that we are not willing to come out of this Convention or to have this Convention end with the idea carried to the people of the land, which he was willing to accept for himself, that the Laity were behind the Clergy in anything which looked to energy, to progress, and to the carrying on of the work of the Church. So it seems to me, sir, that we should have uniformity in this thing, and that the forms should be made by the House of Bishops.

But I wish to suggest to those who favor that plan that there should be another clause added. It might, perhaps, be impossible for the House of Bishops to pass this Canon at so late a period in this session. I think, however, that the additional provision should be made that, until such form is prepared by the House of Bishops, any Bishop may frame a form for use within his own Diocese.

As to these other details, it seems to me that the words "the reclamation of the fallen," which are in our propositions and not in those of the House of Bishops, should be retained. And with regard to the words inserted and spoken of in this discussion as to perpetual vows, it seems to me, sir, that while it may not be expedient that such vows should be taken, it is not necessary to obstruct the path of any one who desires to take them. I think that the resolution should be as general as it can be made, so as not to prevent people from entering these orders, so as not to stifle them, not to kill them, but rather simply to regulate, encourage and foster them. And I do not think that we need be afraid of what the world is going to say as to the minutiae of the organization. As a Layman, as a practical

man, I think I know what the practical men of the world think about these things. They do not especially care for forms, for the minutiae of dress, but they do care for the work that is done, and for the energy that is displayed. And that Church which, through its organization, its missions and its instrumentalities of all kinds, does the best work and does it most effectually; that carries the Gospel to the greatest number of men, raises and succors the greatest number of the fallen, protects the weak, hastens to the assistance of the sick, takes charge of the remains of the dead, the Church which is most forward in good works, and in carrying the Gospel to the heathen, not only in other lands, but those within our own borders, is the Church which, without much regard to these minutiae of form, will be considered by the world as truly the Church of America and of the nineteenth century.

#### TIME OF FINAL ADJOURNMENT.

The Rev. Dr. BEERS, of California, presented the following report, from the Joint Committee on Conference:—

The Joint Committee of Conference, to which was referred the question of the disagreement of the two Houses as to the time of adjournment, respectfully report the following joint resolution:—

*Resolved*, That the two Houses meet in Trinity Church on Wednesday evening, October 24th, at half-past seven o'clock, to listen to the reading of the Pastoral Letter, and that at the close of the services the two Houses resume their sittings, and that the Convention finally adjourn at twelve at noon on Thursday, the 25th instant.

Mr. JAMES PARKER, of New Jersey. I move that we concur in this resolution.

The PRESIDENT. I will state to the House that the rule in Massachusetts is for the body which asks for the Committee of Conference to act first upon the report. I do not, however, consider that that rule is necessarily binding upon this House. I merely state it in order that the House may think of the question and decide whether they should wait for the action of the House of Bishops before taking any action of their own.

Mr. JAMES PARKER, of New Jersey. If the Chair has any scruples on that point, I withdraw my motion.

The PRESIDENT. The Chair has no scruples because he considers the point of no importance in this matter.

The resolution was adopted.

The PRESIDENT. The Committee on Elections desire to report before the recess. Has Gov. Stevenson anything special to present?

Mr. STEVENSON, of Kentucky. I only desire to make a motion that this debate close at three o'clock.

The PRESIDENT. It is moved and seconded that the debate on the order of the day close, and the question be taken at three o'clock this afternoon.

Mr. JUDD, of Illinois. I move, as an amendment, that the debate close at four o'clock.

On the motion to amend a division was called for, and the vote was taken.

The PRESIDENT. Deputies in favor of closing at four o'clock, 87; against it, 69. The ayes have it, and the motion that the vote be taken at four o'clock this afternoon is agreed to.

The Rev. Dr. SHIPMAN, of Kentucky, presented the following report from the Committee on Elections:—

The Committee on Elections begs leave to report:

That satisfactory evidence has been received of the election of Mr. William F. Whitehouse as a Supplemental Deputy to this Convention from the Diocese of Illinois, and of his due appointment to the place made vacant by the resignation of Mr. Edwin H. Harlow.

The Committee would further report, that leave of absence for the remainder of the session to the following members of this House: Mr. W. H. Bray, of Alabama; Rev. Mr. Marple, of Central Pennsylvania; Messrs. Seymour and Johnson, of Connecticut; the Rev. Mr. McKim and Messrs. Fale and Bates, of Delaware; Mr. Walker, of Easton; Messrs. Benedict and Ambler, of Florida; the Rev. Mr. Foute and Mr. Montgomery, of Georgia; Messrs. Harlow and Winston, of Illinois; the Rev. Dr. Wakefield and Mr. Morrison, of Indiana; Mr. McConnell, of Louisiana; the Rev. Mr. Leffingwell and Mr. Ingalls and Mr. Jackson, of Maine; Messrs. Brune, Harrison and Blaine, of Maryland; the Rev. Dr. Worthington and Messrs. Baldwin, Rogers and Eaton, of Michigan; Messrs. Farewell, Heywood and Hatch of New Hampshire; Mr. Hance, of New Jersey; Messrs. Fish, Dawes and Nash, of New York; the Rev. Dr. Farrington and Mr. Meigs, of Northern New Jersey; the Rev. Dr. Rudder and Mr. Hazlehurst, of Pennsylvania; Messrs. Hay and Smith, of Pittsburgh; Mr. McGuffey, of Southern Ohio; the Rev. Mr. Bird and Mr. Hutchings, of Texas; Messrs. Redfield, Clement and Canon, of Vermont; Mr. Parshall, of Western New York, and Mr. Camp, of Wisconsin; Mr. W. F. Martin, of North Carolina; Mr. Delano, of Ohio; Messrs. Thompson and Cooper, of Tennessee.

On behalf of the Committee.

J. S. SHIPMAN, Chairman.

I will say that at this present time out of the forty-five Dioceses in union with this Convention there are thirty-five represented on this floor; thirty-five in the Clerical order and thirty-five in the Lay.

The PRESIDENT. The name of Mr. Whitehouse, of Illinois, will be placed upon the roll.

The House then, at 1.30 P. M., entered upon a recess until half past two o'clock.

#### AFTERNOON SESSION.

The Convention met at 2.30 P. M.

The PRESIDENT. With the permission of Mr. Brune, of Maryland, who has the floor, we will take up a few items of business until the House becomes fuller.

The Rev. Dr. SCHENCK, of Long Island. If that is the case, I should be very glad to present the report from the Standing Committee on Ecclesiastical Relations. I should also be glad to call the attention of the House to the points of this report, but I know my presentation is an act of courtesy, and therefore I would merely ask that the resolutions submitted be passed.

*Resolved*, the House of Bishops concurring, That the Joint Committee on Ecclesiastical Relations and Religious Reform be continued, and that the report now presented be published in the appendix to the Journal.

The PRESIDENT. The question is upon the resolutions contained in the report presented by the Clerical Deputy from Long Island, which is in regard to the continuation of the Committee on Ecclesiastical relations. Is the House prepared for the question?

The resolution was adopted.

The Rev. Dr. SCHENCK, of Long Island. I have also another series of resolutions which I would like to offer.

*Resolved*, That this House appoint two Presbyters and two Laymen, to act with the two Bishops already appointed by the House of Bishops as a Deputation to the next Provincial Synod of the Church of England in Canada.

*Resolved*, That the House of Deputies sends its cordial Christian greetings to their brethren in Canada, and invokes upon them in largest measure the blessings of prosperity and peace.

*Resolved*, That the Committee on the State of the Church be requested to nominate to this body the members of the Deputation.

The Rev. Dr. SCHENCK, of Long Island. I will only say that I am informed by the Chairman of the Deputation that the matter has been presented to the House of Bishops, and that they have appointed two Bishops for the purpose named in the resolution.

The PRESIDENT. Shall the resolutions just offered by the Clerical Deputy from Long Island be put upon their passage?

The Resolutions were passed.

The Rev. Dr. LEWIN, of Maryland. I would ask leave of the House to take up a resolution put upon the Calendar ratifying a Message of the House of Bishops in regard to the nomination of the Board of Missions.

The PRESIDENT. The Clerical Deputy from Maryland moves that the House take up the 38th item on the Calendar, Message No. 49 from the House of Bishops, relating to the list of persons nominated as a Board of Missions.

The Rev. Dr. LEWIN. I would say further, that it is thought to be absolutely necessary, in order to set the machinery in motion, that that measure should be acted upon, and it is also believed that it will not interfere with the measure under consideration.

Mr. WELSH, of Pennsylvania. I think there is some misunderstanding here. The design is that the new Board should enter upon its duties immediately on its elevation, and that the old Board remains over until the new one is appointed. It would be utterly impossible to notify these five hundred men, and to do anything without notifying them is certainly illegal. I think the gentlemen will see that, as the old Board continues until a new one is appointed, there is no action needed, and that if we do what is proposed we cannot put in operation the measure which we are about to perfect here.

The PRESIDENT. Shall item No. 38 upon the Calendar be taken up at present?

The motion was lost.

#### THE REPORTS OF THE COMMITTEE ON CANONS.

The Rev. Dr. WATSON, of North Carolina. I have five reports from the Committee on Canons that I would like to present at this time. The first is No. 34, and is as follows:—

The Committee on Canons, to whom was referred Message No. 30 of the House of Bishops, informing this House of the repeal by that House of Canon XIII, Title II., and of their adoption of a Canon to be similarly numbered and to be entitled "Of Marriage and Divorce," beg respectfully to report that they recommend the adoption of the following resolution:—

*Resolved*, That the House of Deputies concurs with the House of Bishops in the substitute for the present Canon XIII of Title II., with the amendment that the said Canon read as follows:—

#### CANON XIII.—Of Marriage and Divorce.

Section 1. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

Section 2. No Minister shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.

Section 3. If any Minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and discipline of this Church allow, such Minister, before receiving such person to



these ordinances, shall refer the case to the Bishop for his godly judgment thereupon, *provided*, however, that no Minister shall in any case refuse the sacraments to a penitent person *in extremis*.

Section 4. Questions touching the facts of any case arising under section 2 of this Canon shall be referred to the Bishop of the Diocese or Missionary Jurisdiction in which the same may occur, or if there be no Bishop of such Diocese or Missionary Jurisdiction, then to some Bishop to be designated by the Standing Committee; and the Bishop to whom such questions have been so referred shall thereupon make inquiry by his commissary or otherwise, and shall deliver his judgment in the premises. All of which is respectfully submitted.

By order of the Committee.

ALFRED A. WATSON, *Chairman*.

The PRESIDENT. Shall the resolution be put upon its passage?

A DEPUTY. I move that it be made a special order of the day for to-morrow, at eleven o'clock. Have we not received from the House of Bishops a message stating that the whole question is to be discussed and laid over for another three years?

The PRESIDENT. We have no such message. That message had reference as to the degrees in which marriage might legally take place, but not as to divorce. The question is upon the motion that this report be made a special order of the day for to-morrow, at eleven o'clock.

The motion was agreed to.

The Committee on Canons to whom was referred the resolution of the Rev. R. S. Smith, of the Diocese of Pittsburgh, instructing this Committee to inquire whether it be expedient to print in future editions of the Book of Common Prayer for use in this Church the Table of Forbidden Degrees as it exists in the Prayer Book of the Church of England, beg leave respectfully to report,—

That, in 1808, a memorial having been presented from the Diocese of Maryland asking the enactment of the English Canon concerning marriages, and desiring its insertion in future editions of the Book of Common Prayer, the whole subject was referred by the House of Deputies to the House of Bishops. The House of Bishops, in which but two members were then present, "having taken into consideration the message sent to them," returned for answer that they considered "that Table as now obligatory in this Church, and as what will remain so unless there should hereafter appear cause to alter it, without departing from the Word of God, or endangering the peace and order of this Church," but they expressed the opinion that the subject was of such importance, that the time being so short, and the number of Bishops present so small, "they must content themselves with recommending the subject to be considered and acted on at a future Convention."

The Committee on Canons are of the opinion that any action on this subject ought to be initiated in the House of Bishops; and in view of the possibility of a revision of the Table of Forbidden Degrees being found necessary or expedient, as suggested by the House of Bishops in 1808, the Committee cannot recommend the printing of that Table in the Book of Common Prayer until the necessity or expediency of such a revision shall have been considered by the General Convention.

The Committee therefore recommend the adoption of the following resolution:—

*Resolved*, That it is not expedient at this time to order the printing of the Table of Prohibited Degrees in all future editions of the Book of Common Prayer.

By order of the Committee.

ALFRED A. WATSON, *Chairman*.

The PRESIDENT. Shall the resolution of the Committee be put upon its passage?

The Rev. Dr. DEKOVEN, of Wisconsin. I object to it, and move that it go upon the Calendar.

The PRESIDENT. It will go upon the Calendar.

REPORT No. 36.

The Committee on Canons, to whom were referred proposed amendments of Canons VI. and VIII. of Title I., with reference to the admission to our Ministry of those who have been Ministers in other Christian bodies, respectfully report:—

With reference to the first proposed amendment, providing that a candidate who has been acknowledged as an ordained Minister or licentiate in any other denomination of Christians, may be ordained on the same conditions as a candidate for Deacon's orders only—we recommend the adoption of the following resolution:—

*Resolved*, That it is inexpedient to amend section 3 of Canon VI. of Title I. by adding after said section the amendment proposed.

In respect to the amendment to place upon an equality with candidates in other Christian bodies seeking Holy Orders, Ministers and licentiates in such bodies asking admission to our Ministry, the Committee recommend the adoption of the following resolutions:—

*Resolved*, the House of Bishops concurring, That section 1 Canon VIII. of Title I. is hereby amended so as to read as follows:—

A candidate for Priest's Orders, who has been acknowledged as an ordained Minister or licentiate, or as a candidate for the Ministry of any other denomination of Christians, may be allowed as part of the duration of his candidacy by the Bishop, with the consent of the Standing Committee, the period during which he may have been a Minister, student of theology or candidate in such other denomination; *provided*, that the time so allowed shall not exceed two years.

*Resolved*, the House of Bishops concurring, That a Joint Committee, to consist of three Bishops, three Clergymen and three Laymen, be raised to consider the whole subject of the admission of Ministers of other Christian bodies into the Ministry of this Church, such Committee to report to the General Convention of 1880.

By order of the Committee.

ALFRED A. WATSON, *Chairman*.

The PRESIDENT. Will the House put upon its passage the first of these resolutions?

The resolution was passed.

On motion the second resolution was also passed.

The PRESIDENT. The question is now upon the resolution presented by the Committee on Canons: "Resolved, the House of Bishops concurring, That a Joint Committee to consist of three Bishops, three Clergymen and three Laymen be raised to consider the whole subject of the admission of Ministers of other Christian bodies into the Ministry of this Church, such Committee to report at the General Convention of 1880."

The resolution was adopted.

REPORT No. 37.

The Committee on Canons to whom was referred Message No. — from the House of Bishops proposing an amendment of Canon V. of Title II. respectfully report that they recommend the adoption of the following resolution:—

*Resolved*, That this House concurs with the House of Bishops in the amendment of Canon V. of Title II., communicated by them in their Message No. 55.

By order of the Committee.

ALFRED A. WATSON, *Chairman*.

The PRESIDENT. Shall the resolution just read be passed?

The resolution was agreed to.

REPORT No. 38.

The Committee on Canons, to whom was referred Message No. 24 from the House of Bishops, proposing an amendment of section 1 of Canon X. of Title I., relating to Ministers from foreign lands, respectfully report in favor of concurrence with the House of Bishops in the measure proposed, with an amendment, the purpose of which is to simplify its provision and to put them into such form that they may be strictly complied with in every case. The action which we propose is as follows:

*Resolved*, That this House concurs in the amendment of section 1 of Canon X. of Title I., communicated by the House of Bishops in their Message No. 24, with the amendment that the following be substituted for the first sentence of the proposed section:

Section 1. No Clergyman but those Canonically resident in some Diocese or Missionary jurisdiction of this Church shall be permitted to officiate in any parish or congregation unless he shall have been licensed so to officiate by the ecclesiastical authority of the Diocese. Such license shall not be granted by the ecclesiastical authority but upon a letter commendatory from some Bishop in communion with this Church, or other satisfactory evidence of his being in Holy Orders and of his good character. *Provided*, that nothing herein contained shall be construed to forbid the officiating by any Minister belonging to a Church in communion with this Church, who is personally known as such to the Minister, Church Warden or other officer of the church where he so officiates, and who, not having actually been within the limits of the Diocese more than thirty days, has been unable to obtain the required license.

By order of the Committee.

ALFRED A. WATSON, *Chairman*.

The PRESIDENT. Shall the resolution just read be put upon its passage at present or shall it go upon the Calendar?

On motion the resolution was adopted.

The Rev. Dr. GOODWIN, of Pennsylvania. I desire to say a word which may be of service to the Convention. I wish to say that we have, Mr. President, just passed a Canon about Ministers coming from other denominations. We had before passed a Canon making the requisite three years' candidacy for the Priesthood absolute. The House of Bishops non-concurred in that Canon because we had no other. Now we have agreed to the other Canon, and I now propose that our Committee on Canons may be a Committee of Conference on the part of this House to act with the Committee on Canons of the House of Bishops in regard to the other matter, viz., that the three years' candidacy be made absolute of which I am greatly in favor, but I will not disturb the Convention if it is likely to provoke an opposition or discussion.

The PRESIDENT. I will say what the Deputy of course knows that it will be impossible for us to control a Committee of Conference on the part of the House of Bishops. We may ask for a Committee of Conference and appoint our Committee on Canons as such committee upon our part.

The Rev. Dr. VANDEUSEN of Central New York. The House has just referred to the Committee on the State of the Church a matter relating to the nomination of Representatives to the Provincial Church of Canada, and I ask permission of the House that that Committee may meet in the Chapel in order that it may prepare and send up nominations.

The PRESIDENT. There being no objection the Committee will have that permission.

It is moved and seconded that the House of Deputies ask the House of Bishops to appoint a Committee of Conference in regard to the three years' candidacy for the Priesthood being made absolute, and that our Committee of Canons be appointed as such Committee of Conference upon the part of this House.

The motion was agreed to.

MESSAGES FROM THE HOUSE OF BISHOPS.

The following messages were announced from the House of Bishops and read as follows:—

IN GENERAL CONVENTION, BOSTON, MASS., }  
EIGHTEENTH DAY OF THE SESSION, Oct. 23, 1877. }

Message No. 65.

The House of Bishops informs the House of Deputies that it concurs with the House of Deputies in the amendment proposed in Message No. 42 from the House of Deputies [relating to Title II., Canon XI., section 2], and also that it concurs with the House of Deputies in

the amendment proposed by them in their Message No. 42 to Canon VI., section 2 of Title II.

Attest: HENRY C. POTTER, *Secretary*.

IN GENERAL CONVENTION, BOSTON, MASS., }  
EIGHTEENTH DAY OF THE SESSION, Oct. 23, 1877. }

Message No. 66.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, the House of Deputies concurring, That a Deputation consisting of two Bishops, two Presbyters, and two Laymen, be appointed to attend the next Provincial Synod of Canada, to bear the greetings of this Church, and to promote the joint interests of the two Churches, the Presiding Bishop being allowed to fill all vacancies in the Deputation occurring after its appointment.

And the House of Bishops informs the House that it has appointed as member of such deputation on its part, the Bishop of New York and the Bishop of Louisiana.

Attest: HENRY C. POTTER, *Secretary*.

A DEPUTY, I move that we concur with the House of Bishops in the Message No. 66.

The motion was agreed to.

IN GENERAL CONVENTION, BOSTON, MASS., }  
EIGHTEENTH DAY OF THE SESSION, Oct. 23, 1877. }

Message No. 67.

The House of Bishops informs the House of Deputies that it has adopted the report of the Joint Committee on a day of final adjournment, fixing 7.30 P. M. on Wednesday as the time, and Trinity Church as the place, for reading the Pastoral Letter, and 12 M., Thursday, as the time of the adjournment *sine die* of both Houses of the General Convention.

Attest: HENRY C. POTTER, *Secretary*.

Mr. BRUNE, of Maryland. Mr. President, as a member of the Committee on Canons, I rise to say a few words in defence of their proposition, for I feel after the eloquent and able arguments of many of the gentlemen who have spoken, that the Committee is necessarily put upon its defence.

In the first place, I must call the attention of the House to the legislation of the House of Bishops, which was referred to the Committee, and it will be found that it, with the measure that is now before us and which we have ventured to amend, was before the last Convention in very much the same terms and in many respects similar to that sent down by the House of Bishops, but was milder and therefore better in its restrictive provisions. That measure was before the wisdom of that House and was submitted to the Committee on Canons, which reflected in a great degree the wisdom and intelligence of this body. At the head of that Committee was the venerable Dr. Mead, and upon it there were members whose names are known and honored in the Church. That Committee unanimously reported an objection and non-concurrence to the recommendation of the House of Bishops, upon the ground which is to be found upon page 148 of the Journal of the Convention of 1874.

The Committee on Canons, to whom was referred the Canon reported by the Joint Committee appointed at the last General Convention, respectfully report that they are unable to recommend the passage of said Canon as it has come to them, for the reason that it is not sufficiently explicit as to what is to be understood by the word "Deaconess." Throughout the proposed Canon the word "Sister" is used as synonymous with "Deaconess"; although, as it appears to this Committee, there is a marked difference between the Order of Deaconesses, as described by early Christian writers, and the association of Christian women now existing under the name of Sisterhoods.

Then they go on further, and finally report as follows: "the Committee therefore do not deem it expedient to legislate at present upon the subject of the Order of Deaconesses; and they prefer to leave the subject of the Sisterhood to such action as each Diocese may judge wise and proper for itself." That recommendation was adopted by the House, and there was no protest in any form to that action. Our Committee might have made a similar report, for we met with precisely the same difficulty, the words "Deaconess" and "Sisters" being used as if they were synonymous terms. We might have taken the same view that was taken by that Committee at the last Convention, and have reported that it was inexpedient to take any action at the present time, and stating the same reason which they stated. Instead of that the Committee were anxious to do what seemed to be the disposition of this House as well as of the House of Bishops, to do all that they could to promote the growth of Sisters or Deaconesses, or any institution of a similar character, and, therefore, they unanimously resolved not to return such amendment, but to legislate and determine what was best to do in that regard. We cleared the proposition of the first difficulty in regard to putting before this Convention and the Christian world, the fact that we supposed Deaconesses and Sisters were synonymous terms. We have made the matter plain in that respect, and if the measure brought forward and sent down to us by the House of Bishops is adopted as a substitute for the report of the Committee, it will be without that defect upon it.

Then, further, sir, when we come to legislate the view taken by the Committee, and which I trust will be the view taken by this House, was that we desired to promote the growth of these institutions, and not to shackle them.



Now, Mr. President, if we look at the two measures, namely the proposed Canon and the proposition as it came from the House of Bishops we shall see that both were endeavoring to carry that idea out. The report of the Committee on Canons says that, "women of devout character and proved fitness may be set apart by any Bishop of this Church for the work of a Deaconess or Sister according to such form as shall be authorized by the House of Bishops." Now, Mr. President, it seems to me that the question as to what shall be the form is a mere minor consideration. I cared very little about that but still I voted with the majority. I am quite aware that many gentlemen of the Committee and quite a respectable minority of that Committee entertained a different opinion. From my standpoint it does not appear to me to be an important or an essential element in the question; however, as I said before, Mr. President, I voted with the majority that the form should be prescribed by the Bishop because I did not believe that we should attempt to have a cast iron form to be used throughout the whole Church, which might be objectionable in some sections. That, however, as I have before remarked, is, in my judgment a trifling matter compared with the main question.

Now, if you look at the question about organization, you will find in the message from the House of Bishops, concurred in by the Committee in Report No. 20, that "the duties of Deaconesses and Sisters are declared to be chiefly the care of the poor and sick, the education of the young, the religious instruction of the neglected, and other work of moral reformation." You will find that in the section of the report of the Committee on Canon of Deaconesses, they declare what are the proper duties of these women, and of women engaged in any other cognate work, and it is proposed that they shall be under the proper advice of the Bishops. It goes on to say that the persons who are engaged chiefly in these or similar works, may be set apart by the Bishop in a particular form in any Diocese. The language is, "All Deaconesses and Sisters shall be subject to the authority of the Bishop under the Canonical regulations of any Diocese in which they may severally reside. Now we substituted that in place of the unrestricted and absolute power conferred upon the Bishops under the Canons sent down to us by the House of Bishops, and which mingled up Deaconesses and Sisters, and sometimes similar officers or persons engaged expressly in a similar work and under similar conditions, and gave to the Bishop absolute power at any time to discharge them from their office without any objection on the part of any one in reference to them, but simply upon the will of the Bishop. Now it was thought that a change should be made in this respect, and therefore we have expressed it in the form in which it here appears, that while these Deaconesses or Sisters should be subject to the supervision of the Bishop, they should also be subject to the Canonical regulations of the Diocese in which they may live.

Let us look at some of the provisions of the House of Bishops. What are the restrictions proposed by this Canon from that House bearing upon the question of this admirable undertaking on the part of the women of our Church? The language is, "No woman shall be set apart to the work of a Deaconess or Sister until she shall be twenty-five years of age, unless the Bishop, for special reasons, shall determine otherwise, but in no case shall the age be less than twenty-one years; it being further provided that no woman shall be so set apart until she shall have laid before the Bishop testimonials certifying," etc., that she has had a proper preparation for her work, and is duly qualified to perform the duties of the office of Deaconess or Sister." It leaves to the Bishop the unrestricted license to instruct them, and also at his will to dismiss them.

The PRESIDENT. The time has expired.

Mr. WELSH, of Pennsylvania. I wish to ask whether, as a matter of courtesy, Dr. Huntington, who introduced this report, will not also have the privilege of closing the debate on the subject?

[Cries of no, no.]

The CHAIR. I do not think he can be allowed to close the debate without the consent of the House.

The PRESIDENT. I will appoint as the Committee on Ministers from other denominations (the matter which has just been presented by the Committee on Canons) the Rev. Dr. Goodwin of Pennsylvania; the Rev. Dr. VanDeusen, of Central New York; the Rev. Dr. Drowne, of Long Island; Mr. Baldwin, of Michigan; Mr. Gartwaite, of Northern New Jersey, and Mr. Nash, of New York. The Chair desires to state that in naming these gentlemen as members of the Committee, with a view to the possibility of bringing together a majority of the Committee for the actual holding of meetings. It often happens that important matters fail to receive attention from a committee, because of the difficulty of convening the members.

Mr. JUDD, of Illinois. It has been said upon the floor of this House, in advocacy of the project of the House of Bishops, that that measure had passed the House of Bishops almost, if not quite unanimously. I am not aware that anybody is authorized to speak for the House of Bishops upon this subject. If the report shows it, very well. But I am as fully authorized to say that it does not meet the approbation of a majority of the House of

Bishops or of a very considerable number of the House of Bishops; and that at the time this measure passed the House of Bishops the attendance was very thin. If the measure is to pass this House because it has passed the House of Bishops then we might as well adjourn this body and go home, and permit the House of Bishops to do the legislation for this Church.

The only question before us is whether this measure commands the judgment of the House, whether we are prepared for this class of legislation? I for one, am not prepared for it, and I will state my reasons for opposing it.

In the Committee of Canons, I am free to say, I resisted any legislation, but I yielded at last to the measure proposed by the Committee on Canons. I am opposed to the legislation for the reasons set forth by many speakers on this floor, as well as for the reasons given in the report of the Committee of the last House of Deputies. I will not detain the House to explain those particular reasons, because they have been so fully set forth, but I will confine myself to a few points, some of which have not been discussed upon this floor as fully as I would have been glad to hear them discussed.

I will refer now to the Canon as proposed by the House of Bishops. It declares that "the duties proper to Deaconesses or Sisterhoods [thus, as has been stated, identifying the two as one,] are," &c. The second section of the Canon proposed by the Committee on Canons is that "the duties of Deaconesses and Sisterhoods are declared to be chiefly the care of the poor and sick, the education of the young, the religious instruction of the neglected, the reclaiming of the fallen, and other works of moral reformation," thus inserting "the reclaiming of the fallen" as a very important and essential item which the House of Bishops have not declared. I call attention to the two measures in this way in order that the House may see definitely the proposition which if before it.

In the next place, the Canon proposed by the House of Bishops authorized the ecclesiastical authority at any time to suspend a Sister or Deaconess from her office. Let me ask the members of this House whether they are prepared to permit the Bishop or the ecclesiastical authority to suspend a Sister; and if so, for what? Must it be under regulation? Must it be under law? It is said that these Sisters and Deaconesses must be under law. Very well. If so, let us put the authorities under law. If you leave the matter to the Bishop, very well; but the ecclesiastical authority in the absence of the Bishop is the Standing Committee, and I apprehend that Standing Committees sometimes ought to be under law. For what must the Sister or Deaconess be suspended? For some act that affects her moral character, or must it be for some opinion of hers concerning which the Bishop or ecclesiastical authority may say, "I prefer that she shall not have the opportunity of visiting the sick, for if she should she may possibly drop a word which may not meet my approval, and hence I will suspend her." That moment there is a restraint put upon her; and if such be the law, I apprehend that no lady who has any self-respect will permit herself to go into any such organization.

The whole difficulty may be viewed in another way. If this is to be the law, then those who desire to associate will do so regardless of the Canons of this Church, whether general or Diocesan. If there be danger or harm coming, if there be degradation coming, then such organization must necessarily be voluntarily. But, if the project of the House of Bishops shall be defeated, and the Diocesan legislation is to control, and Dioceses see fit to be unfriendly in respect to this matter, those who propose to go into Sisterhoods can go to those Dioceses where the legislation shall not be thus unfriendly. The proposition of the Committee on Canons is that when they organize in this way they shall come under law, and it authorizes the Bishop to have control of all these matters, subject to Diocesan legislation. This will be the time to legislate—when we find that there is need for it, and in my judgment there is more danger from excess of legislation than from defect of legislation. The great danger of the age is from too much legislation, and too much legislation will hamper and shackle the energies that are in the Church, not only in the way of Sisterhoods and Brotherhoods, but in the way of everything else. Let these Sisters go on and do their work; and if harm comes to them then will be the time to provide against the repetition.

Reference has been made to the action of the last House, and of the last Committee on Canons. I merely call attention, to their action in order to remind the House, and those who were not here when it was referred to by the distinguished Deputy from Maryland, that this is no hasty action on the part of the Committee on Canons. That which is before us is not new. It has been well considered; and the Committee on Canons of the last General Convention conceded that it was not proper to legislate at all upon this subject; and that determination of the Committee met the approval of my best judgment.

It has been said that perpetual vows are required. I am not aware of any Sisterhood in which they are required. But if the parties choose

to put themselves under perpetual vows shall we forbid it? It strikes me that that would not be proper legislation. That is a matter which should be left to the individuals. If they see fit to devote themselves perpetually to this good work, let them do it.

In my judgment we ought to leave this whole matter alone. If the Convention, however, determines not to leave it alone, and not to dispense with Sisterhoods entirely, then the proposition of the Committee on Canons ought to be adopted. But as, in the Committee on Canons, I objected to any legislation, so I consider that I am at liberty in this House to move, as I now do, the indefinite postponement of the whole subject.

The PRESIDENT. A motion is made to indefinitely postpone this whole subject. That will be the motion first to be considered when the time comes for taking the vote.

The Rev. Dr. BEERS, of California. We have been appealed to by one member of the Committee on Canons to forbear. It seems to me that this appeal does not come with a good grace from so strong a body. We might, perhaps, now and then reject their reports for other reasons than that to report; which they offer for our acceptance is premature, or unwise or objectionable, on this ground, lest we should come finally to regard so able a Committee as infallible. We ought occasionally to assert our independence by showing that we can think differently from that Committee; and I say this with all due respect, and high appreciation, for and of their powers.

Then, too, I must say that I regret that that able and formidable Committee has turned its ordinance upon the activities of delicate, shrinking, reserved woman, who as Deaconesses and Sisterhoods are to be trammelled by this legislation. I believe that while we all agree in a deep and profound interest and sympathy in and for this work wherever it has been exhibited, and that while there can be good reasons given (and for what measure cannot good reasons be found?)—while that may be given many good reasons in favor of measures such as those now under consideration, the question is whether there are not perhaps more reasons and equally good ones in favor of keeping hands off for the present and letting the matter alone; for we ought to remind ourselves that this General Convention did not wield the rod of Moses, but that it was the delicate hand of woman that smote the rock that these healing and refreshing waters of ministrations to the ignorant, the needy and the sick might flow forth.

This work of mercy originated with women. It has gone on now for years, developing itself more or less vigorously in different parts of the Church, under the fostering care of women, with scarcely a Godspeed from this House or from the other House, although individual members may have helped the good work on.

Among other reasons why it seems to me inexpedient to conclude Canonical action is this: we shall find it impossible to formulate and condition a work under a general rule that, in my judgment, is of such a peculiar character, so delicate and so little understood, that you cannot formulate and legislate upon it without paralyzing its energies, and perhaps arresting its progress. One great reason for delaying action is this: that, though the matter may have been talked about and written about for some years, yet, after all, the mind and judgment of this House is but very little enlightened in relation to the nature, and it imperfectly comprehends the necessities, of the work under consideration.

If something must be done, if we must interfere with pious activities, if we are so fearful of what women may do unless they are put under stress and strain of Canon and subjected to special legislation, let us relegate the whole question to the several Dioceses. What is needful in this kind of legislation for California is not what is needful for Maryland, nor Central Pennsylvania, nor New York. And while we are trying to apply a general rule that may, as I concede, have some reasons in its favor,—while we are trying to apply a general rule we may make a very grave mistake, which will be very difficult, or, if not difficult, awkward to unmake.

I say that I believe that under God it is the moving of His spirit in the heart of woman that has set her to devising and developing these forms of work. And while it is true that all activities for Christ's sake and for the love of and salvation of souls should be under some kind of supervision, it is more dangerous to apply the curb of Canon to it in order to prevent any possible eccentricity or eroticism of action, than to leave the work untrammelled with whatever little disabilities may grow out of the refusal to legislate upon the subject. From the beginning, those whom we have under consideration to-day have been foremost in every good work, and when men have failed and retired into safe obscurity they have stood their ground; last at the cross, first at the sepulchre, typical of the fact that whatever is deepest in tenderness and highest in heroism in mere humanity, finds its illustration, its expression in woman.

There is another difficulty that I will name. I asked the question whether there had been measures adopted by which we could gather up from



the experience and intelligence of those directly concerned in this work their judgment as to what is best to be done. Has there been any attempt to ascertain from those women engaged in this work, who have been giving their attention to it for years, who have in many instances decided to forego (and if they will do it, if the Spirit of God moves them to do it, who shall say nay to them?) the ordinary relations of life, the sweets of the domestic circle, the aspirations that sway and move our common heart, in order that they may give themselves, soul and body, their days, their weeks, their years, and their lives to the work for which Christ gave His life on the cross.

The Rev. Dr. DEKOVEN, of Wisconsin. Somebody, I will not say who it was lest I should regret it, this morning tried to enlist the Protestant feeling of this House in favor of this Canon. I felt somewhat concerned when I heard one of the persons who spoke in that strain, talking about the religion of culture, and æsthetic views, for I did not know but that it might be an attempt to bring the easy charge of Romanism against those who are opposed to this legislation. But I found, upon consideration, that the Lay Deputy from Pennsylvania, who said something of that kind, was really engaged in a Quixotic attempt to show that our venerable Committee of Canons was inclined to Romanism; and so I do not think it necessary to say anything about it, except to make this statement.

There are three matters before us. The first is the original Canon which the Clerical Deputy from Massachusetts has introduced; the second is the measure of the Committee on Canons; and the third is the amendment of that Committee which two members of that Committee have brought in as a Minority Report. I am opposed to all of them, as I am opposed to any legislation on the subject; but if I must take either of them I prefer the report of the Committee on Canons. I wish to direct my remarks, principally, against the substitute for the report of the Committee, brought in by the Clerical Deputy from Massachusetts, and sent down to us at one time (although it does not now come to us with the weight of that authority) by the House of Bishops. I object to it for a reason which has not yet been stated. It is not simply on account of any one of its provisions. There are at least two of those provisions which I think it is impossible for this House to pass. It is simply inconceivable that, under the pretence of *law*, women who have devoted themselves to the service of God, shall be exposed to the danger of being suspended, without trial, and for no cause whatever. I think that it is equally inconceivable that women should be dragged from their most sacred offices, from their house of prayer, from their moments of devotion, when they have surrendered themselves chiefly to Almighty God—to have the exact nature of their devotional work analyzed by a Standing Committee, or even by a Bishop. But my objection is not against any particular feature of this proposed legislation; it is against the whole thing. If this Canon were passed, I venture to say that you would have, not the ancient order of Deaconesses, but a caricature of that order. A woman obliged to go through with all sorts of examinations—her age tested, and whatsoever else was necessary; and finally brought before a Bishop and Standing Committee; received as though she were a candidate for orders; subjected to be suspended without trial; sent by letters dismissory from one Diocese to another; thus inspected in all the departments of her life and feelings—do you call that a revival of the Ancient Order of Deaconesses? Never! That would be instituting an order into which I venture to say that no gentleman on the floor would ever allow his daughter to enter; for no lady could possibly join it. But, Mr. President, there is a deeper ground for objection than that. My friend, the Clerical Deputy from Wisconsin, stated the difference between the Ancient Order of Deaconesses, and the widows and the virgins. He omitted to state, however, that though the primitive Order of Deaconesses did exist, the order vanished away, or was in time absorbed in the Sisterhood idea. And for this reason: The Order of Deaconesses was established with a view to influencing surrounding heathenism—the Deaconess receiving a specific order and rank among the Clergy, and had their duties towards those who were converted from heathenism. But when society became Christian, the Church presented the grander idea of a community or family life, instead of the individual work of the primitive Deaconesses. I would like to ask whether anybody on this floor is prepared to say (for that is what they will have to say if they attempt to pass this Canon) that we are brought back to a state of heathenism; that these women who are to do good works towards the Church, and towards "them that are without," are in the situation of the primitive Deaconesses, with a surrounding heathenism? It is an imputation upon the very respectable and devout bodies of Christians around us, which I venture to say ought to have prevented the Lay Deputy from Pennsylvania from advocating such an act.

There are two ideas which are prevalent in our Church with regard to this work; the one looks to-

wards the individual life; the other looks toward the community life. The Lay Deputy from Pennsylvania and the Clerical Deputy from Massachusetts chiefly alluded to the individual idea; that woman is to be regarded in her individual capacity, rather than in any relation to community life; that she is to be bound by no vows; that she is to give relief without any distinctive order; and she is to be quite free in case Providence guides her that way, to get married. In other words, she is to be an individual woman, doing her work without the protection of community life. The other idea is the community idea, in which the woman is to be surrounded by what I may call a family relation. Though she may not take vows, she is helped, so far as she can be helped, by that which makes up the chief power of such women, namely, by the fact that she undertakes the work for life, that she does not mean to have anything prevent her from doing her duty, or take her away from that to which she has devoted herself.

I want to put those two ideas side by side; and I want to give an argument to those who are in favor of this legislation. It is an argument in favor of toleration. Let them go side by side. Do not put down either of them. Say "God speed" to both of them. Let them have a fair chance. Let the community life be on one side, and this other life on the other side. It is an argument in favor of honest toleration. Perhaps somebody may think that they will bear the relation, to each other, of Pharaoh's lean kine to Pharaoh's fat and well-fleshed kine. All that I have to say is, that if they do you will please remember that the lean kine were the ones that made the effort to devour the fat and well-fleshed kine. Who are trying to do the devouring in this case? It is not those who advocate the community life; it is those who advocate the individual life.

Something has been said on this floor about foreign Orders. There are foreign Orders—that is, foreign, if belonging to a Church which is in full communion with ourselves, may be called foreign. They have come over to this country. They are to be found in this city. They are to be found in Baltimore, in New York, and elsewhere. They are supplementing a need which we know to exist, namely, that there are not enough Sisters in this country to do the work for which Sisters are demanded.

Now, I want to ask you this question: This country opens wide its harbors, and gives a hearty welcome to this land of ours, to all the pauperism, ignorance, misery, and even crime of other lands. For generations that immigration has poured in upon our land, and we have derived from its presence additional strength and power as a nation. Now it is about to send forth to other lands, a golden harvest from the West, which shall return to us the golden coin so essential to our national prosperity. Shall this Church of ours, when earnestness, and faith, and love are prepared to come to this land and help us in our contest with sorrow and misery, say—"All else shall be welcome to these shores excepting you, who are the Sisters, nursed by the Mother Church of England, and who are doing there such a noble work for God?"

The Rev. Dr. GOODWIN, of Pennsylvania. I wish simply to say, Mr. President, as I have indicated before, that if the Canon proposed in the message from the House of Bishops cannot be adopted, I think we had better postpone the whole business. As to the criticisms upon the resolution or the proposed Canon sent down from the House of Bishops, they seem to me to be extremely hyper-critical. What does all this argument that we have listened to to-day in regard to the difference between Deaconesses and Sisters amount to? What has that to do with this Canon? For there is nothing in the Canon that is not appropriate to both. What is provided for in the Canon is appropriate to Deaconesses, and what is provided for in the Canon is appropriate to Sisters. Just look at the Canon, and you will see that it provides that the same duties in one case are appropriate in the other case, and belong to both alike, without any distinction.

Now, if anybody wants to distinguish between Deaconesses and Sisters, let them do it to their heart's content, but the Canon applies perfectly well to both.

Another objection is that these Deaconesses or Sisters are to come under the tyrannical authority of the Bishops. It is said that there must be a Canon for trying these Sisters or Deaconesses—that there must be a form of trial to which they must be subjected before they can be deposed. I suppose, Mr. President, that it is really just making the Bishop the head of these Orders, whatever they may be. I think it is a very good thing to have the Bishop as the head of institutions of this kind. They certainly must have a head, and I know of no better one than the Bishop. I want to know, Mr. President, if it is not understood that a Rector may remove a teacher in his Sunday School or Bible Class when he thinks it is best?

Now it might be said, as some have said here: "Just think of it, he can remove one of those young lady teachers from the Sunday School or Bible Class without a trial and without any reason." Then some of you would say, "why I would not allow my daughter to be a teacher in the school if

the Rector can remove her without any trial," and so it is proposed to have, perhaps, grave Canons as to how a teacher in one of these Sunday Schools or Bible Classes may be tried. She is under the tyrannical authority of the Rector is she not? It seems to me, Mr. President, that all these arguments amount to very little. I do not think there is anything to be feared from the tyranny of the Bishop. I am not in favor of tyranny, but we must have some sort of ecclesiastical jurisdiction, and I don't know where else to go for it except to the Bishop. It seems to me that we simply make the Bishop the head of such a Sisterhood at the head of such an Order of Deaconesses, and that is all it amounts to.

The Rev. Mr. KNIGHT, of Connecticut. I think the gentleman who has just sat down can be answered very simply. As to the first point he has made I think, Mr. President, there is a very essential difference between the order of Deaconesses as it exists in theory, though I think it can hardly be said to exist in action, and the order of Sisterhood. The difference is this: that Deaconesses represent Diocesan authority. The very name "Deaconess" suggests a certain ecclesiastical relation and the performance of certain ecclesiastical functions, and unquestionably they do have certainly different relations to the Bishop of the Diocese. Their very name suggests that they are Ministers of the Church, and being Ministers of the Church it is perfectly legitimate that so far as their work is concerned, they are under the order and under the discipline of the Church. In some sense they represent the Church; for what they do in their Ministerial capacity is done by the Church. If they make any blunders it is the Church who suffers, and if they do any good work, it is the Church in its corporate and Diocesan capacity that gets the benefit, therefore I for one would be in favor of some rigid system in regard to the order of Deaconesses in the Church, and if it were not for the fact that two amendments have already been proposed upon the action of the Committee and that a motion has been made for an indefinite postponement of the matter, I should like myself to be permitted to make an amendment by striking out the word "Sister" and leaving the proposed legislation to operate entirely upon the order of Deaconesses, and thus amended I think the Canon would be perfectly legitimate.

In regard to the other matter of Sisterhoods the dominant idea at the bottom of their creation is not one of formal recognition by Diocesan authority, or former representation of Diocesan responsibility. The idea at the bottom of Sisterhoods, as I understand it at all as it existed in the Middle ages, and was afterwards developed in the conventual life in the dark ages, as it has been resuscitated in later years, has been that of the enthusiasm—the enthusiasm of love, taking on various forms according to the circumstances by which it might be surrounded. Fifty years ago a very eminent statesman of the realm of England said that the Church of England had one fatal flaw, which had existed in it ever since the reformation; that was that there was no room in it for enthusiasm. That was true fifty years ago undoubtedly, and I think that it is true of this Church at a period much later than fifty years. I think the fate which came upon Methodism, I think the fate which threatened the Evangelical movement, I think the fate which threatened the Tractarian movement, I think the fate which hung over at one time the Ritual movement, all seem to indicate the same thing, and that is, that in the Anglican communion there is no room for enthusiasms, and I think, sir, that the three measures which are now brought before the House represent in differing degrees the same idea. If one woman is moved by the Holy Ghost and by the infinite love of our dear Lord to devote her life to the salvation of those who are perishing, to ministrations upon those who are poor and sick and ignorant, to the visitation of those who are in prison, afflicted and helpless, and if she does this believing that at the last day she will, through mercy, receive that highest eulogium and welcome from the lips of the Lord she loves so well, "I was hungry and ye fed me, I was naked and ye clothed me, I was sick and in prison and ye visited me." I say, if one woman undertakes to do that, why may not twenty women do that likewise. And if twenty women choose to come together in one home, if they choose to have an order in the household, if they choose to establish rules without which they cannot perform their work, and wear a garb which shall protect them in that work, in God's name, let them do it!

Mr. WELSH, of Pennsylvania. I regret very much that the Reverend Deputy from Massachusetts, the mover of this resolution, is absent. In his absence, as a member of that Committee, I feel compelled to occupy the time of the House again. One or two questions have been asked, and I am glad of the opportunity of answering them. One is, whether any Sisters have ever desired the passage, the adoption of such a Canon? In answer to that question I will say, that many of the noblest Sisters in our land have been earnest in the advocacy of this very legislation.

Intimations have been made by two gentlemen upon this floor, that Romanizing tendencies had been attributed to them by the Clerical Deputy from Massachusetts and by me. That Deputy disclaimed



any such intention, and I am equally free from making any such charge. Indeed, the thought was not in my mind. If gentlemen are so imaginative and sensitive in that direction, may it not be possible that their tendencies to excessive Ritual observance may obliterate the strongly marked differences between the authorized Ritual of this Protestant Church and of that Church against which it protests?

There are, however, questions of much more serious character that have been brought before the House in this debate. One is, that Sisters and Deaconesses will, by this Canon, be subject to a discipline unduly severe by authorizing a Bishop to suspend her. The father of the family is the true picture of a Bishop. I asked some of the best Sisters in our land their opinion about this so-called severity in this Canon. They approved of it cordially, and said, "What trial would there be for a father to come and simply say, 'My child, repress those excesses that have been forbidden?'" and if such a Godly Canon is resisted, suspension should ensue. They said that the authority to suspend is far better than any form of trial for a woman.

It has been intimated that the community life is not contemplated in this Canon. Surely this is not a fair interpretation of the Canon which treats solely of the community life as a means to enable women to band together for increased effectiveness.

The passage of that Canon I feel sure, Mr. President, will increase the power of the Church, and thus having the sanction and protection of the Church these holy women will be restrained from extravagances in which some of them indulge and which will soon make them powerless for good.

The Rev. Dr. PARKER, of New Jersey. I have only a moment in which to make one remark upon this subject, and that is in reference to a point that has not been touched upon. That point is this: we are commencing a new kind of legislation. Previously all legislation in regard to Laymen has been in reference to criminal matters. Now we are opening up an entirely different subject, and I protest, in behalf of the Laymen, against passing any Canon of this kind upon that ground.

The Rev. Dr. BARTON, of Easton. I wish, Mr. President, first to call the attention of the House to the character of the debate. Much time and eloquence have been spent by the brethren upon this one thing, namely, the preciousness and importance of woman's work. Why, sir, upon this question we are all agreed; there is but one opinion, and consequently all these arguments and this eloquence have been thrown away. Let us consider what is the work which these women are chiefly to be occupied in doing. They are to minister to the poor and sick, to instruct the ignorant, to reclaim the fallen. Is not that a large portion of the work of the Ministry, and especially of Deacons? Does not that come within the office of the Deacon? And yet we are subject to the control, and are responsible to those who are over us. Why is it needful that this noble work of women should be wholly apart from our work? By reason of its value and its preciousness it embraces a power and an influence in the Church scarcely equaled by that which our Ministry fulfills. And I submit, sir, that our Church work is dignified, and that its character is improved and greatly enhanced when the Church recognizes and sanctions this work of women, and exercises only that control over it which it exercises over any other department of Church work.

The PRESIDENT. The hour of four o'clock has arrived. The question will be taken, first, upon the indefinite postponement.

A DEPUTY. I call for the reading of the Canon first.

The Rev. Dr. HANCKEL, of Virginia. I call for a vote by Dioceses and Orders.

Mr. JUDD, of Illinois. I call for a vote by Dioceses and Orders, on behalf of the Lay Deputation of Illinois, upon that resolution.

The PRESIDENT. I have been requested, with reference to a former ruling of the Chair, to rule as to the divisibility of a motion of indefinite postponement. The Chair ruled the other day that a motion to lay the whole subject upon the table, where there was an original resolution and amendment, was not divisible; and it was upon this ground, a subject laid upon the table is constantly within the control of the House. Therefore, the House is supposed to lay the subject upon the table merely because it wishes to take up some other subject at the time. Hence it was not necessary to make such a motion divisible. But in the case of an indefinite postponement, it is equivalent to the negative of all the propositions that are before the House. Hence the Chair holds that, inasmuch as only that motion has been agreed to, the subject cannot be taken up again in the same form, or in the right form, except by a reconsideration of that motion; that the motion for indefinite postponement, if the subject itself be divisible, is divisible, and hence, that anyone may call for the vote upon indefinite postponement of the amendment to an amendment, then upon the amendment itself, and then upon the original resolution presented in the report of the Committee. But without such call the question will be on the indefinite postponement of the whole matter, and on that the vote will be taken by Dioceses and Orders.

The Rev. Dr. WATSON, of North Carolina. I

understand that if this is determined in the affirmative, there will be no opportunity to put before the Convention any of these other schemes.

The PRESIDENT. Except by reconsideration. The Rev. Dr. HANCKEL, of Virginia. I rise to a point of order. Suppose, sir, that the indefinite postponement be voted down; would it be competent then to introduce an amendment to the amendment offered by the Deputy from Massachusetts?

The PRESIDENT. There are different rulings on that point. My own ruling would be that the House has a right to perfect the matter before it votes upon it.

Mr. JAMES PARKER, of New Jersey. There are two amendments now; and, for that reason, any other amendment will be out of order.

The PRESIDENT. A substitute, however, is in order. The reading of the Canon has been called for as reported by the Committee on Canons.

Mr. JAMES PARKER, of New Jersey. I would ask which one is to be read—whether the one proposed by the House of Bishops or that recommended by the Committee on Canons?

The PRESIDENT. Both Canons will be read.

The SECRETARY then read the Canon reported by the Committee on Canons in their Report No. 29, as printed on page 188 of THE CHURCHMAN; and also that received from the House of Bishops, as printed on page 111 of THE CHURCHMAN.

The SECRETARY then proceeded with the call of the Roll of Deputies by Dioceses and Orders.

The Rev. Dr. BROWN, of Ohio. Mr. President, I have the privilege, I believe, of an explanation of my vote. I desire to say that I wish an expression of this House in favor of Sisterhoods and Brotherhoods; and, for fear that this going forth may otherwise impress the community, I vote "no."

Mr. JAMES PARKER, of New Jersey. Mr. President, I desire to explain that I am heartily in favor of all these Sisterhoods, and of all efforts that may be put forth by women in this direction, but, believing that legislation at this time is inexpedient and not necessary, I vote "aye."

The SECRETARY then finished the calling of the Roll.

#### DELEGATES TO THE PROVINCIAL SYNOD OF CANADA.

The Rev. Dr. VANDEUSEN, of Central New York, presented the following report:—

The Committee on the State of the Church beg leave to nominate as Delegates, on the part of this House to the Provincial Synod of Canada, to be met in 1880, the President of this House, the Rev. Alexander Burgess, D.D., the Rev. Edward Ingersoll, D.D., of Western New York, the Hon. L. Bradford Prince of Long Island, and Hon. John W. Andrews of Southern Ohio.

Mr. WHITTLE, of Georgia. I move that the persons nominated be appointed.

The motion was agreed to.

#### REPORT OF THE COMMITTEE ON EXPENSES.

Mr. SHATTUCK, of Massachusetts. Mr. President, I want to get some time for the consideration of the report of the Committee on Expenses. There are two Committees that did not get a chance to-day to present some very important matters which they have in hand—the Committee on Expenses and the Committee on Education. May I ask what time you will assign to the Committee on Expenses? Can it be this evening, or shall I begin with it when the matter now under consideration is disposed of?

The PRESIDENT. You may begin now. This matter may be interposed at this time.

#### CANON OF ASSESSMENT.

The SECRETARY then read the first resolution contained in the report of the Committee on Expenses printed in this number of THE CHURCHMAN. The resolution was adopted.

The PRESIDENT. I will announce the vote upon the indefinite postponement of the whole subject which we have been discussing this afternoon:—

Whole number of Dioceses represented in the Clerical order, 42. Ayes, 23; nays, 17; divided, 2.

Whole number of Dioceses represented in the Laity, 32. Ayes, 17; nays, 13; divided, 2.

The subject is indefinitely postponed by a majority of both orders.

The vote in detail was as follows:—

#### CLERICAL VOTE.

Alabama.—Rev. George H. Hunt, aye. Rev. John M. Banister, D.D., and Rev. John A. Massey, D.D., nay.

Albany.—Rev. Walton W. Battershall, Rev. George C. Pennell, S.T.D., and Rev. Francis Harrison, S.T.D., aye.

Arkansas.—Rev. James A. Matthews, aye.

California.—Rev. Hiram W. Beers, D.D., aye.

Central New York.—Rev. Edwin M. Van Deusen, D.D., Rev. Walter Ayrault, D.D., and Rev. Henry R. Lockwood, aye. Rev. George H. McKnight, D.D., nay.

Central Pennsylvania.—Rev. Charles Breck, D.D., aye. Rev. Cortlandt Whitehead and Rev. William C. Leverett, nay.

Connecticut.—Rev. E. Edwards Beardsley, D.D., LL.D., and Rev. Cyrus F. Knight, aye. Rev. Edwin E. Johnson, nay.

Delaware.—Rev. James H. B. Brooks and Rev. T. Gardiner Littell, aye. Rev. Benjamin J. Douglass, nay.

Euston.—Rev. Theodore P. Barber, D.D., and Rev. Edward J. Stearns, D.D., nay.

Fond du Lac.—Rev. Martin Van Buren Averill and Rev. George Vernon, aye.

Georgia.—Rev. Henry K. Rees and Rev. Thomas Boone, aye.

Illinois.—Rev. Samuel Chase, D.D., Rev. Samuel S. Harris, D.D. and Rev. Clinton Locke, D.D., aye.

Iowa.—Rev. Joseph E. Ryan and Rev. Dr. Camp, nay.

Kansas.—Rev. Charles Reynolds, D.D., Rev. Archibald Beatty, D.D., and Rev. D. W. Cox, nay.

Kentucky.—Rev. James Craik, D.D., LL.D., nay.

Long Island.—Rev. Charles H. Hall, D.D., Rev. T. Stafford Drowne, D.D., and Rev. William A. Snively, S.T.D., nay.

Louisiana.—Rev. John F. Girault, aye.

Maine.—Rev. Samuel Upjohn, Rev. Charles Welles Hayes, and Rev. William James Alger, nay.

Maryland.—Rev. Meyer Lewin, D.D., and Rev. Edwin A. Dalrymple, S.T.D., aye. Rev. George Leeds, D.D., nay.

Massachusetts.—Rev. Alexander Burgess, D.D., aye.

Rev. Thomas R. Lambert, D.D., nay.

Michigan.—Rev. William J. Harris, D.D., and Rev. Marcus Lane, aye. Rev. John T. Magrath, nay.

Minnesota.—Rev. Edward Livermore, aye.

Mississippi.—Rev. Henry Sansom, D.D., and Rev. Alexander Marks, aye.

Missouri.—Rev. James Runcie, D.D., Rev. F. B. Schetz, Rev. George K. Dunlop, and Rev. J. P. T. Ingraham, D.D., aye.

Nebraska.—Rev. Frank R. Millsbaugh, B.D., and Rev. James Paterson, nay.

New Hampshire.—Rev. Henry A. Colt, D.D., Rev. Isaac G. Hubbard, D.D., Rev. James H. Eames, D.D., and Rev. Lorenzo Sears, aye.

New Jersey.—Rev. George Morgan Hills, D.D., and Rev. Stevens Parker, S.T.D., aye. Rev. William S. Langford, nay.

New York.—Rev. Alfred B. Beach, D.D., Rev. Philander K. Cady, D.D., Rev. Morgan Dix, D.D., and Rev. George F. Seymour, D.D., aye.

North Carolina.—Rev. Alfred A. Watson, D.D., Rev. Jarvis Buxton, D.D., and Rev. Joseph C. Huske, D.D., and Rev. N. Collin Hughes, nay.

Northern New Jersey.—Rev. J. Nicholas Stansbury, B.D., and Rev. Jos. H. Smith, aye.

Ohio.—Rev. John W. Brown, D.D., Rev. William B. Bodine, and Rev. Sherlock A. Bronson, D.D., nay.

Pennsylvania.—Rev. G. Emlen Hare, D.D., Rev. D. R. Goodwin, D.D., LL.D., and Rev. Henry Brown, nay.

Pittsburgh.—Rev. William A. Hitchcock, D.D., Rev. Richard S. Smith, and Rev. Reese F. Alsop, nay.

Rhode Island.—Rev. George J. Magill, aye. Rev. David H. Greer, Rev. Chas. A. L. Richards, and Rev. Daniel Henshaw, nay.

South Carolina.—Rev. A. Toomer Porter, D.D., and Rev. John D. McCollough, aye. Rev. Charles C. Pinckney, D.D., and Rev. John Johnson, nay.

Southern Ohio.—Rev. Erastus Burr, D.D., Rev. Henry H. Morrell, D.D., and Rev. I. Newton Stanger, nay.

Tennessee.—Rev. George White, D.D., and Rev. George C. Harris, D.D., aye. Rev. Philip A. Fitts, nay.

Vermont.—Rev. Nathaniel F. Putnam, Rev. Andrew Hull, D.D., and Rev. Daniel C. Roberts, aye.

Virginia.—Rev. J. Stuart Hanckel, D.D., nay.

Western Michigan.—Rev. George D. E. Mortimer, Rev. James F. Conover, and Rev. Joseph W. Bancroft, nay.

Western New York.—Rev. Edward Ingersoll, D.D., and Rev. Oran Howard, D.D., aye. Rev. Henry Anstice, D.D., nay.

Wisconsin.—Rev. James DeKoven, D.D., Rev. A. D. Cole, D.D., Rev. William Adams, D.D., and Rev. John Fulton, D.D., aye.

#### LAY VOTE.

Albany.—Mr. Orlando Meads, LL.D., and Mr. James Forsyth, aye.

Central New York.—Mr. James W. Clarke and Mr. Horace O. Moss, nay.

Connecticut.—Hon. Frederick J. Kingsbury and Hon. Benjamin Stark, aye.

Delaware.—Mr. S. Minot Curtis, nay.

Florida.—Mr. Robert Walker, aye.

Fond du Lac.—Mr. James Jenkins, aye.

Georgia.—Mr. Louis N. Whittle and Hon. Charles J. Jenkins, LL.D., aye.

Illinois.—Mr. S. Corning Judd, LL.D., and W. F. Whitehouse, aye.

Indiana.—Mr. George C. Duy and Hon. John B. Howe, nay.

Kentucky.—Hon. John W. Stevenson, Mr. William Cornwall, and Mr. R. A. Robinson, nay.

Long Island.—Hon. L. Bradford Prince and Mr. William Nicoll, aye. Mr. Henry E. Pierrepont and Hon. John W. Hunter, nay.

Louisiana.—Gen. C. C. Augur, U.S.A., and Mr. Geo. W. Race, aye.

Maine.—Hon. James Bridge and Mr. Robert H. Gardiner, aye.

Maryland.—Mr. Frederick W. Brune, aye.

Massachusetts.—Mr. George C. Shattuck, M.D., Hon. Enoch R. Mudge, and Hon. Edmund H. Bennett, LL.D., aye.

Minnesota.—Hon. E. T. Wilder, nay.

Missouri.—Mr. Geo. H. Gill, nay.

New Hampshire.—Mr. Franklin Low, aye.

New Jersey.—Mr. Samuel K. Wilson, Mr. James Parker, and Mr. K. S. Conover, aye.

North Carolina.—Mr. William H. Battle, LL.D., and Mr. James G. Martin, nay.

Northern New Jersey.—Mr. Jeremiah C. Garthwaite, aye. Mr. Alfred Mills, nay.

Ohio.—Mr. Augustus H. Moss, nay.

Pennsylvania.—Mr. William Welsh, Mr. George L. Harrison, and Mr. Lemuel Coffin, nay.

Pittsburgh.—Mr. John H. Schoenberger, nay.

Rhode Island.—Mr. John H. Stiness and Mr. T. P. I. Goudard, aye.

South Carolina.—Mr. Edward McCrady, nay.

Southern Ohio.—Mr. V. B. Horton, aye.

Tennessee.—Mr. George R. Fairbanks, aye.

Virginia.—Hon. Hugh W. Shepley, nay.

Western New York.—Mr. William M. White, aye.

Wisconsin.—Mr. J. B. Doe, aye.

The Rev. Dr. LEEDS, of Maryland. I move, sir, that the report of the Committee on Canons with reference to shortened services be made the order of the day for to-morrow at eleven o'clock.



The PRESIDENT. There is an order at eleven o'clock. Will you put it at twelve?

The Rev. Dr. LEEDS, of Maryland. Or immediately following the order of the day.

The PRESIDENT. It is moved that the report of the Committee on Canons or with reference to shortened services be made the order for to-morrow at twelve o'clock, or immediately after the order of the day has been disposed of.

The motion was agreed to.

#### A LEDGER ACCOUNT WITH EACH DIOCESE.

The SECRETARY then read the second resolution proposed in the report of the Committee on Expenses.

A DEPUTY. I move, Mr. President, that this whole subject of the report of the Committee on Expenses be referred to the Committee on Canons.

Mr. SHATTUCK, of Massachusetts. There is no occasion for any Canon in the whole of it, except that one thing. It does not belong to them at all.

Several DEPUTIES. Not at all.

Mr. SHATTUCK, of Massachusetts. It has been before a full Joint Committee, and there is nothing with reference to a Canon except that one Article.

The motion was adopted.

#### PAYMENT OF SECRETARIES OF THE LAST CONVENTION.

The SECRETARY then read the third resolution proposed in the report of the Committee on Expenses.

A DEPUTY. Mr. President, I wish to ask whether the Assistant Secretaries are ever considered, or whether any appropriation is made for their services.

Mr. SHATTUCK, of Massachusetts. That is left entirely to the Secretary to settle. We recognize only one Assistant Secretary; we do not recognize two. This matter is left to the Secretary—who knows how much work they do—to arrange with them.

The resolution as reported was adopted.

#### PRINTING OF THE JOURNAL AND DIGEST.

The SECRETARY then read the fourth resolution proposed by the Committee on Expenses.

The resolution was adopted.

The SECRETARY then read the fifth resolution proposed by the Committee on Expenses.

A DEPUTY. Is the number of copies provided for large enough?

The Rev. Dr. HARISON, of Albany. I wanted to suggest the importance of having a sufficient number of copies reserved for the next Convention. There has been great difficulty in obtaining a suitable supply of the copies of the Journal of the last Convention, and of the Digest, for the use of the Committee on Canons. I beg that the resolution may be put in such form that there shall be a sufficient supply for the House at the next Convention. It has been a great hindrance to business.

Mr. SHATTUCK, of Massachusetts. The Committee have fully considered that point, and think they have provided a sufficient supply.

The resolution was adopted.

#### STEREOTYPE PLATES OF JOURNALS OF THE CONVENTION.

The Secretary then read the sixth resolution proposed by the Committee on Expenses.

Mr. PRINCE, of Long Island. Mr. President, I should like to inquire the object of that, which seems to be all wrong. There may be some reason for it; but it is the reverse of obvious, if there be any. I would like to inquire if there be any excuse for the proposition to sell the stereotype plates of the Journals of the Convention.

Mr. SHATTUCK, of Massachusetts. Because the Secretaries of the two Houses, and the Committee have fully considered this, and we are going to save a great deal of money by it.

Mr. PRINCE, of Long Island. Mr. President, that is simply, no answer at all—"because the Committee have considered it, and they are going to save money by it." Now, how much money is going to be obtained for these stereotype plates. They contain the history of the General Convention, which is the representative of the Church. So long as they are the property of the Convention, we can have additional copies of the old Journals printed whenever we choose. Should they go out of our hands we cannot tell but that they will be destroyed to-morrow. It does seem to me that the miserable little pittance that you can get for this metal—and you can get nothing but the price of the metal—is nothing in comparison with having within our hands, preserved for all generations, so that they can be reprinted to the end of time, these plates which contain the history of the Church in America. I move to lay the resolution on the table.

The motion to lay upon the table was agreed to.

#### EXPENSES OF THE NEXT GENERAL CONVENTION.

The SECRETARY then read the seventh resolution proposed by the Committee on Expenses.

A division was called for.

A DEPUTY from Western New York. I do not wish to discuss the question, but merely to say that I do not think the House understands the matter. I move, therefore, that the resolution be laid upon the table until the House is in a better condition to discuss it.

The PRESIDENT. It is too late for discussion.

The result of the vote upon the division is as follows:—

Deputies voting in the affirmative, 52; in the negative, 26.

The ayes have it, and the resolution is adopted.

#### COMMITTEE UPON METHODS OF KEEPING THE BOOKS OF THE CONVENTION.

The SECRETARY then read the eighth and last resolution proposed by the Committee on Expenses.

The resolution was adopted.

Mr. FAIRBANKS, of Tennessee. I have a resolution on the same subject, which I now offer:—

*Resolved*, That the sum of one hundred dollars be paid to the Assistant Secretaries as a testimonial of their valuable and laborious services.

Mr. SHATTUCK, of Massachusetts. This must mean the Assistant Secretary of the House of Bishops and the Assistant Secretary of this House. This House recognizes only one Assistant Secretary.

A DEPUTY. I move to refer the resolution to the Committee on Expenses.

The PRESIDENT. The resolution of Mr. Fairbanks will come up at the opening of the session this evening.

Mr. SHATTUCK, of Massachusetts. There is another resolution, presented by the Committee on Expenses, which should properly come up at the same time as the reference to this subject.

The House then, at 4.30 P.M., took a recess until 7.30 in the evening.

#### EVENING SESSION.

The House of Deputies met at 7.30 P.M.

The PRESIDENT. When the House took its recess the question was upon the resolution presented by Mr. Fairbanks, of Tennessee.

Mr. FAIRBANKS, of Tennessee. I introduced that resolution, Mr. President, and it seemed to me that as we were making compensation for services rendered to this House, that the Assisting Secretaries, if they are not Assistant Secretaries they are Assisting Secretaries, who are performing this labor for us day after day, who are confined to their business from the time that this Convention convenes until its adjournment, should be entitled to that testimonial on our part for their services. I am told that this House recognizes but one Assistant Secretary. That seems to me to be rather a fine way of putting it. My first connection with this House—originally it had but a single Secretary—at the time of Dr. Hare of Pennsylvania, the number of Dioceses were not more than half what it is now. It was upwards of twenty-five years ago. After a while, as the Dioceses increased, Dr. Hare asked for an Assistant Secretary, and an Assistant Secretary was granted him. Then, again, at the time the Rev. Dr. Randall became the Secretary, I think it was at that time, another assistant was asked for; and then again, as the work came on increasing, and as the number of the Dioceses increased, the Secretary has been from time to time obliged to ask for further assistants. It is precisely like the assistant secretaries of a legislative body, the work increases, they stand upon the same footing, there is a principal, there is a first assistant, a second assistant and a third assistant. Now, it is true a Secretary was appointed; there was an Assistant Secretary, the Rev. Dr. Anstice, and they confirmed the appointment of two others as assistants. Now when they made that announcement to us, and we concurred in his appointing them.

The PRESIDENT. There was no concurrence asked or made.

Mr. FAIRBANKS, of Tennessee. There must be, in some form, concurrence, either implied or given; otherwise they cannot be recognized as being here properly; but we do recognize that they are here properly; they are doing the work of this House. It seems to me it is a very small matter for us, whether you call them assistant secretaries or assisting secretaries, that we should tender to them this slight testimonial. It amounts to but a *per diem* of three or four dollars for their valuable services to us, and I presume they do not expect it and do not ask it, but I would rather, as a business transaction, pay for the services in some form, or give some compensation, than to put it upon the score of honor or upon any future promotion or translation or anything else from the Secretary's desk. They are doing arduous service, and I believe the work of the Church. That is all I have to say, gentlemen.

The resolution was adopted.

Mr. SHATTUCK, of Massachusetts. There is another matter to which I wish to refer. The House has voted to retain the stereotype rule of the former Conventions; that is an expense of \$500. I hope they will allow the latter part of the resolution to be amended. I would move that the former rule be rescinded, which obliged the Secretary to stereotype the Journal. That is an additional expense of \$500. I wish to call the attention of my friends from Virginia and South Carolina to this fact, that here in Boston this House has spent \$500 on sentiment. These plates are not of any manner of use, there is not the least probability that a subsequent edition will be printed

from them. We have plenty of copies on hand, and simply for the sentiment of doing some injury to the past and parting with those stereotype plates we will not save \$500, and we shall have to pay for their storage too, and they are very lumbering things; and I have been assured by everybody who knows about them that they are of no use whatever, so it seems to me we have agreed to waste \$500 in sentiment. We have spent \$500 in sentiment. There is not the least necessity, sir, in having another Journal stereotyped, and I therefore move that the latter part of that resolution be amended.

Mr. WELSH, of Pennsylvania. What will be the additional cost of stereotyping that?

Mr. SHATTUCK, of Massachusetts. Five hundred dollars.

The Rev. Mr. GIRAULT, of Louisiana. I move a reconsideration of the resolution.

Mr. PRINCE, of Long Island. The Deputy having the floor made a motion of a different character.

Mr. SHATTUCK, of Massachusetts. I gave way, sir, to the Deputy from Louisiana.

Mr. PRINCE, of Long Island. Now we are told that it is a matter of sentiment with regard to these plates. It is not a matter of sentiment, it is a matter of history, and a matter of dollars and cents. I could not buy in the city of New York for money, for any amount, the past Journals, excepting the last three. No man who wants to get a set of Journals to-day can buy it. They have got to be reprinted in order that the rising generation of the Church who want to know something of its history can obtain it in the authentic form. Any one who has looked back over the Journals that they have perhaps been able to find in the hands of some of their neighbors or have looked back over the little volume which has been sold pretty freely during this Convention, are perfectly well aware of the difficulty which there was year after year and Convention after Convention in having the reprint of the Journals done to 1835. It was a very expensive work, because they had to be reprinted, and those Journals were very small affairs. Now we have these plates; there was no expense to be put to in reprinting, we have them on hand; to set up this amount of matter would cost a vast sum, and it does seem to me, for the paltry sum which can be obtained for these plates for mere metal, it is utterly ridiculous that the Church should let them go out of its hands, and entailing to an absolute certainty in the not far distant future the necessity of having the whole matter set up again and having them reprinted. The world is not all going to die after this year; there are generations to come; the Church is going to exist, and every man who takes any interest in its history wants to get a set of these Journals, and it will be an enormous expense to duplicate them if we give up these plates. That was not in the suggestion of the gentleman who arose originally to make the remarks, and I hope that at any rate the plates we have, and which are not going to cost anything, may be continued in the custody of the Church.

The PRESIDENT. Under the Canon the Secretary has a right to speak, with the approval of the President, and he desires to say a few words upon the subject before the House.

The Rev. Dr. FULTON, of Wisconsin. I have been three times where I believe I was the only person in the Diocese who had a complete series of the Reports of the General Conventions. These series are becoming very scarce, and year after year volumes are getting lost, and I agree with the Deputy from Long Island that we ought not to put it out of the power of the Church to furnish reprints of the Journals. Another thing; when we are reducing the amount of public printing, as we are doing now, it seems to me we ought to retain the means of perpetuation hereafter. Moreover, when these stereotypes are reprinted, we have an exact reprint. It is doubtful whether we can get an exact reprint in any other way.

The SECRETARY. I only wish to state that the recent Secretary of the House of Deputies informed me that it will cost \$1.25 per page to stereotype the Journal, and if the Journal contains 700 pages it will cost about \$900, and we have not calculated upon that expense for the current year; and since the compendium has been issued by the Secretary of the House of Deputies there is very little demand for the old Journal, hardly any demand now, and whatever demand there is I think can be supplied without reprinting the Journals, which must be done at an expense of \$1.25 per page. Any one of the old Journals cannot be reprinted except at an expense of a thousand dollars.

The Rev. Dr. ANSTICE, of Western New York. Having had considerable experience in this matter of collecting old Journals, both for myself and others, I would like to say, to throw light on this subject, especially for the information of the Deputy from Long Island, there is no difficulty whatever in procuring copies of the Journal of the General Convention since 1853. Since that time the Journals have been stereotyped, and therefore the result in reference to this stereotype business does not go beyond that period, 1853. Since that time the copies are plenty, and therefore that statement will apply to this matter in hand; but I might say also, since I am on the floor, that the Journals of the Convention for the first fifty years have been re-



printed and can be procured at a trivial cost, and that the only Journals which are difficult to be procured are those of 1841 and 1850, and the case of those would not be met by preserving these stereotype plates because they are not stereotyped.

Mr. JAMES PARKER, of New Jersey. I don't see why it should cost to stereotype these plates \$1.25, and I know it can be done in New York at seventy-five cents a page. I have charge of the printing of a very extensive book, of which we print 1,500 copies every year in New York, and I considered, at one time, the question of stereotyping that work, and it is a much more extensive work to stereotype in every way than the pages of the Journal. Some of the large stereotyping houses in New York offered to do that for seventy-five cents a page. Now, as to keeping to these things, I don't see why we should not keep them. I think Mr. Prince has so well said that the sum of \$500, and what we would get for these plates as old metal, will be no compensation if we lose them. After a while we will be in the same condition with our present Journals; the Church will be as we are in reference to the Journal of 1853. We will want to reprint them some time, and then the expense will be simply enormous.

Mr. BATTLE, of North Carolina. I would like to inquire how many copies of these are on hand? I agree that we ought not to be at the trouble and expense of keeping these.

Mr. SHATTUCK, of Massachusetts. I cannot answer that question. Perhaps our present Secretary can answer it.

The SECRETARY. I don't know, sir. I have no information on that point.

Mr. SHATTUCK, of Massachusetts. I got this from the late Secretary. He was a member of the Joint Committee, and that was his advice, because he didn't think we should ever have need to print any more, and thought we had enough on hand. That was what was stated. He is not here now.

Mr. BATTLE, of North Carolina. If there are plenty on hand, I agree with the gentleman from Massachusetts that the plates ought to be sold.

Mr. PRINCE, of Long Island. I object to mixing up the two things. Now the proposition not to stereotype the proceedings of this present Convention is one thing; the proposition to sell the plates that we already own, and that don't cost us anything, the plates of the proceedings of these Conventions, is another thing. Now if it is desired not to stereotype the proceedings of this Convention, that comes up as a separate resolution; but I trust that the House has respect enough for the history of the Church, and character and foresight enough to save the enormous expense in tens of thousands of dollars that they are going to entail on the Church in the future, to vote down, if not almost, entirely unanimously,—and I trust that the mover will see the evil and error of his ways—to vote down this resolution to reconsider.

The PRESIDENT. I would say to the House, that should they determine to reconsider the vote whereby they refused a passage to this resolution, that the resolution on its passage would be divisible, so that the part could be taken up with reference to the sale of plates and be referred, and the part with reference to stereotyping could be passed or refused as thought best. The question is on reconsidering whereby we refused to pass the resolution.

Mr. SHATTUCK, of Massachusetts. Mr. President, may I say that we must reconsider the whole vote to get at the first part of it?

The PRESIDENT. There is no question about that.

A division was called for on the question of reconsideration, and resulted in 63 Deputies voting in the affirmative and 33 in the negative.

Mr. STARK, of Connecticut. I call for a division of the resolution.

Mr. PRINCE, of Long Island. The Lay Deputies from Long Island call for a vote by Dioceses and orders on the first part.

Cries of "no"! "no"!

I dislike to take this long time but rather than see a thing done which the Church in ages to come will hold this Convention in—I will not characterize the way they will hold it—I think the time could not possibly be spent better.

Mr. WHITTLE, of Georgia. I offer a substitute for that in order to get out of this difficulty, that the stereotype plates be presented to Trinity Church, New York, which Church I hope will accept them as a present from the Convention. My object is to save the cost of storage and save the cost of stereotyping at the same time.

The PRESIDENT. We don't know to what straits Trinity Church may be reduced.

The Rev. Dr. DIX, of New York. I am very much obliged, sir, for the kind offer of the honorable gentleman from Georgia. I will certainly bring this matter before my vestry at the earliest opportunity. I cannot, however, express a very hopeful opinion as to the acceptance of the generous proposal. I should like to know what is the bulk of these stereotype plates? [Laughter.]

The SECRETARY. I think I may inform the Deputy that there are about 4,800 pounds.

A division was called for on the first part of the resolution resulting in forty-five Deputies voting

in the affirmative and seventy-two in the negative, and it was lost.

The PRESIDENT. The question will now be upon the second part. "Resolved, That the Journal be not stereotyped hereafter."

The Rev. Dr. FULTON, of Wisconsin. The very vote which has been taken seems to me to be a sufficient reason why this measure should not pass. If these Journals which have been stereotyped, are already so obviously valuable to the future members of the Church, the Journals which are now being formed will within a year be equally valuable. Further, sir, from the way our Dioceses are increasing, it will before long be a very difficult matter for every Diocese to have a single copy of the Journals, and I think rather injustice to the Church which is coming upon us so fast and growing so rapidly, we ought to keep these documents in the form, by means of which they can be reproduced.

Mr. GODDARD, of Rhode Island. I would like to inquire if there is not a standing regulation by which the Journals are required to be stereotyped?

The PRESIDENT. Yes, sir; that is such a regulation.

The Rev. Dr. HARRIS, of Michigan. As a very large number of the Journals are to be printed it seems all the more necessary that it should pass.

The second part of the resolution was rejected, and the entire resolution was then voted upon and lost.

The Rev. Dr. HARE, of Pennsylvania. May I introduce a resolution of reference? It will not take five minutes.

The PRESIDENT. Is it not new business?

The Rev. Dr. HARE, of Pennsylvania. No, sir. I understand that the Upper House by a vote of 19 to 17—

The Rev. Dr. LEWIN, of Maryland. I rise to a point of order. It has been repeatedly witnessed here that the Upper House is quoted as to what has been done there. It seems to me it is not in order.

The PRESIDENT. I would say to my friend from Maryland that the leakage of those matters is very large. In former times it was supposed that everything went unanimously. It appears we have better information now, and I do not feel that it would be right to check the declaration of such information in this House.

The Rev. Dr. HARE, of Pennsylvania. I have it, sir, from a Bishop that the upper House has rejected it. The resolution passed by this House a day or two ago authorizing the use of the Lectenary of the Church of England has failed from a want of concurrence in the upper House, and I have a resolution proposing to the other House the appointment of a Joint Committee to provide substitutes for the least edifying of the present lessons and the provision for the too long lessons of the new Calendar. If that resolution has reached the other House, which is denied, no Committee has as yet been appointed on their part. Therefore the Joint Committee has not been called together, and there is every probability in this state of things, as we have got so near the end of the session, that we shall adjourn without taking any action on the matter. Therefore, as an individual, I beg leave to refer to the Committee on Canons the following proposed Canon, (the Committee on Canons may be able to prepare something much better), the House of Bishops concurring, that the following be inserted in Title I., Canon XXII., as section blank:—

The Old Testament Lesson which, in the order of Holy Scripture is appointed to be read, may, in accordance with the admonition to Ministers prefixed to the second book of Homilies, be changed for a chapter, or part of a chapter from the New Testament; and in the second Lesson appointed, a part may be omitted, provided the part read amount to not less than fifteen verses.

And I move that it be referred to the Committee on Canons.

The Rev. Mr. MAGILL, of Rhode Island. I would like to ask if this is quite in order. We have received no information from the House of Bishops that our proposition has not been concurred in. I think we are taking up the question rather out of order.

The PRESIDENT. I should consider the resolution to be in order, inasmuch as the reference to the action of the House of Bishops is only a part of the argument of the Deputy, as a reason for presenting the resolution, and does not appear upon the face of the resolution, but it is new business, and cannot be introduced except by a vote of two-thirds of the House. Will the House permit this new business to be introduced?

A DEPUTY. Will there be any discussion upon it?

The PRESIDENT. I should say that there should be no discussion in determining whether this new business shall be introduced. Will the House listen to the report of the Committee on Christian Education or go on to the business of Missions?

A DEPUTY. Surely the business of Missions is more important, and it is the order of the day.

The PRESIDENT. The order of the day is called for. It is the concluding part of the Canon in the Board of Missions.

The Rev. Mr. JOHNSON, of Connecticut. I move that the rules of order be suspended, in order

that we may listen to the report of the Committee on Christian Education.

The question was then put on this motion and it was lost, a two-thirds vote being necessary to suspend the rules. Yeas, 79; nays, 57.

The Rev. Dr. BROWN, of Ohio. The order of the day is the concluding portion of the Canon in regard to the Board of Missions.

The Rev. Dr. WATSON, of North Carolina. Will not the gentleman allow me to make a motion? I will not detain the House but a moment. It is simply this: that the order of the day for to-morrow, which is the subject assigned for eleven o'clock, give place to the order for shortening services, which ought to have come up to-day at twelve o'clock. I think the House will see the greater importance of the one over the other.

The PRESIDENT. The House having just refused the introduction of other business, this motion cannot be entertained.

The SECRETARY then read Article VI. of the Canon, as follows:—

Article VI. The Board of Managers being intrusted with the management of the general Missionary operations of the Church, is clothed with power to establish Missionary stations, appoint Missionaries, make appropriations of money, regulate the conducting of Missions, and enact all by-laws which they may deem necessary for their own government and for the government of their Committees; provided, always, that in relation to organized Dioceses and Missionary Jurisdictions having Bishops, the Board shall regulate the number of Missionary Stations, and, with the consent of the Bishops, select the stations.

The Rev. Dr. BROWN, of Ohio. Mr. President, in regard to Article IV. of this Constitution, I wish to ask, at this point in the debate, the general consent of the House to add to the words the "Board of Managers" in Article IV., "over the whole Church," without any action upon it, as the intention and purpose of the Committee had reference to it, and the Lay Deputy from Kentucky thought that the language was not emphatic and plain enough. I simply wish to add that after the words "Board of Managers," with the general consent of the House. It is unnecessary to make any motion, if no objection is made.

The Rev. Dr. LEWIN, of Maryland. Objection is made. We cannot hear what the words are. [Laughter.]

The Rev. Dr. BROWN. Immediately after the words "Board of Managers" in Article IV., to insert "over the whole Church."

The Rev. Dr. LEWIN, of Maryland. Is it the whole Church, or the Church in the United States?

The Rev. Dr. BROWN. The Church at large; in the United States, if you please. Now, sir, with regard to Article VI., I offer as an amendment, that all these words be stricken from Article VI.: "Provided, always, that in relation to organized Dioceses and Missionary Jurisdictions having Bishops, the Board shall regulate the number of Missionary Stations, and, with the consent of the Bishop, select the stations."

This is objectionable to the Bishops—to a number of them, at least, who have communicated with me—and I think the matter is fully provided for in the first part of this Article. I offer this as an amendment to Article VI.

The Rev. Dr. SEYMOUR, of New York, offered as a substitute for Article VI. the following:—

The Board of Managers are intrusted with power to establish and regulate such missions as are not placed under Episcopal supervision, and to enact all by-laws which they may deem necessary for their own government and for the government of their Committees; provided, always, that in relation to organized Dioceses and Missionary Jurisdictions having Bishops, an appropriation shall be made in block to such Dioceses and Missionary Jurisdictions, to be disposed by the local authorities thereof. The Board shall indicate to the several Bishops the gross sums so appropriated, and those Bishops shall regulate the number of Missionary Stations, appoint the Missionaries, and assign to them their stipends.

My object, sir, in offering this substitute, is to remedy what I consider a fundamental error in Article VI. as reported to us. It intrusts the Board of Managers, and gives to them the power of Missions which they have not and cannot have. The power of Missions is in the man who exercises jurisdiction, and every Presbyter and Deacon derives his Mission from the Bishop, whereas, now, the Board of Managers, by this Article, send the Missionary. Who gave the power to send the Missionary? It comes from the Apostolic Church; and it comes from the Bishop. In the second place, under the old regime, I have understood that when the Bishop nominated a Missionary, the Board of Managers has applied to Presbyters in his Diocese to ascertain whether his nomination was worthy, and in one case such application was made to a man, who, in within three months after he reported that the person was worthy, went over himself to the schism created by the late Assistant Bishop of Kentucky; and in two or three other cases the Bishops have informed me that similar supervision has been exercised over their appointments. I simply wish, by this substitute, sir, to put this matter where it belongs by Christ's appointments.

The Rev. Dr. BROWN, of Ohio. Mr. President, I accept the substitute in place of my amendment, and I concur with it heartily.



The Rev. Dr. SCHENCK, of Long Island. Dr. Brown, I suppose, is not speaking in behalf of the Committee, but only personally, when he says he accepts the amendment. He does not speak for either the Committee on Canons or the Committee on the Foreign and Domestic Missionary Society.

The PRESIDENT. Dr. Brown offers an amendment to the sixth Article, and Dr. Seymour offers an amendment to his amendment, and Dr. Brown accepts his amendment.

The Rev. Dr. SCHENCK. I only wanted to have the status of the amendment properly understood by the House. The proposition which has been made by the Deputy from New York is one that is directly in the teeth of the long-established usage of this Church; and I would say, in the beginning, that I am not aware hardly what office the Board of Managers—I speak now of the administration as it exists—what the Domestic Committee could possibly discharge, except to sit as a receiver of moneys and as a transmitter of the same to the Dioceses “in block,” to use his own terse language. The theory of this whole matter is this, as it has been understood, and as it has been acted out by the Church for the last fifty years, that the Bishop of a Missionary Jurisdiction, or a Bishop of Diocese receives in the first instance from the Domestic Committee that proportion of the receipts in the Domestic Department which they can conscientiously award to that particular Diocese or jurisdiction.

The Domestic Committee is expected to exercise a fair, honest, and judicious discrimination. After that announcement is made to the Bishop, he then nominates certain persons to certain localities, and sends in those nominations. It is a rule that has been in existence ever since I have had any knowledge of the operations of the Domestic Committee, and my impression is that it has been so for a very long time. I cannot at this moment give the day of the institution of this rule; but it has, for the most part, been a very acceptable one.

There have been certain individual, isolated cases of restlessness under the rule, but for the most part, I will venture to say, in ninety-nine cases out of a hundred, it has been found to work very well. What is the rule? That the Bishop who divides up this sum of money, as to the places to which it shall be appropriated, shall nominate the Missionaries, and say, “I will nominate the Rev. So and So to such a place, and I would like so much of this money appropriated to him. Put that upon your books.” Well, the Committee have always felt that they represented the Church at large, the donors, the persons who gave this money, and that they ought, in their representative capacity, to have something to say with reference to the appropriation of this money to particular localities. There is a very great temptation, of course, upon the part of Missionary Bishops to seize upon those who are willing to go on their jurisdiction at any time—the want of men is very great—and to nominate a person who is found willing to give himself up to the work in the far West. He writes to the Bishop in this wise, and the predilection of the Bishop in his behalf is generally very decided; and instances have been known, and not a few, when the strong and professional desire of a Missionary of a particular jurisdiction to supply different places has led him into rather precipitate action. This has been looked upon, not only as a certain check or guide against such precipitate action at times, but for the purpose of assisting the Bishop in a far-off, distant locality with advice gathered from a central locality touching a man who has exercised his Ministry as a Missionary in that jurisdiction. Therefore, representing the Church in its Board of Missions, this Committee being its Executive Committee, it feels that it is designed that it should have a certain measure of advisory action, and that it should act as a co-ordinate in the work of the administration of Missions. I do not think that this Church ever designed that this Executive Committee should be merely a body of men acting as a sort of collective treasurer. On the contrary, it is supposed that those persons have a certain measure of advisory office to discharge, and that is what they do. The gentleman from New York has put it in a way, in his jealous advocacy of this measure, which I hardly think is exactly fair. Not that he meant to do so; but I mean to say that, with his emphasis and earnestness, would make us feel almost that there was a great wrong being done somewhere. Now, I would simply say that, after my experience for some years in this Committee, I do not think I have ever heard of over two or three instances where any attrition of this kind has ever occurred. On the contrary, I think the usage of certainly a score or more of years goes to show that it works most smoothly. There have been individual instances of Bishops who have reacted against this thing, but, so far as my knowledge of the history of the administration of Missions is concerned, I do not at this moment remember of over two or three, and they for no long period of time; and none of the three ever persisted in it in the end. They all, sooner or later, saw the wisdom of it, and yielded to it.

The Rev. Dr. BEACH, of New York. May I say that the mode you are discussing is precisely the mode which prevails in our appointments in the Diocesan Missions of New York?

The Rev. Dr. SCHENCK. It is almost a universal thing that this is done in this way. Now, the Domestic Committee cannot exercise that office, as I have no doubt the Deputy from New York, sitting just behind me, who is on the Domestic Committee as well as myself, will abundantly corroborate,—this advisory action cannot be taken unless intelligence is possessed by the Domestic Committee, and unless intelligence is gathered from some quarter or another. That intelligence is gathered from any quarter. When the question comes up with reference to the confirmation of the Bishop's nominees, the question is asked in committee, “Well, do we know this person? Are we prepared as a co-ordinate agency in the administration of business, in this regard,—are we prepared to endorse this? and if there is any one single member of the Committee who knows this person, and can speak a word, that ends it. The confirmation is a matter of course, if our General Agent and Secretary, whose knowledge of the Clergy throughout the country is very general, and in many instances very minute, can give us the required information, as he is almost always able to do.

Now, then, a case occurs where a person is not known, either to the Secretary and General Agent or to any member of the Committee, Clerical or Lay. We feel, then, that in the conscientious discharge of our duty, that the Committee ought to have information from some quarter, and sometimes the Bishop himself is written to. Almost always, I think our custom is, to write to the Bishop and ask him if he cannot give us some information other than his own upon the subject, in order to meet the requirements of our rules. Sometimes the Secretary of the General Agency will write to somebody in that vicinity. It is, for the most part, a *pro forma* sort of thing. It is not designed to be invidious.

There is no intention to doubt or dispute the intelligence or judgment of the Bishop; but we find, for the most part, that it is a safeguard that it is wise to apply in the administration of missions. It does no harm to any one. There is nothing about it that is designed to be invidious. It is a system established, which has operated for a great while with much smoothness, and I see no reason for such a radical change. It is a complete overturning of a usage that has prevailed in the Church for some time, to accept this amendment of the Deputy from New York.

The Rev. Dr. FULTON, of Wisconsin. I am delighted to hear that an Article that has existed so long has been productive of no evil. I am inclined to doubt that fact, because we cannot see whether the evil has come to the surface or not. I cannot conceive how such an arrangement as this could possibly exist without producing evil. But I dare to say upon the floor of this House, that a more thoroughly unchurchly system of practice than is here laid down for solemn adoption by this House never was proposed, nor could be. What is proposed to us? Why this? Why, that we are to appoint a Board of thirty gentlemen,—and, by-the-by, we were told the other night that the Bishops belonging to that Board was a farce; they would never be there.

The Rev. Dr. SCHENCK, of Long Island. I never said anything of the kind. I never applied the word “farce” to the Committee on Canons. If he wishes to quote me, he should quote me right.

The Rev. Dr. FULTON. I did not quote the Reverend Doctor at all.

The Rev. Dr. SCHENCK. I was the one who was accused of making the remark originally.

The Rev. Dr. FULTON. I don't care whether you did or not.

The Rev. Dr. SCHENCK. I do.

The Rev. Dr. FULTON. We were told that the addition of those Bishops to the Board of Managers was simply a form; that it would never be a matter of fact.

The Rev. Dr. SCHENCK. I said it was a matter of courtesy.

The Rev. Dr. FULTON. Precisely. Now, I beg the gentleman not to interrupt me.

The Rev. Dr. SCHENCK. I shall whenever you misrepresent me.

The PRESIDENT. The Deputy from Wisconsin has the floor and will proceed.

The Rev. Dr. FULTON. We are gravely told that we are to adopt it as a standing rule of this Church; that thirty gentlemen, Clerical and Lay, sitting in all probability in the city of New York, and chosen probably—I trust it will not be so—but chosen most or all from the immediate vicinity of the city of New York. Those Bishops, if they are ever present at all, will be merely present by courtesy, although they have a right to be there. That such a Board is to wield metropolitan power in this Church, and that they are to form a thirty-headed metropolitan power free from the Bishops of this Church. That is getting up a metropolitan power with a vengeance!

I will say another thing: that when the gentleman from Long Island intimates that this thirty-headed metropolitan is better able to judge of the wants of Western Dioceses than their Bishop, in any case whatever, the gentleman says what no Western Clergyman will admit. And, furthermore, if the operation of this, in the long run, is going to be, that the Missions at the West are going to be governed

by the votes of Eastern men in the last resort, so that the nominations are to be made not by the Bishops who are chosen for the very purposes, but by those gentlemen who, I will venture to say, this Church will never appoint for any such purpose, then I say that this proceeding before us is one by no means to be admitted. I do think, that of all the propositions I have ever heard, to utterly destroy the proper place of a Bishop in the Diocese, to which the Church of God has called him, this is the most preposterous.

I do not quite like the phraseology, if he will pardon me for saying so, of my Reverend friend from the Diocese of New York, in his amendment, I would suggest to him that instead of speaking of a sum of money as a “block,” he used this language, if he will admit it, after looking it over:—“The Board shall notify the Bishop in every such Diocese or jurisdiction of the amount of appropriation made for such Diocese or jurisdiction, and the Bishop shall thereupon designate the stations and nominate the missionaries to be employed therein.” I submit it to my friend from Western New York.

The Rev. Mr. LIVERMORE, of Minnesota. I will not detain this House with any intent to prolong this discussion, but with the hope that by a few words I may abbreviate it. It seems to me that this matter of missions may be expressed in very few words. There is, first, the work of the missionary; there is supervision over the missionaries; and there is provision of the means for carrying on those missions. The missionaries do the work; the Bishops in their several Dioceses supervise them; and for the other part of this work, we are indebted to the large and generous offerings of the members of the Church, especially of this eastern part of the country.

Now, sir, it seems to me that all the difficulties that have been suggested are provided for in a subsequent section of this Canon. There it is expressly provided that the Bishop of every Diocese shall appoint the missionaries. But, sir, I am inclined to think the minute details of this Canon are of very little importance. If I am not mistaken, the work will go on hereafter just as it has gone on, and that all this particular discussion with respect to the details of this Canon will be found unnecessary. It came to my mind last evening, when listening to this discussion,—“Who is it that attends to this work at the East? After all the Managers, and Domestic Committees, and Foreign Committees, is it not, after all, chiefly the man who is entrusted with this power, the Secretary and General Agent; and under all these forms, whether they are approved or not, will not the work go on hereafter just as it has gone on? If the Constitution is defective in form, it is carried out in a different way. And we all know how it has been carried out. It is the Secretary and General Agent of these Committees who does the work. It is the Bishops, practically, who exercise jurisdiction over their Clergy. These appointments, I believe, are never made, as far as I know, except at the wish of the Bishop, who advises as to the amount of money that shall be appropriated to each missionary. It seems to me that this discussion may be abbreviated, and that this form that the Committee on Canons, or the Committee on the Domestic Missionary Society has introduced may be passed with safety and with very little discussion.

The Rev. Mr. JUDD, of Illinois. One word. The Reverend Deputy from Minnesota thinks that the work will go on hereafter, if this Article is adopted, just as it has heretofore. That is the reason why I do not propose to vote for this Article. I am prepared to vote for the amendment that has been proposed by the gentleman from New York, especially if he accepts the proposition of the distinguished Deputy from Wisconsin. I understand that it has been the habit of the Domestic Committee, when a nomination has been made by a Bishop of a missionary, to send word to some Presbyter in that Society and inquire whether or not that nomination is a fitting and suitable one to be approved of by the Committee. This is unchurchly, and I, for one, cannot support this method of doing business. I know that it has not the confidence of the Church in the Diocese in which I reside, and which I have the honor in part to represent upon the floor of this House. In Illinois, not many years ago, a distinguished gentleman who desired to burlesque the Supreme Court of the State, proposed gravely that an appeal should be established from the Supreme Court to a Justice of the Peace! And that is precisely, it seems to me, the result of the action of this Domestic Committee in appealing from a Bishop to a Presbyter, and establishing a rule which is to my mind utterly unchurchly, and of which I hope this House will not approve. For these reasons, I shall vote for the amendment.

Mr. WELSH, of Pennsylvania. I hardly think the Reverend gentleman would have denounced this Article had he known that it was copied precisely from the existing laws of the Church—a law enacted first by the House of Bishops and endorsed by the House of Deputies, and one which has been working for a series of years. If the Deputies will turn to the 4th Article of the Constitution of the Board of Missions, they will find precisely the words that are copied in this 6th Article.

A DEPUTY. So much the worse.



Mr. WELSH, of Pennsylvania. It is copied precisely from it, because, through all these years, it has worked to the entire satisfaction, so far as known, of the Church.

And there is another thing to be observed. Gentlemen may have a very extreme view of the churches here, but there are other persons to be consulted, besides those. It is the givers. We are to keep in mind that the givers must have the greatest measure of privileges that we can give them. There is great difficulty in getting money. Therefore all the guarantees that could be given have hitherto been given. The Committee merely copied this Article, because it was the established law of the Church, and they did not like to interfere with the fundamental laws. If they did, they supposed they would get at sea so far that they could hardly get back again. I am sure this discussion would not have gone the length it has if gentlemen had read the existing Article, and known how long it had worked and how well it had worked.

The Rev. Mr. JUDD, of Illinois. I beg the gentleman's pardon. I should have said the same thing, and all the more so.

The Rev. Dr. LEWIN, of Maryland. It seems to me that in this discussion, since the Reverend Dean of the Theological Seminary has spoken, there have been simply experiences, and the principle has not been touched. That principle is, that this Board propose to have, not a metropolitan, but a series of metropolitans, threatening somewhere to override the legitimate authority of the Bishops of the Church that they are to take in their hands; and I am sorry to hear my brother who is so highly honored by the Church for his many good words, say that simply because they manipulate the money and receive the money from those who give, that therefore, by some indirect simony, they are to have that privilege, that authority which the Holy Ghost has given to the Bishops. That cannot be purchased with money; and if any one gives money for the purpose of having an authority which belongs by the gift of God to certain individuals, he is guilty of sin which I am sure my brother never could, even in thought, be guilty of. I think, Mr. President, that this is altogether faulty, and inasmuch as we are now to regulate the work of Missions let us do it in the right way, and not violate a principle simply because we have done it heretofore. It seems to me that if the time of our past ignorance does not suffice, it ought now to make us repent and do better.

The Rev. Mr. GIRAULT, of Louisiana. There is one point in this article that strikes me as objectionable: "Provided, always, that in relation to organized Dioceses and Missionary Jurisdictions having Bishops, the Board shall regulate the number of Missionary Stations, and, with the consent of the Bishop, select the stations." Now, if I understand that language, it takes out of the power of the Bishop of any Missionary Jurisdiction the right to select any place as a Missionary Station in his Diocese; and, after he has selected it, if one should seem to him to be suitable, he cannot really establish it as a Missionary Station without first reporting it to the Board, and then the Board select it, with his consent. It seems to me that it would work altogether to the disadvantage of missions in that Missionary Jurisdiction and in the Diocese where the Bishop would not be perfectly free and independent of any power outside of his Diocese or Jurisdiction to select any point he might think proper to establish any Missionary Station, and having established it by his own will, through his own power, by his own right, to then nominate and appoint the Missionary who is to occupy that field. That part of the 6th Article, to my mind, is very objectionable, independent of the other objections. I certainly concur with the views presented in the resolution of the Deputy from New York, and shall give me vote for it.

Mr. SCHEETZ, of Missouri. Mr. President, in the multitude of counsellors, I am completely bewildered; and I want to get a little light before I am compelled to cast my vote. If I understood the Clerical Deputy from Long Island, he stated that the habit in the past has been to appropriate a certain sum of money to each Diocese or Missionary Jurisdiction in which Missionary work was carried on, that the Bishop appropriate this fund as he saw fit at different points, and nominated Ministers who were confirmed by the Board. Am I correct?

The PRESIDENT. I think that is about the language.

Mr. SCHEETZ. Now, let us see how that course of conduct corresponds with the text of this Article. One thing more I would like to get some information on. Is there any foot of territory claimed by the United States, or as a part of it, which is not under Episcopal Jurisdiction?

The PRESIDENT. Yes sir, there is.

Mr. SCHEETZ. Well, I didn't know that there was any, for I thought that we professed to be the Church of these United States.

A DEPUTY. There are no missionaries in Alaska.

Mr. SCHEETZ. Then a large portion of this Article refers to Alaska. (Laughter.) Well, I think so, gentlemen. Let us see. "The Board of Managers being intrusted with the management of the general missionary operations of the Church, is

clothed with power to establish missionary stations, appoint missionaries, make appropriations of money, regulate the conduct of the missions, and incur any bills which they may deem necessary for their own government or for the government of their Committee, provided, always that in relation to organized Dioceses"—something else comes in somewhere, but all that part, except that which refers to committees, must refer to Alaska; "provided, that in relation to organized Dioceses and Missionary Jurisdictions having Bishops"—and I understand now there is a Bishop over every foot of territory, except Alaska—"the Board shall regulate the number of mission stations." Now, if the Board regulates the conduct of the mission station, then the Bishop does not do it, as I understood the Clerical Deputy from Long Island to say he did. Further, the Board is to regulate those stations without any concurrence of the Bishop whatever, but with the consent of the Bishop they select the stations. They regulate the number of stations, you see,—limit the Bishop to a certain number of stations. He has nothing to say how many stations there are to be in that Diocese. They are to regulate the number, and then, with the consent of the Bishop, the supreme power being in them, they are to select the stations. Now, I cannot make the text of this Article coincide with what the Clerical Deputy from Long Island declares was the practice upon which they acted.

The Rev. Dr. SCHENCK, of Long Island. I think no better evidence can be given of the necessity of the reorganization of our missionary work in some form, than the fact that a Constitution which we have had for fifty years, an Article of which appears in the original Constitution as far back as 1820, now that it is reprinted, almost *totidem verbis* and presented for the consideration of this House, is looked upon as one of the most heinous instances of entire ecclesiastical disruption that probably has ever been presented for the consideration of this body. Now, that is the fact exactly as it stands. A thing which has been before the Church for half a century, and is just presented word for word from the old Constitution, is looked upon, as many think, as the most unchurchly thing that could possibly be indicated or carried out. I want to have facts just exactly as they are. Now that is one fact. The distinguished Deputy from Illinois, Chancellor Judd, presented his objections to this method, and spoke of this constant habit of appealing from the higher authority to a lower, or going from the Bishop of a Diocese down to one of his Presbyters. I did think, sir, that I presented that matter so clearly that he ought not, in any ingenueness, to have come back at me in that way after I said that we were merely acting as an advisory body, and that was all we wanted. We never nominate anything or select anything.

The Bishop nominates the Presbyters and selects the stations. We are merely looked upon as a confirmatory body, so appointed by the Church. We do not want to do it; we should be very glad to have any other order; but I am dealing with things as they are, and not with things as we want them to be. Now he seemed to think that appealing to the Presbyters was a common thing; if I am giving a wrong impression I shall certainly be very glad to have it corrected; but he gave to this body the idea that this was a very common thing; that this was rather a normal procedure.

My own impression was quite determined in this matter, but in order to make sure, I have refreshed my memory, since then, by asking the Secretary and General Agent about it, and I find that I was perfectly right in my conviction that it is not over six times a year that we even have occasion to seek for any information outside of our own body about anybody. Six missionaries out of two hundred! We appoint about one hundred and ninety-four at the nomination of the Bishops and settle the question then and there; and probably there are six cases in the whole year out of two hundred missionaries in reference to which we go outside of our own body to get light. That is the amount of this grand compact. This is the enormous colossal rock. This is the wonderful simoniacal tendency that has crept into the Domestic Missions, *Credat Judeis!* Is it true, Mr. President, that things have come to this pass that in the administration of missions, according to the precedence of half a century, we have suddenly unearthed all these fearful monsters that have been lying *perdu* during this half century. We did not know how many "gorgons and chimeras dire" lay submerged beneath the placid surface of our sweet missionary administration. But we are very willing to go on, as we have been waiting until some one shall show us a better way. If any one knows a way that is better, in God's name, let him tell us. We have reported, it has been commended to the members of the House of Bishops, distinguished jurists, experienced missionaries, those who have had to do with the administration of affairs, and we come and lay our feeble tribute at the feet of these learned Gamaliels, who tell us about this Constitution under which they have been living for half a century, and have only to-night discovered what a horrid Machiavelian instrument it is for subverting the great principles of ecclesiastical

law and destroying all the traditions of the fathers.

Rev. Dr. ADAMS, of Wisconsin. May I ask a question for information? That Article has been amended about fifteen or twenty times; it is in reference to that that I ask the question. The phrase occurs in that Article, "regulate and conduct the mission." Now, "conduct" means, in the Roman Catholic Church, and also with the modern Ritualists, carrying on a revival in a certain place, where it is necessary. What is the meaning of the phrase here, "conduct of missions?"

The Rev. Dr. BRECK, of Central Pennsylvania. We have had produced here a picture of a thirty-headed metropolitan body. Now, there is not only a thirty-headed metropolitan arranged in this Article here, but in this very body there are, I suppose, two hundred metropolitans. I suppose that the distinguished member from Wisconsin has himself acted as a metropolitan. I would like to know what Clergymen there are who have not advised with their Bishops and with the Missionary Bishops, or the Bishop advised with them with regard to individual missionaries, and whether it is not constantly going on? And probably a large number of Laymen have done the same thing. To illustrate: The Bishop of my own Church comes to me in this House, and names to me a gentleman whom he thinks suited for a certain missionary part of his own Diocese; he lays before me this name and what he thinks about it. "Now," he says, "I leave it in your hands. I wish you to get all the information you can, and then to recommend him for the work." So a Missionary Bishop has come to me once or twice during this session and named to me individuals. Now, what do you know about these individuals? How can you help me to decide whether it is best to send him away off to my jurisdiction or not? Now we are all a body of metropolitans together.

The SECRETARY again read the proposed substitute.

The PRESIDENT. Shall this amendment have a passage?

The Rev. Dr. SCHENCK, of Long Island. I move it be laid on the table.

The Rev. Dr. BROWN, of Ohio. I wish to withdraw my approbation of the substitute. I thought, in the conclusion of this Article, it said, "with the approval of the Board."

The PRESIDENT. This will be offered then as an amendment to an amendment, and the question is, shall this amendment to the amendment be laid upon the table?

The Rev. Dr. ADAMS, of Wisconsin. I call for a vote by orders.

The PRESIDENT. The Diocese of Wisconsin calls for a vote by orders.

The Secretary called the roll, and the President announced the vote as follows:

The Chair will announce the result of the vote. The motion was to lay upon the table the amendment offered by Rev. Dr. Seymour. Dioceses represented in the Clerical order, 40; ayes, 11; noes, 26; divided, 3. Dioceses represented in the Lay order, 26; ayes, 10; noes, 13; divided, 3. The vote was as follows:

#### CLERICAL VOTE.

Alabama.—Rev. John M. Banister, D.D., and Rev. George H. Hunt, aye. Rev. John A. Massey, D.D., nay.  
 Albany.—Rev. George C. Pennell, S.T.D., and Rev. Francis Harrison, S.T.D., nay.  
 Arkansas.—Rev. Tullius C. Tupper, nay.  
 Central New York.—Rev. Edwin M. Van Deusen, D.D., Rev. George H. McKnight, D.D., Rev. Walter Ayrault, D.D., and Rev. Henry R. Lockwood, nay.  
 Central Pennsylvania.—Rev. Charles Breck, D.D., and Rev. William C. Leverett, aye. Rev. Cortlandt Whitehead, nay.  
 Connecticut.—Rev. E. Edwards Beardsley, D.D., L.L.D., and Rev. Edwin E. Johnson, aye. Rev. Cyrus F. Knight, nay.  
 Delaware.—Rev. Benjamin J. Douglass, aye. R. v. T. Gardiner Littell, nay.  
 Eastern.—Rev. Theodore P. Barber, D.D., aye. Rev. John O. Barton, D.D., Rev. John Crossdale, D.D., and Rev. Edward J. Stearns, D.D., nay.  
 Fond du Lac.—Rev. Martin Van Burin Averill and Rev. George Vernor, nay.  
 Georgia.—Rev. Henry K. Rees and Rev. Thomas Boone, nay.  
 Illinois.—Rev. Samuel Chase, D.D., and Rev. Clinton Locke, D.D., nay.  
 Iowa.—Rev. Joseph E. Ryan and Rev. Thomas B. Kemp, nay.  
 Kansas.—Rev. Charles Reynolds, D.D., and Rev. Archibald Beatty, D.D., aye.  
 Kentucky.—Rev. James Craik, D.D., L.L.D., aye. Rev. Jacob S. Shipman, D.D., and Rev. Louis P. Tschiffely, nay.  
 Long Island.—Rev. Charles H. Hall, D.D., Rev. Noah Hunt Schenck, D.D., Rev. T. Stafford Drowne, D.D., and Rev. William A. Snively, S.T.D., aye.  
 Louisiana.—Rev. John F. Girault, and Rev. H. H. Wallis, nay.  
 Maine.—Rev. William James Alger, aye. Rev. Samuel Upjohn and Rev. Charles Wells Hayes, nay.  
 Maryland.—Rev. Orlando Hutton, D.D., Rev. Meyer Lewin, D.D., Rev. Edwin A. Dalrymple, S.T.D., and Rev. George Leeds, D.D., nay.  
 Massachusetts.—Rev. William R. Huntington, D.D., aye. Rev. Alexander Burgess, D.D., nay.  
 Michigan.—Rev. William J. Harris, D.D., Rev. John T. Magrath, and Rev. Marcus Lane, nay.  
 Minnesota.—Rev. Edward Livermore, aye.  
 Mississippi.—Rev. Henry Sansom, D.D., and Rev. Alexander Marks, nay.  
 Missouri.—Rev. James Runcie, D.D., and Rev. George K. Dunlop, aye. Rev. F. B. Scheetz, nay.



*Nebraska.*—Rev. Samuel Goodale, aye. Rev. Frank R. Millsbaugh, D.D., Rev. Robert W. Oliver, D.D., and Rev. James Paterson, nay.

*New Hampshire.*—Rev. Isaac G. Hubbard, D.D., aye. Rev. Henry A. Coit, D.D., Rev. James H. Eames, D.D., and Rev. Lorenzo Sears, nay.

*New Jersey.*—Rev. William S. Langford, aye. Rev. George Morgan Hills, D.D., and Rev. Stevens Parker, S.T.D., nay.

*New York.*—Rev. Alfred B. Beach, D.D., Rev. Philander K. Cady, D.D., Rev. Morgan Dix, D.D., and Rev. George F. Seymour, D.D., nay.

*North Carolina.*—Rev. Jarvis Buxton, D.D., Rev. Joseph C. Huske, D.D., and Rev. N. Collin Hughes, aye. Rev. Alfred A. Watson, D.D., nay.

*Northern New Jersey.*—Rev. J. Nicholas Stansbury, D.D., and Rev. Joseph H. Smith, nay.

*Ohio.*—Rev. Sherlock A. Bronson, D.D., aye. Rev. John W. Brown, D.D., and Rev. William B. Bodine, nay.

*Pennsylvania.*—Rev. G. Emlen Hare, D.D., and Rev. D. R. Goodwin, D.D., LL.D., aye.

*Pittsburgh.*—Rev. Reese F. Alsop, aye. Rev. William H. Mills, and Rev. Richard S. Smith, nay.

*Rhode Island.*—Rev. David H. Greer, and Rev. Chas. A. L. Richards, aye. Rev. Daniel Henshaw, and Rev. George J. Magill, nay.

*South Carolina.*—Rev. A. Toomer Porter, D.D., Rev. John D. McCollough, and Rev. John Johnson, nay.

*Southern Ohio.*—Rev. Erastus Burr, D.D., Rev. John Boyd, D.D., and Rev. I. Newton Stanger, aye.

*Tennessee.*—Rev. Philip A. Fitts, nay.

*Vermont.*—Rev. Nathaniel F. Putnam, Rev. Andrew Hull, D.D., and Rev. Daniel C. Roberts, nay.

*Virginia.*—Rev. J. Stuart Hancock, D.D., aye.

*Western Michigan.*—Rev. George D. E. Mortimer, Rev. James F. Conover, and Rev. Joseph W. Bancroft, nay.

*Western New York.*—Rev. Henry Anstice, D.D., aye. Rev. Edward Ingersoll, D.D., and Rev. Oran R. Howard, D.D., nay.

*Wisconsin.*—Rev. James DeKoven, D.D., Rev. A. D. Cole, D.D., Rev. William Adams, D.D., and Rev. John Fulton, D.D., nay.

#### LAY VOTE.

*Albany.*—Mr. Orlando Meads, LL.D., and Mr. James Forsyth, nay.

*Central New York.*—Mr. George C. McWhorter and Mr. Horace O. Moss, nay.

*Connecticut.*—Hon. Benjamin Stark, nay.

*Delaware.*—Mr. S. Minot Curtis, aye.

*Georgia.*—Mr. Louis N. Whittle, aye. Mr. John R. Johnson, nay.

*Illinois.*—Mr. S. Corning Judd, LL.D., and Mr. W. F. Whitehouse, nay.

*Indiana.*—Mr. George C. Duy, nay.

*Kentucky.*—Hon. John W. Stevenson and Mr. R. A. Robinson, aye. Mr. William Cornwall, nay.

*Long Island.*—Hon. John W. Hunter and Mr. William Nicoll, aye.

*Maine.*—Hon. James Bridge and Mr. Robert H. Gardiner, nay.

*Maryland.*—Mr. Frederick W. Brune, nay.

*Massachusetts.*—Hon. Edmund H. Bennett, LL.D., aye. Mr. George C. Shattuck, M.D., and Hon. Enoch R. Mudge, nay.

*Minnesota.*—Hon. E. T. Wilder, aye.

*Missouri.*—Mr. George H. Gill, aye.

*New Hampshire.*—Mr. Franklin Low, aye.

*New Jersey.*—Mr. Samuel K. Wilson, aye. Mr. James Parker, and Mr. R. S. Conover, nay.

*North Carolina.*—Mr. James G. Martin, aye. Mr. William H. Battle, LL.D., nay.

*Northern New Jersey.*—Mr. Alfred Mills, nay.

*Ohio.*—Mr. Augustus H. Moss, aye.

*Pennsylvania.*—Mr. William Welsh, Mr. George L. Harrison, and Mr. Lemuel Coffin, aye.

*Pittsburgh.*—Mr. John H. Shoenberger, aye.

*Rhode Island.*—Mr. T. P. I. Goddard, aye. Mr. John H. Stiness, nay.

*Tennessee.*—Mr. G. R. Fairbanks, nay.

*Virginia.*—Hon. Hugh W. Sheffey, aye.

*Western New York.*—Mr. Thomas C. Montgomery and Mr. William M. White, aye.

*Wisconsin.*—Mr. J. B. Doe, nay.

The PRESIDENT. The motion to lay upon the table is lost, and the question returns upon the passage of the amendment. Shall the amendment now pass?

The Rev. Dr. SEYMOUR, of New York. I propose to accept the amendment suggested by the Deputy from Ohio, and add the words, "With the approval of the Board of Managers." That covers the ground, and removes the difficulty. I am perfectly willing to accept that, and I desire to say, if I may be permitted, that I had not the slightest intention of reflecting upon the very admirable Board of Missions, or the Domestic and Foreign Missionary Society. I have the greatest respect for them, but simply with a view to try to put things right.

The Rev. Dr. FULTON. I should object to the acceptance of the amendment. It seems to me we are getting back just where we were before.

Voices, "Not quite."

The Rev. Mr. BEACH, of New York. I do not know whether I am in order or not, but it seems to me that possibly the whole of this discussion might be brought to an end, and every one satisfied, by simply inserting in Article VI., as it has come to us in print, these words: "Provided always that in relation to organized Dioceses and Missionary Jurisdictions having Bishops, the Board shall have power only to regulate the number of Missionary Stations, and with the consent of the Bishops, select the stations." I suppose, sir, that their desire to regulate the number of Missionary Stations arises simply from their desire to appropriate their moneys according to the knowledge they will have of how much they will have to appropriate. I presume, sir, that is the only object they have in view.

The Rev. Mr. DULNOP, of Missouri. Practically

the old Constitution has worked admirably. I think the wording is unfortunate, but with the amendment, which the gentleman from New York has accepted, I should be willing to vote for it as amended by the Rev. Dr. Seymour. But practically I have had an experience for nine years, and I know that no trouble has occurred. The Bishop has had perfect control of all nominations given by the Dioceses, and complete control of all the appointments of missionaries, and the only object of the Board was to prevent the Bishops, not being omniscient, from blunders.

The Hon. Mr. SHEFFEY, of Virginia. I want to understand the amendment as modified by the suggestion made by the Deputy from Ohio. I desire to know whether we are to vote upon the amendment as modified by the suggestion of the Rev. Dr. Brown, of Ohio, and accepted by the Rev. Dr. Seymour, from New York?

The Rev. Dr. BROWN, of Ohio. I will state that when I made my withdrawal, the reason for the withdrawal was that as I heard the Article read, it had not a clause which I deemed essential, namely, "With the approval of the Board of Managers." The reason for my first action was not to interfere with the purpose of this Article at all, but simply to make the Bishops do the appointing and the Board do the approving, in order that the head of the Diocese might have the appointing power, with the approval of the Board. With the present amendment, which is offered as a substitute for the whole, if it be received as such, the word only will cover the whole thing, in my judgment.

The PRESIDENT. It is understood that the Deputy from New York accepts the addition of the words, "With the approval of the Board of Managers."

The Rev. Dr. SEYMOUR. I so stated. I should have preferred that the amendment were passed without the addition, but I feel it will obviate difficulties in the minds of many persons, and therefore I deem myself perfectly free under the circumstances to accept it.

A DEPUTY. Mr. President, the only difference between this now as amended and what it was when originally presented is this, that in the former case, the Board was to appoint after consulting with the Bishops, and now the effect is that a Bishop cannot appoint until he has had consultation with the Board. I move to strike out those words.

The PRESIDENT. It has been moved to strike out the words, "with the approval of the Board of Managers."

A DEPUTY. I move that this amendment be laid on the table.

Agreed to.

The PRESIDENT. The question now returns upon the entire amendment with the addition of these words.

The Rev. Dr. LEEDS, of Maryland. I offer as a substitute this amendment of Article VI., so that it will read as follows:—

"The Board of Managers being entrusted with the management of the general missionary operations of the Church, is clothed with power to establish Missionary Stations, make appropriations of money, and enact all by-laws which they may deem necessary for their own government, and for the government of their committees; provided, always, that in relation to organized Dioceses and Missionary Jurisdictions having Bishops, the Bishop shall select the stations and regulate their number, and nominate the Missionaries."

It seems to me, sir, that this may relieve the House and may sufficiently satisfy our minds, if you will allow me to say one word. The Domestic Committee, so long at least as I have been of their number, have never taken on themselves to appoint Missionaries to regulate the conduct of Missions, to regulate the number of Missionary Stations, or with the consent of the Bishops, to select the stations; and when we consider that here is an entrustment of power, which according to the 4th Article of the Constitution has always been authorized, I think the Domestic Committee has been unusually modest and wise.

Now, sir, occasionally there may have been an error in an over-anxiety on the part of our noble Secretary to secure information which would be satisfactory to the Church at large, and protect the Bishop in nomination, but in general there has been the most entire confidence placed in the Bishops, and I will say, the utmost harmony in the meetings of the Committee in respect to every candidate brought forward. I move, sir, that this substitute be adopted in the place of the amendment.

The Hon. Mr. SHEFFEY, of Virginia. To a plain, practical business man it seems that we are wasting time upon immaterial matters. The amendment as proposed by the Clerical Deputy from New York is that the Board of Missions, after the Bishop has exercised his Episcopal function in regard to the direction of the affairs of his Missionary Jurisdiction, shall have the power to approve or disapprove of his nominations.

Now, in the next section we find another check, which is another safeguard against any evil which may arise in the working of this system. And it is, that under no circumstances can the Board of Missions send a Missionary to a Diocese without the consent of the Bishop, so that it would seem that if the Board of Missions have the power to give its consent to the nominations of the Bishop, and the Bishop's consent is necessary to the sending of any

Missionary by the Board; there must be harmonious action between the two bodies.

And I do say, sir, in reference to a system that has worked such grand results, results that have been lauded to the skies, and justly, by representations from the far-distant West on this floor, a system that has been in operation for fifty-seven years, that we ought not to be pressing extreme measures or radical alterations, or reforms, lest perchance, in our efforts to secure the ascendancy of the Bishops on the one hand or the Board on the other, we may play the foolish game of killing the goose that lays the golden egg.

We may render the money contributing portions of the Church dissatisfied with the arrangement, which in my opinion now, with the modified amendment of the Clerical Deputy from New York, will work harmoniously and produce ultimately harmonious results, for the good of the Church and the glory of God. I hope sir, that no further amendments will be offered to this Article, but that, with the amendment as offered by the gentleman from New York, it will be adopted. I move, in conclusion, to lay the amendment of the Clerical Deputy from Maryland on the table.

The amendment was again read and the vote taken upon it, and it was lost.

The question was then put upon the amendment proposed by the Clerical Deputy from New York (Rev. Dr. Seymour), and it was adopted.

Article VI., as amended, was then adopted, and in its amended form reads as follows:—

Article VI. The Board of Managers are entrusted with power to establish and regulate such missions as are not placed under Episcopal supervision; and to enact all by-laws which they may deem necessary for their own government, and for the government of their committees: provided always, that in relation to organized Dioceses and Missionary Jurisdictions having bishops, the appropriations shall be made in gross to such Dioceses and Missionary Jurisdictions, to be disbursed by the local authorities thereof. The Board shall notify to the several Bishops the gross sums so appropriated; and those bishops shall regulate the number of Missionary Stations, appoint the missionaries, and assign to them their stipends, with the approval of the Board of Managers.

The vote on the adoption of the foregoing article was as follows:—

#### CLERICAL VOTE.

*Alabama.*—Rev. John M. Banister, D.D., Rev. John A. Massey, D.D., and Rev. George H. Hunt, aye.

*Albany.*—Rev. George C. Pennell, S.T.D., aye. Rev. Francis Harrison, S.T.D., nay.

*Arkansas.*—Rev. Tullius C. Tupper, aye.

*California.*—Rev. Hiram W. Beers, D.D., aye.

*Central New York.*—Rev. Edwin M. Van Deusen, D.D., and Rev. Henry R. Lockwood, aye. Rev. George H. McKnight, D.D., and Rev. Walter Ayrault, D.D., nay.

*Central Pennsylvania.*—Rev. Charles Breck, D.D., and Rev. Cortlandt Whitehead, aye.

*Connecticut.*—Rev. Cyrus F. Knight and Rev. Edwin E. Johnson, aye.

*Delaware.*—Rev. T. Gardiner Littell, aye.

*Easton.*—Rev. John O. Barton, D.D., Rev. John Crosdale, D.D., and Rev. Edward J. Stearns, D.D., aye.

*Fond du Lac.*—Rev. Martin Van Buren Averill and Rev. George Vernor, aye.

*Georgia.*—Rev. Samuel Benedict, D.D., Rev. Henry K. Rees, and Rev. Thomas Boone, aye.

*Illinois.*—Rev. Samuel Chase, D.D., and Rev. Clinton Locke, D.D., aye.

*Kansas.*—Rev. Charles Reynolds, D.D., and Rev. Archibald Beatty, D.D., nay.

*Kentucky.*—Rev. James Craik, D.D., LL.D., and Rev. Louis O. Tschiffely, aye.

*Long Island.*—Rev. Charles H. Hall, D.D., Rev. Noah Hunt Schenck, D.D., Rev. T. Stafford Drowne, D.D., and Rev. William A. Snively, S.T.D., aye.

*Louisiana.*—Rev. John F. Girault, aye.

*Maine.*—Rev. Samuel Upjohn and Rev. William James Alger, aye.

*Maryland.*—Rev. Orlando Hutton, D.D., Rev. Edwin A. Dalrymple, S.T.D., and Rev. George Leeds, D.D., aye. Rev. Meyer Lewin, D.D., nay.

*Massachusetts.*—Rev. Alexandre Burgess, D.D., and Rev. William R. Huntington, D.D., aye.

*Michigan.*—Rev. William J. Harris, D.D., Rev. John T. Magrath and Rev. Marcus Lane, aye.

*Minnesota.*—Rev. Edward Livermore, aye.

*Mississippi.*—Rev. Henry Sansom, D.D., and Rev. Alexander Marks, aye.

*Missouri.*—Rev. James Runcie, D.D., Rev. F. B. Scheetz and Rev. George K. Dunlop, aye.

*Nebraska.*—Rev. Robert W. Oliver, D.D., Rev. Samuel Goodale and Rev. James Paterson, aye.

*New Hampshire.*—Rev. Henry A. Coit, D.D., Rev. Isaac G. Hubbard, D.D., and Rev. James H. Eames, D.D., aye.

*New Jersey.*—Rev. Rev. George Morgan Hills, D.D., and Rev. Stevens Parker, S.T.D., aye.

*New York.*—Rev. Morgan Dix, D.D., and Rev. George F. Seymour, D.D., aye. Rev. Alfred B. Beach, D.D., nay.

*North Carolina.*—Rev. Alfred A. Watson, D.D., Rev. Jarvis Buxton, D.D., and Rev. N. Collin Hughes, aye.

*Northern New Jersey.*—Rev. J. Nicholas Stansbury, D.D., aye.

*Ohio.*—Rev. John W. Brown, D.D., Rev. William B. Bodine, and Rev. Sherlock A. Bronson, D.D., aye.

*Pennsylvania.*—Rev. G. Emlen Hare, D.D., and Rev. D. R. Goodwin, D.D., LL.D., aye.

*Pittsburgh.*—Rev. William A. Hitchcock, D.D., and Rev. Richard S. Smith, aye. Rev. William H. Mills, nay.

*Rhode Island.*—Rev. David H. Greer and Rev. Mr. Magill, aye. Rev. Charles A. L. Richards and Rev. Daniel Henshaw, nay.

*South Carolina.*—Rev. Charles C. Pinckney, D.D., Rev. A. Toomer Porter, D.D., and Rev. John D. McCollough, aye.

*Southern Ohio.*—Rev. Erastus Burr, D.D., and Rev. John Boyd, D.D., aye.



*Vermont.*—Rev. Nathaniel F. Putnam, Rev. Andrew Hull, D.D., and Rev. Daniel C. Roberts, aye.  
*Virginia.*—Rev. J. Stuart Hanckel, D.D., aye.  
*Western Michigan.*—Rev. George D. E. Mortimer and Rev. James F. Conover, aye.  
*Western New York.*—Rev. Henry Anstice, D.D., Rev. Edward Ingersoll, D.D., and Rev. Oran R. Howard, D.D., aye.  
*Wisconsin.*—Rev. James DeKoven, D.D., Rev. A. D. Cole, D.D., and Rev. William Adams, D.D., aye. Rev. John Fulton, D.D., nay.

## LAY VOTE.

*Albany.*—Mr. Orlando Meads, LL.D., aye. Mr. James Forsyth, nay.  
*Central New York.*—Mr. George C. McWhorter and Mr. Horace O. Moss, nay.  
*Connecticut.*—Hon. Benjamin Stark, aye.  
*Delaware.*—Mr. S. Minot Curtis, aye.  
*Georgia.*—Mr. Louis N. Whittle and Mr. John R. Johnson, aye.  
*Illinois.*—Mr. W. F. Whitehouse, aye.  
*Indiana.*—Mr. George C. Duy, aye.  
*Kentucky.*—Hon. John W. Stevenson and Mr. R. A. Robinson, aye. Mr. William Cornwall, nay.  
*Long Island.*—Hon. John W. Hunter, Hon. L. Bradford Prince and Mr. William Nicoll, aye.  
*Maine.*—Hon. James Bridge and Mr. Robert H. Gardner, aye.  
*Maryland.*—Mr. Frederick W. Brune, aye.  
*Massachusetts.*—Mr. George C. Shattuck, M.D., and Hon. Enoch R. Mudge, aye.  
*Minnesota.*—Hon. E. T. Wilder, aye.  
*Missouri.*—Mr. George H. Gill, aye.  
*New Hampshire.*—Mr. Franklin Low, aye.  
*New Jersey.*—Mr. Samuel K. Wilson, Mr. James Parker, and Mr. Conover, aye.  
*North Carolina.*—Mr. James G. Martin, aye.  
*Northern New Jersey.*—Mr. Alfred Mills, aye.  
*Ohio.*—Mr. Augustus H. Moss, aye.  
*Pennsylvania.*—Mr. William Welsh, Mr. George L. Harrison, and Mr. Lemuel Coffin, aye.  
*Pittsburgh.*—Mr. John H. Shoenberger, aye.  
*Rhode Island.*—Mr. T. P. I. Goddard, aye. Mr. John N. Stiness, nay.  
*Tennessee.*—Mr. George R. Fairbanks, aye.  
*Virginia.*—Hon. Hugh W. Sheffield, aye.  
*Western New York.*—Mr. Thomas C. Montgomery and Mr. William M. White, aye.  
*Wisconsin.*—Mr. J. B. Doe, aye.

The PRESIDENT. Article VII. will now be taken up.

Article VII. was then read.

Mr. WHITTLE, of Georgia. It seems to me that, since the modification of the 6th Article, there is no use for the 7th Article down to that part of it commencing "No person shall be appointed a missionary," and I move, therefore, that all before that be stricken out.

The PRESIDENT. It is moved that Article VII. be amended by striking out all the Article, as it now stands, until we come to the words "No person shall be appointed a Missionary," so that the Article shall begin with those words.

The Article, thus amended, was then passed, as follows:—

No person shall be appointed a Missionary who is not at the time a Minister of the Protestant Episcopal Church of regular standing; but nothing in this section precludes the Committees from making pecuniary appropriations in aid of Missions under the care of other churches in communion with this Church, or of employing Lay men or women, members of this Church, to do missionary work."

The PRESIDENT. Article VIII. is now before us.

The 8th Article was read.

A DEPUTY. I offer the following amendment to this Article:—

"It shall be the duty of the Board of Managers to arrange for the public missionary meetings to be held at the same time and place as the General Convention, and at such times and places as may be determined upon, to which all 'auxiliaries approved' by the Board of Managers may send one Clerical and one Lay delegate, who shall also be members of the Board of Missions."

I move to amend by substituting "two" for "one," two Clerical and one Lay member.

Now, sir, it is a very good thing undoubtedly to resolve this Convention into a Board of Missions at the time specified, but it is also well to remember that all the members of the General Convention are not necessarily those who are interested in the work of missions. It has been already said on this floor, that if it is known at the beginning of the session that the Convention is to sit as a Board of Missions, quite a number of Deputies would wait until after the work of the Convention as a Missionary Board is over.

Again, sir, by this arrangement, we cut off a good number of the most faithful and devoted friends of the Board of Missions, men who have been long members of the Board, who have come long distances, and at a great expense, to attend the meetings of the Board. Now, sir, I know it will be objected to this that it will make the Board of Missions too unwieldy, but I think not.

I think that there is no danger of our having too many men of earnest Missionary spirit as members of the Board of missions, for there will be absentees always from this House, and it does not seem to me that we can afford to lose those members of the Board of Missions who may come in under this amendment, as they have been formerly members of the Board.

The Rev. Dr. BROWN, of Ohio. I do not like to dispose of the amendment in a summary way, but I must do it for two reasons: in the first place,

we have already determined who are the Board of Missions in the preceding part of the Constitution, and also for the reason that the auxiliaries are not named, nor elected, and we do not know where such elected members might get in regard to numbers, and I therefore move to lay the suggested amendment upon the table, in order that we may get to the vote.

The motion prevailed, and the amendment was laid upon the table.

The vote was then taken upon the 8th Article, and it was passed as follows:

Article VIII. The Board of Managers is authorized to promote the formation of auxiliary missionary associations, whose contributions, as well as those specially appropriated by individuals, shall be received and paid in accordance with the wish of the donors, when expressed in writing. It shall be the duty of the Board of Managers to arrange for public missionary meetings, to be held at the same time and place as the General Convention, and at such other times and places as may be determined upon, to which all auxiliaries approved by the Board of Managers, may send one Clerical and one Lay Delegate.

The PRESIDENT. The first section of Article IX. will now be read.

Section I was read and adopted.

The PRESIDENT. The second section will now be read.

Section II. was then read.

A DEPUTY. May I say a few words with regard to the wording of that section. We can repeal a Constitution, but to speak of repealing an action is very strange verbiage. The phraseology is inconsistent as it stands, and it ought to be more properly expressed.

A DEPUTY. The Constitution properly ends with Article I.

The PRESIDENT. Shall the whole Canon now have a passage?

A DEPUTY. I offer the following for a 3d section of Article IX.: This Canon shall take effect upon its passage.

This Article was adopted.

Mr. COFFIN, of Pennsylvania. I desire to add the following as an amendment to the 5th Article: The Secretary of the Board of Managers shall be *ex-officio* member of that Board. The Secretary and Treasurer of the Domestic Committee and Secretary and General Agent and the Treasurer of the Foreign Committee shall be members *ex-officio* of their respective Committees and of the Board of Managers.

The PRESIDENT. Shall this be added to Article V?

The Rev. Dr. HALL, of Long Island. I would suggest that there may be a difficulty, as it strikes my mind, on that matter. We are now creating a new Board by the Canon, and of course the Board is to be created according to the literal wording of the Canon, not by usages outside, and for the Canon to specify that certain parties not known to it, and not appointed by it, shall in any way be made members of the Board of Managers is, it seems to me, putting the cart before the horse. Either we must create the offices by the Canon, and then make this regulation, or we must leave it as one of the by-laws or arrangements to be made by the Board of Managers. It would be a very curious wording for a Canon.

The Rev. Dr. ADAMS, of Wisconsin. I would say but one word. These gentlemen ought to be servants and agents of the Board, not members of it. This Convention will please remember, that in the hands of the Board of Managers, we have put all the power that belongs to the Missionary Society. These officials are its agents, its ministers and servants, and not members of it.

The Rev. Mr. RICHARDS, of Rhode Island. I would simply remind the House that what is proposed by the motion of Mr. Coffin is precisely what is done in fact in our educational institutions, where the President, who is elected by the Board of Trustees, is made *ex-officio* a member of that Board.

Mr. PARKER, of New Jersey. I desire to add my statement to that of the Reverend Deputy from Long Island, Dr. Hall, that it seems entirely out of order to appoint persons as members who are not known as yet by this organization. No such persons exist. They are not named in the Constitution at all. How can you make them officers of the Board unless you create such offices by the Constitution? It will be perfectly consistent for this body to make such a change in its Constitution, and then appoint them *ex-officio* members of the Board.

The PRESIDENT. Shall the officers appointed by the Board of Managers be members of that Board?

A DEPUTY. I move, sir, that the amendment be laid on the table.

This motion was seconded and carried.

Mr. MONTGOMERY, of Western New York. I move that the blanks in Article IV. be filled with "eight" in each blank, so that it shall read, "Eight Clerical members and eight Lay members shall constitute a quorum."

Mr. CORNWALL, of Kentucky. I move to amend that by substituting *five Clergymen and five Laymen*.

A DEPUTY. I move that the latter amendment be laid upon the table.

This was seconded and carried.

The PRESIDENT. The question is now upon inserting the word "eight" in the blank in Article IV.

The Rev. Dr. GOODWIN, of Pennsylvania. Eight Clerical members and eight Lay members—I would like to ask if the "eight Clerical members" includes the Bishop with the Clergymen?

The PRESIDENT. Certainly it does. The "Bishops and other Clergy," as our Prayer Book has it.

The Rev. Dr. HALL, of Long Island. I think the expression may be doubtful, sir, as to their legal rights. There is a distinct division of the three parts, and I rather think our legal friends can make a flaw there.

Mr. MONTGOMERY, of Western New York. I should think that could be left for the Board to settle when the matter comes up.

The PRESIDENT. I will remind the Reverend Deputy from Long Island that the word is *Presbyters*, as we adopted the Article last night, and not *Clergymen*. Fifteen Presbyters and fifteen Laymen. It is moved and seconded that the word *eight* be inserted before "Clerical," and before "Lay" in the 4th Article.

The Article, with blanks thus supplied, was passed as follows:—

Article IV. There shall be a Board of Managers, comprising all the Bishops as members *ex-officio*, and fifteen Clergymen and fifteen Laymen, to be appointed by the Board of Missions at every triennial meeting of the General Convention, who shall have the management of the General Missions of this Church, shall remain in office until their successors are chosen, and shall fill any vacancy that may occur in their number. Eight Clerical members and eight Lay members shall constitute a quorum. This Board of Managers shall, during the recess of the Convention, exercise all the corporate powers of the Domestic and Foreign Missionary Society. All the surviving Life Members of the Domestic and Foreign Missionary Society shall also be entitled to seats in this Board. The Board of Managers shall report to the General Convention, constituted as a Board of Missions, on or before the third day of the session of the General Convention.

The Rev. Dr. LOCKE, of Illinois. I move that the vote on the whole Canon be taken in ten minutes.

The motion was agreed to.

The Rev. Dr. FULTON, of Wisconsin. The measure which this House is now about to act upon, is one of the very greatest importance to the interests of this Church in this country. Whatever defects there may have been in the instrument of organization, there is no doubt that the wisdom of those who have conducted the missionary operations of this Church has been beyond all praise; and what ever defects there may have been in the Board of Directors, as it has been heretofore stated, it is still beyond all doubt that that Board, whatever its defects may have been, has been a useful Board in the work of this Church.

Now, sir, one thing has struck me as exceedingly remarkable, and that is, while we have spent two whole evenings in talking and trying to abolish the Board of Missions and to constitute this House a Board of Missions, we have had barely a statement, certainly to my mind not a complete or adequate statement for the action proposed. Now, I think that is a subject that needs to be considered well before we adopt the Canon which is now before this House.

Let us well consider what we are about to do. In the first place, sir, we are about to disfranchise all members of the Board of Missions who are not like wise members of this House, and in that way, sir, we are about to take men out of the Board of Missions, many of them at least, who have been the very strength and life of the missionary operations of this Church. Before we take that step, sir, it seems to me that we should well consider this, whether we are or are not about to take away from the operations of the Board of Missions throughout the country one of the means by which interest has been created and money obtained?

Again, sir, I wish to point out to this House that we are not about to do what this House seems to take it for granted we are about to do. We are not about to substitute this House of Deputies, together with the House of Bishops, as a Board of Missions. No, sir! We are about to constitute this House and the House of Bishops together as a Board of Missions, for how long? For three days out of three years, and during the rest of the time, instead of having a Board of Missions, large at least in comparison with thirty, if not large in comparison with the numbers of this House—instead of having any Board of Missions to meet every year, the whole thing is to be shut up into the Committee room, and in the hands of thirty gentlemen only.

Instead of yearly publications of the whole business that we have done, there is to be no report for approval except once in three years. Now, sir, in view of the fact that we have had absolutely as yet no full statement of the reasons why this House would be better than the Board of Missions; in view of the fact that we are about to disfranchise men who have been useful in the Board of Missions; in view of the fact that all who are not members of this House will cease to be members of the Board of Missions; in view of the fact that by that measure we may—I do not say we will, but we may—take away much of the interest which is felt outside of this House, and outside of the Board of Missions, in the



cause of Missions; in view of the fact that we are actually not constituting this House, a substitute to fill the place of the Board of Missions; in view of the fact that we are creating a Board of thirty instead of the other large Board, I think we must before we vote on this—at the same time, I do not pledge myself to vote one way or the other—give such a grave question as this careful and adequate consideration.

The Rev. Dr. SCHENCK, of Long Island. I have no idea at this late moment of anything like a discussion of the subject. I only wish to say to the Clerical Deputy who has just taken his seat that he must bear in mind, when making such emphatic statements, that this subject has not been considered, that it has been before the House in printed form for a number of days, and that some of the best minds of this House have freely discussed the subject. I think we have all possible light thrown upon this question. The Committee on this matter have stood here prepared to answer all questions that might be submitted to them. I am sure that every possible window of speculation has been thrown open that showers of light may be thrown upon my brother's head, and those who sympathize with him.

I have only to say, that if a subject can ever be brought to a vote after discussion, and after being submitted to a committee for their investigation, and then brought before this house and discussed till every member was out of breath, either in listening or speaking, as the case may be, for some gentlemen do take away our breath when they talk,—I therefore submit to the wisdom of this house, that if they are ever to be prepared to vote, they are prepared now to vote, whether they vote it down or not. I think the matter has been discussed as much as it possibly can be under the circumstances.

A DEPUTY. I move that the vote be called for by Dioceses and Orders. Agreed to.

The PRESIDENT. The question is the adoption of the entire Canon. Deputies in favor of its adoption will please answer distinctly "Aye" to their names at the first call, and those opposed to it will answer "No." The Secretary will now call the roll.

The roll was called, and the President announced the result of the vote as follows:—

Dioceses voting in the Clerical order, 40; ayes, 36; nay, 1; divided, 3. Dioceses voting in the Lay Order, 26; ayes, 23; nay, 1; divided, 2. The ayes have it, and the Canon is adopted.

Mr. SHATTUCK, of Massachusetts. Mr. President, is it proper for me to make a motion for the assigning of some time for the Committee on Education to make their report? There are many who would like to hear that report, and if there is not time to read it now I would like to have it presented without reading, that it may appear in the printed record to-morrow.

The report of the Committee on Education was presented to the Secretary, and is as follows:—

The Joint Committee on Christian Education beg leave respectfully to report:—

That the theory of Christian education in the Church has been ably and sufficiently set forth in the reports of this Committee to previous Conventions. They desire, therefore, at this time to confine themselves to such practical suggestions as may afford some present and prospective help to the work which they have at heart. They ask the serious consideration of this Convention and of the Church to a few suggestions respecting—

I.—The relations of the Church to the educational work in this country which is not distinctively her own.

II.—Respecting education in the Church, what we most need, and what in the present condition of things can be done.

1. They believe the Church should be the leader in every good and noble work in this nation, and that the work in which she, through her Clergy and Lay members, co-operates, even when, owing to the comparative fewness of numbers, the agents are not exclusively of her own appointment, becomes in a measure her work, is thereby elevated and blessed to a greater efficiency, and rescued from a wholly secular and worldly character. The mission of the Church in America is to the whole American people, and if, as has been said in a very able speech delivered in this Convention, "it ought to be the work of the Church to mould the thought of this land, to bring religion to bear upon science," "to train the mind according to that immortal law which governs us, body, soul and spirit," then it is proper to inquire what relations the Church should sustain towards the great common school system which prevails through the length and breadth of the land, and which, with more or less success, is contributing to "mould the thought" and the character of the mass of our people. We are not discussing the theory of the system. It is not necessary to endorse the system in all its details. The question is simply, how ought we, as Churchmen individually and collectively, to bear ourselves in the presence of a great fact of our American civilization? Just as finding a form of government established under which we live, it is more practical to inquire what are our duties as citizens under this government than to discuss the theory of government in general.

Your Committee believe that all true education looks Heavenward, and is struggling to lift the human being toward the light and truth of God; that the Church, therefore, should manifest an eager, living interest in the education of the masses, as provided for by the State; that in proportion as Churchmen, both Clergy and Laity, combine with all other religious and virtuous people of our towns and rural districts in the effort to promote the usefulness and to guard the moral tone of these schools, they will be carrying out the ideal of the Church, as the

nursing mother of the young, as feeling a tender interest in the welfare of those multitudes who do not belong to her, but whom she labors to gather one day into her bosom.

These schools exist as a fact, and they will continue to exist, whether we will or not; and, so far as we have power and opportunity, it would seem to be our clear duty to lighten them with religious influences, by introducing or retaining in them, if possible, the reading of the Holy Scriptures, the daily acknowledgment of dependence upon Almighty God and of responsibility to Him, and the inculcation of Christian morals. In every schoolhouse in this land, the Holy Bible should be a visible witness to God and to His truth. It is desirable, in the opinion of the Committee, that this Convention proclaim it to be their solemn conviction that the Bible should be retained in the common schools, and that Churchmen should keep it steadfastly in mind, that when the tone of the community is so far pervaded by the Christian religion as to suffer the Lord's Prayer, the Ten Commandments and the Apostles' Creed, in which all Christendom unites, to be said and taught in the State schools, we shall have then attained the basis of instruction in all which the Church believes and teaches.

Again, in regard to higher education in the great colleges and universities which do not belong to the Church, the question is not what we wish, but what shall be our action in view of the fact that far the greater number of Churchmen send their sons to the older and better endowed institutions, or to those founded and supported by the several States? We ought assuredly, in the first place, to give our cordial sympathy to all efforts (not positively skeptical and Godless) for a more thorough mental discipline and a broader culture. Next, the Church should be represented in all the larger colleges or the land by associations of a religious and Churchly character formed among the students, of which the end should be to help and guard the weak and unstable, and to assist the child of the Church to remain true to his faith amidst the most untoward surroundings. In the third place, we should endeavor in every collegiate town to secure for pastor the man who is best fitted by nature and acquirements to reach and influence the fresh young life around him. In an old college in one of the smaller New England towns, the faithful teaching of able and devoted pastors during the last ten years has made the Church a power for good, which is willingly acknowledged by the faculty of the college. Personal influence, active exertion and the sending of our ablest Clergy to these centres of national life, will accomplish much. It is not enough to say that the work in any case is hopeless. It is the work given to the Church of Christ in this land to save our educated youth from sensual living and unbelief. She should have a strong post, therefore, in every seat of learning in this country, and while, through her educated sons, she secures all advance in science and literature, she should be reaching forth to protect and aid her own youth, as well as all others of this nation who are exposed to the perils of unsound teaching, and the strong temptations of the world and the flesh.

A word may be said here in reference to the proper Church College. There can be no uncertainty as to its functions, or the great necessity for it in this country. It may be for many years inferior in numbers, endowment and appliances for education (alas! that this should be so), but if it send out yearly men who are better grounded than are the graduates of other institutions, both in the faith and in sound human learning, it will need no argument for its existence. It is of the highest use as setting up a true standard of moral tone and religious discipline, combined with intellectual culture and progress commensurate with the scientific demands of the age. To this end there should be the wisest, most assiduous and loving pastoral supervision. The Chapel should be the centre of scholastic life; its holy services the main-spring of the collegiate unity and energy. From it should flow the inspiration of the class-room. In the opinion of your Committee, it is of the first importance that the instruction given in the colleges, as well as the schools, of the Church should be the very best and most thorough in the various branches of human learning. It might be well for the distinctive College of the Church, while not neglecting any department of science, to adhere to the historic branches of learning—the classics and mathematics, and especially to the study and cultivation of that glorious literature of England, which, as it has been the legitimate growth, so forms a part of the fair inheritance of the Church. Solid culture is a more imperative want to-day than scientific information. While the Church College remains the college only, it might be well to make this old curriculum of training its distinction.

2. Your Committee are sensible that the great principles of Christian education are more generally understood than acted upon by our people. In regard to education in the Church, therefore, they only desire to suggest one or two practical methods of promoting and extending its efficiency.

Your Committee would record it as their settled conviction that we do not need a larger number of Theological Seminaries, colleges, or expensive boarding schools. If those we have could be adequately endowed, provided with enough of able and earnest teachers, and infused with a true intellectual and spiritual life, our wants in these directions would be fully supplied. In their present condition their multiplicity is weakness. The institutions which seem to your Committee to be most needed, are such schools for both sexes as shall combine the maximum of excellence in the quality of the teaching with the minimum of expense; which shall enable parents of very moderate means to give their children two or three years of such careful tuition, under the auspices of the Church, as may prepare them for useful work in life and a faithful performance of duty.

It is clear that the greatest difficulty in the way of establishing such schools is the lack of competent and devoted teachers, who accept teaching as their vocation, and who work not for money but for God. This lack, in the opinion of your Committee, can be effectually supplied only by associations of men and women who have given up their lives to this special work, and who begin early to undergo the mental and moral training necessary for their high calling. But these cannot be started in a formal way. They must spring up spontaneously, so to speak, and be the growth of providential ordering and individual influence. The best way practically to meet the urgent needs of the Church is to select the youths most promising in character and mental capacity, and give them a free education in our schools

and colleges by means of scholarships or special gifts on the part of the wealthy. The help given should be made wholly dependent upon the fitness of the recipients. Force of character, intellectual vigor, correct principles and manly performance of duty should be deemed indispensable. Let there be a definite understanding that for a certain number of years after graduation, they are to teach where their Bishop, or those who have directed their course, appoint. Two or three years of successful teaching will often lead to many more. The Standing Committees on Christian Education might well make this a part of their office—to look out those persons in the Diocese best fitted by nature and circumstances for this work, and provide for their oversight and direction while pursuing their studies.

In order to make any such temporary plans effective, and to prepare the way for what is lasting; to raise the character and methods of teaching to the highest attainable standard; to agree upon modes of discipline which will unite simplicity, firmness and tenderness; to recognize in some practical way the value of stated mutual prayers for the Divine blessing on their work; to realize more perfectly that they have a common aim, and, as members of one Body, suffer and rejoice together; to present a common front against the evils which threaten the children of the Church and the youth of the Nation; for these ends, there should be some affiliation between the Church Schools and Colleges, a sort of quasi-guild, which should include stated meetings of the various institutions, associated, by representation, for conference on all subjects of common interest, and also systematic correspondence on such points as the schedules of study, the best ways of communicating knowledge, secular and religious, the system and rules of discipline. Your Committee believe that such union would be strength, and would greatly promote the usefulness and definite action of the several institutions.

A large number of Dioceses have appointed Standing Committees on Christian Education in pursuance of the recommendation of this Committee embodied in resolutions, which were adopted by the General Conventions of 1868 and 1874. We again urge those Dioceses, to the number of twenty, which are not yet provided with such Committees, to rectify the omission. To the Diocesan Committee it largely belongs to consider and carry into effect the suggestions made from time to time by the Standing Committee of the General Convention.

In each of the four General Conventions preceding the present one a resolution has been passed on the reception of the report of this Committee, that a Joint Committee of both Houses should be appointed to sit during the recess of the General Convention to procure facts, prepare suggestions and promote, by any means deemed advisable, the general work of Christian education. This resolution has never been carried out. In order to make it effective your Committee recommend the appointment of a Joint Committee of three members—one Bishop, one Presbyterian and one Layman—to be nominated by your Committee and ratified by this Convention, who shall have this work in their charge during the recess, and report, in accordance with this long standing resolution, at the next General Convention.

In the opinion of your Committee the subject intrusted to them is the most important that can come before the Convention, or engage the attention of members of the Church. It has to do directly with the largest part of the Church's work, the training of her children for this life and the next, the reaching and influencing of the multitudes yet without her pale, the forming and directing the educated thought of this people. Your Committee most earnestly commend the subjects presented in their report to the thoughtful consideration and active interest of their fellow Churchmen.

They would recommend, in conclusion, the adoption of the following resolutions:—

*Resolved*, That it is the solemn conviction of this General Convention, in both Houses, that the Holy Bible should be retained in our common schools, and that it is the duty of the Clergy and Laity of the Church to take, so far as the opportunity is offered them, an active interest in the education provided by the State, with the purpose of infusing into it as much of religious influence and instruction as possible, to supplement it with such instruction elsewhere, and to add proper Church schools for the whole work wherever they are needed and the means can be commanded for their support.

*Resolved*, That with the concurrence of the House of Bishops, a Joint Committee, consisting of one Bishop, one Presbyterian and one Layman, be appointed to consider this whole matter during the recess, to procure facts and prepare suggestions for the next General Convention, and to promote by any means deemed advisable the general work of Christian education.

HENRY C. LAY,  
HENRY A. COIT,

In behalf of the Joint Committee.

Mr. PRINCE, of Long Island. I desire to have it entered on the Minutes that I dissent from a considerable portion of that report referring to the public school system. I never saw the report until about half an hour ago.

The PRESIDENT. Mr. Prince, if you will enter your dissent on the report of the Committee, then it will be a part of the report.

A DEPUTY. There is a resolution to look after. It is appended to the report of the Committee on Canons. I move its adoption.

A DEPUTY. The resolution does not indicate in respect to what legislation is sought. There ought to be in the resolution itself some reference to the subject of legislation.

Mr. MONTGOMERY, of Western New York. The object of that resolution was to make more distinct the right of the General Convention to control the whole subject of missions.

The resolution was then passed, as follows:—

*Resolved*, The House of Bishops concurring, That a Committee, consisting of Messrs. George F. Comstock, Thomas C. Montgomery and Lyman Tremain be, and they are hereby authorized to procure from the Legislature of the State of New York such further legislation in the premises as they may deem expedient.

The House then adjourned to 9.30 o'clock A.M.



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## The Proceedings IN A GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH, IN THE YEAR OF OUR LORD 1877, AS REPORTED FOR MESSRS. M. H. MALLORY & CO.

### HOUSE OF BISHOPS.

NOTE.—The House of Bishops sits in private, and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

### NINETEENTH DAY'S SESSION.

WEDNESDAY, October 24.

After a session of the Bishops in Council, it was *Resolved*, That the Reports of the majority and minority of the Committee on Suffragan Bishops be printed in the Appendix of the Journal, and that the Committee be discharged.

The resolution appended to the report of the Committee of Conference on the non-concurrence of the two Houses in reference to the repeal of Title II., Canon IV, (of the Dissolution of a Pastoral Connection), was adopted on the part of this House.

A Committee of Conference was granted on the question of the disagreement between the two Houses respecting the permissive use of the English Lectionary, and the Bishops of Easton and Maine, and the Assistant Bishop of Kentucky were appointed on that Committee.

It was—

*Resolved*, That the papers in the matter of the Rev. Mr. Kenney's work in Cuba be withdrawn from the files of this House, and be referred to the Foreign Committee of the Board of Missions, and that the Foreign Committee

be requested to consider the propriety of taking the Mission to Cuba under their charge.

The Bishop of Albany was appointed a member of the Joint Committee on the Provincial System in place of the Bishop of Texas, resigned.

The House non-concurred in Message No. 71 from the House of Deputies increasing the assessment provided in Title III. Canon V. Section 5, and concurred in Message No. 66 relating to the publication of the Journal, &c., and the payment of officers with the exception of the resolution providing for a *per diem* allowance to the Clerical Deputies.

The House concurred in Message No. 72 referring certain questions respecting vestries, &c., to the Joint Committee on the Functions of Rectors, Church Wardens, and Vestries.

The House non-concurred in the proposed Canon of Marriage and Divorce communicated in Messages Nos. 65 and 73 from the House of Deputies, and asked for a Committee of Conference. The Bishops of Ohio and Albany were appointed on this Committee of Conference.

The House non-concurred in the proposed amendment to Title I. Canon X. section 1, communicated in Message No. 64 from the House of Deputies.

The House concurred in Message No. 67 from the House of Deputies, amending Canon IX. of Title III. "of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church."

The House receded from its non-concurrence with the House of Deputies in the matter of Message No. 45, respecting the use of the English Lectionary, and by a constitutional majority allowed its use.

The Committee on Correspondence with the Hierarchy of the Holy Eastern Church made a report and was continued.

The Joint Committee on the Force of Joint Resolutions presented a report, Messages No. 68, appointing a committee on the legal relations of the Board of Missions as newly constituted, and No. 69, continuing Committees and providing for organizing under the new Canon, were concurred in.

The House took a recess till the conclusion of the service in Trinity Church this evening.

After the reading of the Pastoral Letter and the accompanying services, in Trinity Church, the Bishops reassembled for business.

The House, agreeably to the recommendation of the Committee of Conference, concurred in Message No. 73 from the House of Deputies, "on Marriage and Divorce."

Message No. 74, continuing the Joint Committee on a version of the Prayer Book in French was concurred in, and the Bishops of Louisiana, New York, and Missouri appointed on the Committee.

The Bishops of Connecticut and Pennsylvania were appointed the Committee on the part of this House to certify changes in the Constitution and Canons.

The Bishops of Ohio, Pennsylvania, Minnesota, and Albany were appointed members of a Joint Committee to nominate the Board of Managers for the missionary organization of the Church.

The House non-concurred in Message No. 80 from the House of Deputies, proposing *An Order concerning Divine Service* to be inserted in the Book of Common Prayer, providing for shortened services.

It was—

*Resolved*, the House of Deputies concurring, That it be referred to a Joint Committee of three Bishops and three Clerical, and three Lay Deputies, to inquire and report to the next General Convention, what legislation may be necessary or expedient for the due authorization and regulation of women working in the Church under the name of Deaconess or Sister.

The House adjourned.

### HOUSE OF DEPUTIES.

#### NINETEENTH DAY.

WEDNESDAY, October 24, 1877.

The House of Deputies met at 9.30 A. M. Morning Prayer was said by the Rev. John O. Barton, D.D., of Easton, assisted by the Rev. George F. Seymour, D.D., of New York. The Benediction was pronounced by the Rt. Rev. Arthur Cleveland Coxe, D.D., LL.D., Bishop of Western New York. The minutes of the proceedings of yesterday were read and approved.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS.,  
EIGHTEENTH DAY OF THE SESSION, Oct. 23, 1877.

Message No. 68.

The House of Bishops informs the House of Deputies that it does not concur in Message No. 45 from the House

of Deputies [authorizing the use of the English Lectionary], for the reason that they believe the Committee appointed to sit during the recess should first examine and report upon the Lectionary of the English Church and its adaptation to the use of this Church.

The House of Bishops informs the House of Deputies that it concurs in Message No. 46, from the House of Deputies [permitting the use in place of the Table of Lessons in the Calendar as these reported to this Convention by the Joint Committee on the Lectionary for Lent.]

Attest:

HENRY C. POTTER, Secretary.

The Rev. Dr. SEYMOUR, of New York. If it be in order I would move that a Committee of Conference be appointed on the part of this House to confer with a similar Committee to be appointed on the part of the House of Bishops, with reference to the use of the English Lectionary.

The motion was agreed to.

IN GENERAL CONVENTION, BOSTON, MASS.,  
EIGHTEENTH DAY OF THE SESSION, Oct. 23, 1877.  
Message No. 69.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, That the Joint Committee on Ecclesiastical Relations and Religious Reform be continued.

Attest:

HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS.,  
EIGHTEENTH DAY OF THE SESSION, Oct. 23, 1877.  
Message No. 70.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, That the House of Bishops concurs in the action proposed in Message 41 from the House of Deputies [authorizing the Committee on a Table of Lessons to report a Table for the whole Calendar] with amendments so that the resolution shall read as follows:—

*Resolved*, the House of Deputies concurring, That the Joint Committee authorized to sit during the recess of the Convention be requested to examine the new Lectionary of the English Church, and to report to the next General Convention whether it is expedient to authorize the use of the said Lectionary, with or without changes, in this Church.

Attest:

HENRY C. POTTER, Secretary.

The Rev. Dr. ANSTICE, of Western New York. I move that the latter part of that Message from the House of Bishops be concurred in by this House.

The Rev. Dr. HARE, of Pennsylvania. While the subject of the Lectionary is before us, I beg leave to ask this House to invite the Rev. Charles R. Hale, D.D., to act with the Joint Committee on this Lectionary. This proposition is made at the request of Bishop Lay, the Chairman of the Committee on the part of the House of Bishops. He writes thus:—

In the Joint Committee on the Lectionary I should be sorry to lose the help of Dr. Hale. He knows more about it than any other person; he has accumulated published liturgies and private correspondence with eminent people with reference to the English Lectionary. I should like to have him on the Committee; but if this may not be, I should wish that your House Committee would authorize me to invite him to sit and work with us.

I therefore move that the Rev. Charles R. Hale, D.D., be invited to sit and work with the Joint Committee on the Lectionary during the recess of the Convention.

The motion was agreed to.

Mr. JAMES PARKER, of New Jersey. Inasmuch as the House has just ordered a Committee of Conference in relation to this subject, and inasmuch as that Committee of Conference may agree upon something that may be acceptable to both Houses, I would suggest that no action be now taken in the matter, but that for the present it lie upon the table.

The Rev. Dr. ANSTICE, of Western New York. The Joint Committee which has been appointed was appointed at the request of this House. The latter part of the message which has just been read simply requests that the Joint Committee which was appointed on our motion be requested to examine the new Lectionary of the English Church and to report to the next General Convention. It seems to me that we should concur in this message, for the reason that the Committee can in no better or surer way arrive at a conclusion as to whether the English Lectionary should be adopted in this Church, than by the use of that Lectionary tentatively for the next three years. The action which has just been taken cannot interfere with our concurrence in this message.

Mr. JAMES PARKER, of New Jersey. I cannot see what authority there would be to use that Lectionary, either tentatively or in any other way. We have just asked for a Committee of Conference on the disagreement between the two Houses. Why should we take any action upon the subject until we can get a report from that Committee of



Conference? It will be time enough when that report comes in, to take action.

The PRESIDENT. It appears to me that the view taken by the Deputy from New Jersey is correct, and that our action on this subject might, perhaps, interfere with the action of the Committee of Conference.

Mr. JAMES PARKER, of New Jersey. I move to lay that Message temporarily upon the table.

The motion was agreed to.

IN GENERAL CONVENTION, BOSTON, MASS., }  
EIGHTEENTH DAY OF THE SESSION, Oct. 23, 1877.

Message No. 71.

The House of Bishops informs the House of Deputies that it concurs in Message No. 58 from the House of Deputies, appointing a Joint Committee on the Subject of the Godly Discipline of the Laity.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
EIGHTEENTH DAY OF THE SESSION, Oct. 23, 1877.

Message No. 72.

The House of Bishops informs the House of Deputies that it concurs in Message No. 24, from the House of Deputies [appointing a Joint Committee on the Lectiary, to sit during the recess], and the House of Bishops names as such Committee on its part: The Bishop of Easton, the Bishop of Western New York, the Bishop of Central New York, the Bishop of New Hampshire, and the Bishop of Western Michigan.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
EIGHTEENTH DAY OF THE SESSION, Oct. 23, 1877.

Message No. 73.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:—

*Resolved*, (1st), That this House concurs in the second resolution of Message No. 60 from the House of Deputies [appointing a joint committee on the subject of the admission to holy orders of Ministers of other Christian bodies], and appoints as such Committee on the part of this House the Bishop of Connecticut, the Bishop of Pennsylvania, and the Bishop of Long Island.

*Resolved*, (2d), That this House does not concur in the first resolution communicated in Message No. 60 from the House of Deputies [proposing an amendment to section 1 of Canon VIII. of Title I.], for the reason that it is matter which would appropriately be referred to the Joint Committee provided by the second resolution of Message No. 60, to which Committee this House, the House of Deputies concurring, hereby refers it.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
EIGHTEENTH DAY OF THE SESSION, Oct. 23, 1877.

Message No. 74.

The House of Bishops informs the House of Deputies that it has appointed as the Committee of Conference asked for in Message No. 62 from the House of Deputies [relating to the time when a candidate for the Priesthood may be ordained], the Bishop of Connecticut, the Bishop of Pennsylvania, the Bishop of Long Island, and the Bishop of Massachusetts, being those members of its Committee on Canons now in attendance upon the sessions of this House.

Attest: HENRY C. POTTER, Secretary.

#### THE DISSOLUTION OF PASTORAL RELATIONS.

The Rev. Dr. ADAMS, of Wisconsin. With the permission of the House, I will present a report from the Committee on Canons. It is the report of a Committee of Conference asked for by the House of Deputies, with regard to Canon 4, Title II.,—which we repealed,—the House of Bishops not concurring. This Canon concerns the differences which arise between Ministers and their congregations, and has relation to the dissolution of the pastoral connection. In the opinion of the House, at the last Convention, the first five sections of that Canon were very injurious and offensive. There was a long debate upon the subject at the close of the session. This House repealed that Canon entire, but the House of Bishops did not concur. We had a Committee of Conference, of which, on the part of this House, I was Chairman. The House of Bishops reported a Canon giving up entirely the five objectionable sections to which we had been so opposed, and which Canon was thoroughly examined by our Committee. This Canon will be brought forward in the House of Bishops to-day, and I wish to introduce it here, and ask the House to pass it. The essential difference between this proposed Canon and the others, is that in case of a dispute between Clergymen and their congregations, the Bishop (with the Standing Committee) is made the arbiter and judge.

**TITLE II., CANON IV.—Of Differences between Ministers and their Congregations, and of the Dissolution of a Pastoral Connection.**

Section 1. A Rector Canonically elected and in charge, or an instituted Minister, may not resign his parish without consent of the said parish or its Vestry (if the Vestry be authorized to act in the premises); nor may such Rector or Minister be removed therefrom by said parish or Vestry against his will; except as hereinafter provided.

Section 2. In case any urgent reason or reasons should occasion a wish in a Rector or Minister as aforesaid, or in the parish committed to his charge, to bring about a separation and a dissolution of all pastoral relation between such Minister and parish, and the parties be not agreed in respect of such separation and dissolution; notice of such desire and disagreement may be given by either party to the ecclesiastical authority of the Diocese or Missionary Jurisdiction in writing. And in case of any difference between the Minister and parish or Vestry as aforesaid, which may not be satisfactorily settled by the godly judgment of the Bishop alone, or

which he may decline to consider without counsel, the Bishop (or if the Diocese be vacant, any Bishop selected by the ecclesiastical authority) acting with the advice and consent of the Standing Committee of the Diocese or Missionary Jurisdiction, or with that of the Presbytery only of said Standing Committee (if both parties shall assent to such limitation in writing) shall be ultimate arbiter and judge; and refusal to accept and comply with the arbitration and judgment on the part of the Minister aforesaid, shall not work a continuance of lawful and Canonical Rectorship or settlement beyond the date fixed conditionally or otherwise for its termination, by such arbitration and judgment, should such termination be recommended and required; but such personal connection shall, unless otherwise agreed by the parties, cease and terminate as therein required. But such refusal shall subject the Minister so refusing to inhibition by the Bishop aforesaid from all Ministerial office and functions within the Diocese or Missionary Jurisdiction. And such refusal on the part of a Parish shall disqualify it from representation in the Convention of the Diocese, until it shall have been declared by the ecclesiastical authority to have given satisfactory guarantees for the acceptance of, and compliance with the arbitration and judgment.

Section 3. In case of the regular and Canonical dissolution of the connection between a Minister and his congregation, the Bishop, or if there be no Bishop, the Standing Committee, shall direct the Secretary of the Convention to record the same. But if the dissolution of the connection between a Minister and his congregation be not regular or Canonical, the Bishop or Standing Committee shall lay the same before the Convention of the Diocese, in order that the above-mentioned penalties may take effect.

Section 4. This Canon shall not be in force in any Diocese which has made or shall hereafter make provision by Canon upon this subject, nor in any Diocese with whose laws or charter it may interfere.

**A DEPUTY.** Is not this new business?

The PRESIDENT. This is a report of the Committee on Conference with reference to the old business. It is a new Canon, but coming as a report of the Committee on Conference it does not come under the head of new business.

The Rev. Dr. BEACH, of New York. It is a very important matter, and it is utterly impossible, I imagine, for members of this House to understand it unless they have it printed before them. I do not know what disposition to make of it, sir; but at this late day in the session, I think that so important a matter should not be disposed of without our action upon it, so as to make it finally binding upon this Church as a law.

The Rev. Dr. ADAMS, of Wisconsin. Mr. President, if I might say a few words with reference to this matter, the old Canon which we have, I consider to be the very worst provision ever made, the most capable of abuse as against the Clergy of the Church. If we do not adopt this, we have that old Canon, perhaps, for the next three years upon us. I would say, therefore, that I hope, for the sake of getting clear of the first five sections of that Canon, (Canon XII., page 95) which was enacted in 1871, that this Canon will now be adopted.

The Rev. Mr. LIVERMORE, of Minnesota. May I ask if that refers only to instituted Rectors, or to all Rectors?

The Rev. Dr. ADAMS, of Wisconsin. Instituted Rectors, I think, or Ministers.

The Rev. Dr. WATSON, of North Carolina. Rectors or Ministers?

The PRESIDENT. It includes all Rectors as well as Ministers.

The Rev. Dr. LEWIN, of Maryland. I would ask of the Rev. Dr. Adams, who represents the Chairman of the Committee on Canons, whether this Canon, in the event of an uncanonical dissolution, the parish being informed, prevents any Minister from taking charge of that parish.

The Rev. Dr. ADAMS, of Wisconsin. I think, sir, that it provides completely and perfectly against an uncanonical dismission of a Clergyman by a parish.

The Rev. Dr. LEWIN, of Maryland. Is there anything more than the private representation in the Convention?

The Rev. Dr. ADAMS, of Wisconsin. They cannot do it, sir, under the Canon, at all, nor can any other Minister take charge, so far as my judgment of the Canon goes. I hope this Convention will pass this Canon for the reason that I have specified.

The Rev. Dr. STEVENS PARKER, of New Jersey. I would like to say one word in regard to this Canon, and that is this, that if we do not like the Canon, we can easily make a new one in our own Dioceses, and so overcome all difficulty. It provides for that.

Mr. FORSYTH, of Albany. I was going to remark, Mr. President, the exceeding uncertainty of this Canon, and, perhaps, its inapplicability to the state of things. It seems to be adapted to Dioceses that have not taken up the subject and legislated upon it, and if any Diocese has anything in its Canons or laws which conflicts with this, then this Canon does not apply. It will, I imagine, be very easy should the question arise under this Canon and a case comes up for trial, to make it appear that it does conflict with the legislation of that Diocese. It seems to me that it is exceedingly vague, uncertain, and inapplicable to the state of things.

Mr. JAMES PARKER, of New Jersey. I would answer the first objection in that respect by saying that the Canon, by its own terms, does not

apply in any case where a Diocese has made, or may hereafter make, a Canon upon the subject.

The Rev. Dr. ADAMS, of Wisconsin. Those are the terms of the Canon, sir.

Mr. McCRAIDY, of South Carolina. Mr. President, I rise to a point of order. I call for the special order, which, I think, takes precedence of everything else.

The Rev. Dr. WATSON, of North Carolina. There are several Canons from the Committee on Canons.

The PRESIDENT. The report of the Committee on Canons will lie upon the table for the present.

The Rev. Dr. ADAMS, of Wisconsin. I hope the House will give permission to settle this question now. It will require but a few moments to do so.

The Rev. Dr. BURR, of Southern Ohio. It is evident that this Canon permits legislation on the subject by each Diocese, and as most Dioceses, if not all, already have provisions on this subject, I move that it be postponed until the next General Convention.

The PRESIDENT. The Order of the Day has been called for, and the Canon has been placed upon the Calendar for the present.

#### A RESOLUTION OF THANKS.

The Rev. Dr. DEKOVEN, of Wisconsin. May I introduce, with the consent of the House, a resolution of the Committee appointed to give thanks to those who have aided the Convention?

The PRESIDENT. Will the House, by general consent, defer the order of the day, until the resolution of thanks is presented? ["Aye," "aye."] Dr. DeKoven will please read the resolution.

The Rev. Dr. DEKOVEN then read the following resolution:—

*Resolved*, That the following minute be entered on the records of the House of Deputies:—

It is with sincere gratitude that the House of Deputies puts on record the expression of its thankfulness for the admirable and careful services of the Committee of Arrangements, the Finance Committee, and that upon Music, and the unwearied care and labor of the Committee on Hospitality, appointed by the Diocesan authority.

For the use of Trinity Church for the opening and closing services of the General Convention, and of the Chapel placed at the disposal of our several committees, and for the accommodation afforded for the business sessions of the House of Deputies at Emmanuel Church, to the Rectors, Wardens and Vestrymen of those two corporations, most sincere thanks are given.

The daily services of the House of Deputies have been made more than usually attractive and devout by the assistance of the organist, Mr. S. B. Whitney, and the chorists of the Church of the Advent; while to the Churchmen and other citizens of Boston, and its neighborhood, we are indebted for a courtesy, hospitality and kindness which, while we acknowledge it on the minutes of the House of Deputies, will ever remain a pleasant memory to its members.

JAMES DEKOVEN.  
GEO. LEEDS.  
C. C. AUGER.

Mr. JAMES PARKER, of New Jersey. I move the adoption of that resolution.

The resolution was adopted.

Mr. SHATTUCK, of Massachusetts. Mr. President, the Treasurer of the Convention has arrived, and he ought to be introduced to the Convention.

The Rev. Mr. GIRAULT, of Louisiana. Mr. President, if I am not out of order, I move that that resolution be printed in two or more of the city papers.

The PRESIDENT. It is moved and seconded that this resolution be published in two or more of the city papers, at the discretion of the Secretary.

The motion was agreed to.

The PRESIDENT. The Chair has great pleasure in introducing to the House the new Treasurer, Mr. Lloyd W. Wells, Esq., of New York, who has kindly consented to serve in this office, at the request of the Convention.

Mr. WELLS. I am gratified at the selection which has been made, and I accept the office gratefully, and will address to it my best efforts and intentions.

The PRESIDENT. Mr. Wells is understood to be ready to receive any sums that may be properly paid into the treasury. [Laughter.]

The Rev. Dr. WATSON, of North Carolina. Mr. President, there are several reports that I would like to read, and which will not require debate, unless the Convention thinks otherwise.

The PRESIDENT. Unless the Convention chooses to recede, the special order of the day must come up without any further delay.

The Rev. Dr. WATSON, of North Carolina. We would like to introduce these reports simply to have them before the Convention.

The PRESIDENT. Will the Convention listen to the reports from the Committee on Canons? ["Yes, yes, yes."] They will be read by general consent.

#### THE CELEBRATION OF THE HOLY COMMUNION.

The Rev. Dr. WATSON, of North Carolina. I present the following report from the Committee on Canons:—

#### REPORT No. 39.

The Committee on Canons, to whom was referred Message No. 33, from the House of Bishops, relating to the Celebration of the Holy Communion in collegiate and private chapels, respectfully report that they recommend the adoption of the following resolution:—

*Resolved*, That this House, regarding it as unneces-



nary to legislate upon the subject of the Celebration of the Holy Communion in private chapels, does not concur in the enactment of a new section to be added to Canon XX. of Title I.

By order of the Committee.

ALFRED A. WATSON, Chairman.

The question was, an enactment of a Canon prohibiting any departure from the Prayer Book. I move that the resolution be adopted without debate.

Mr. WELSH, of Pennsylvania. I would merely ask, sir, what is a "private chapel"? Whether it means a church where pews are sold? I should like very much to have a definition of a "private chapel."

The Rev. Dr. WATSON, of North Carolina. Then it will go on the Calendar.

The PRESIDENT. It will go on the Calendar.

The Rev. Dr. FULTON, of Wisconsin. I hope the question will not be raised, but that the resolution will be put upon its passage.

Mr. WELSH, of Pennsylvania. I raise no objection at all.

The Rev. Dr. HARE, of Pennsylvania. I move that the report go on the Calendar.

The PRESIDENT. It will be placed upon the Calendar, objection being made.

#### ELIGIBILITY TO DIOCESAN BISHOPRIC OF MISSIONARY BISHOPS WHO HAVE RESIGNED.

The Rev. Dr. WATSON, of North Carolina, then read the following report from the Committee on Canons:—

##### REPORT No. 40.

The Committee on Canons, to whom was referred the question of the eligibility of a Missionary Bishop who has resigned his jurisdiction to the Bishopric of a Diocese, believing that the subject referred to them belongs properly, at least in the first instance, to the House of Bishops, they beg respectfully to submit the following resolution:—

*Resolved*, That the House of Bishops be requested to consider whether any amendment be needed in section 16 of Canon XV. of Title I., and to communicate the result of their deliberations to the House of Deputies at the next session of the General Convention.

By order of the Committee.

ALFRED A. WATSON, Chairman.

The PRESIDENT. Shall this resolution be put upon its passage?

The Rev. Mr. GIRAULT, of Louisiana. I believe, sir, that the House of Bishops has already acted upon the subject of Report No. 40. Instead, therefore, of asking them to report to the next General Convention, if we respectfully ask them to transmit to us their decision already arrived at.

The Rev. Dr. FULTON, of Wisconsin. On the Calendar, Mr. President.

The Rev. Mr. GIRAULT, of Louisiana. I shall not object to its going on the Calendar, at all.

The PRESIDENT. Shall this resolution be put upon its passage or does some one object?

A DEPUTY, from Connecticut. I object.

The PRESIDENT. The resolution goes upon the Calendar.

#### PROVISION FOR CONTINGENT EXPENSES OF THE GENERAL CONVENTION.

The Rev. Dr. WATSON, of North Carolina, then presented the following report of the Committee on Canons:—

##### REPORT No. 41.

The Committee on Canons, who were instructed to report an Amendment to the Canon to carry out the recommendation of the Committee on Expenses, respectfully report the following:—

*Resolved*, The House of Bishops concurring, That section 5, of Canon I., of Title III., is hereby amended so as to read as follows:—

Section 5. In order that the contingent expenses of the General Convention may be defrayed, it shall be the duty of the several Diocesan Conventions to forward to the Treasurer of the General Convention, on or before the first day of October in each year, the sum of two dollars for each Clergyman within such Diocese.

By order of the Committee.

ALFRED A. WATSON, Chairman.

The PRESIDENT. Shall this be put upon its passage?

Mr. SHATTUCK, of Massachusetts. It is a very important matter, Mr. President, and I move that this be put upon its passage.

Mr. JAMES PARKER, of New Jersey. This is a very innocent resolution, but it, in fact, commits this Convention to this rule, that a Diocese which contains a great many Clergymen shall be taxed to pay the expenses at the General Convention of Clerical Deputies from Dioceses which have few Clergymen in them, I therefore object to the consideration of the resolution at this time.

Mr. SHATTUCK, of Massachusetts. The measure has been passed already. You only appropriate the money.

Mr. STEVENSON, of Kentucky. I move to suspend the rules. This resolution refers to the regulation of the expense of this Convention. It is a growing evil, and ought to be met. I move to suspend the rules.

The Rev. Dr. WATSON, of North Carolina. I make this point of order, sir. This is the result of a resolution which has already been adopted by the Convention. The resolution was simply sent to the Committee on Canons to be put in the form of a Canon. That is all.

Mr. STEVENSON, of Kentucky. So I under-

stand, sir, and so much the greater the necessity of immediate action.

The PRESIDENT. I think it will not be necessary to suspend the rules, but that the resolution may be put upon its passage, notwithstanding the objection made.

The resolution was adopted.

#### THE FUNCTIONS OF RECTORS, CHURCHWARDENS, AND VESTRYMEN.

The Rev. Dr. WATSON, of North Carolina. I have one more report to present. It is as follows:—

##### REPORT No. 42.

The Committee on Canons, to whom was referred the subject of the Constitution of Vestries, etc., respectfully report that, in view of the fact that nearly the same subject has been referred to a Joint Committee, they recommend the adoption of the following resolutions:—

*Resolved*, That the Committee on Canons be discharged from the consideration of the subject of the Constitution of Vestries, etc.

*Resolved*, The House of Bishops concurring, That it be referred to the Joint Committee on the Functions of Rectors, Churchwardens and Vestrymen, to consider and report to the next General Convention what is the Law of the Church in relation to the Constitution of Vestries and the qualification for membership therein; and that they also report what legislation, if any, in their opinion, is necessary and desirable on the subject.

By order of the Committee.

ALFRED A. WATSON, Chairman.

The resolution was adopted.

The PRESIDENT. The Chair appoints as a Committee of Conference on the use of the English Lectionary, the Rev. Dr. Seymour of New York, the Rev. Dr. Hare of Pennsylvania, the Rev. Mr. Girault of Louisiana, Mr. Winthrop of Massachusetts, and Mr. McCrady of South Carolina.

#### ELECTION OF A SUPPLEMENTAL DEPUTY.

The Rev. Dr. SHIPMAN, of Kentucky. I have simply to report that satisfactory evidence has been received of the Election of Mr. Charles A. Tufts as a supplemental Deputy to this Convention from the Diocese of New Hampshire, and his appointment to the place made vacant by the resignation of Mr. A. R. Hatch.

The PRESIDENT. The name of Mr. Charles A. Tufts will be entered upon the roll as a Lay Deputy from New Hampshire.

The Rev. Dr. AYRAULT, of Central New York. Now, Mr. President, as we have some prospect of Shortened Services and a Shortened Lectionary—there seems to be only one—I beg the permission of the House to refer a resolution which I offered early in the session. It was referred to the Committee on the Lectionary for Lent. As that Committee is discharged, I beg now that it be referred to the Joint Committee on the Lectionary.

The PRESIDENT. Is that resolution on the Calendar?

The Rev. Dr. AYRAULT, of Central New York. No, sir, it is not placed on the Calendar.

The PRESIDENT. Shall the motion that the resolution offered by the Rev. Dr. Ayrault, and referred to the Committee on the Lectionary, be taken from that Committee, the Committee being discharged, and referred to the Joint Committee on the Lectionary appointed to sit during the recess?

The motion to so refer was agreed to.

The PRESIDENT. The Secretary will read the Order of the Day.

#### PROPOSED CANON "OF MARRIAGE AND DIVORCE."

The SECRETARY read Report No. 34 from the Committee on Canons, printed on pages 205-6 of THE CHURCHMAN.

The PRESIDENT. The question will be upon the resolution presented by the Committee. Is the House prepared for the question?

The Rev. Dr. CADY, of New York. I move that it be taken up by sections.

The PRESIDENT. It will be taken up by sections, without a motion, if required. The question, then, will be upon the title of the Canon, "Canon XIII.—Of Marriage and Divorce." Is there any objection to this title?

The Rev. Dr. FULTON, of Wisconsin. Although the Committee have reported this title, it does seem to me that we had better change that title, and make it "Of Christian Marriage." That subject was not considered by the Committee, and I feel at liberty to move to amend by making the title "Of Christian Marriage." It is not so much upon the subject of divorce as of marriage.

Mr. WELSH, of Pennsylvania. Would that express the object of the Canon?

The Rev. Dr. FULTON, of Wisconsin. I think so, entirely.

Mr. STEVENSON, of Kentucky. Mr. President, I suggest that we leave the title of the Canon alone until we see whether the Canon itself will be agreeable.

The Rev. Dr. FULTON, of Wisconsin. Very well, I withdraw the motion for the present.

The SECRETARY then read the first section of the Canon, and it was adopted.

The SECRETARY then read section 2 of the Canon.

The PRESIDENT. Shall section 2 stand as part of the Canon?

Mr. WELSH, of Pennsylvania. Mr. President, you can easily see that this section cannot be operative in heathen countries. Among the Indians it is

utterly impossible. If it were meant simply to apply to the civilized communities, of course it would be eminently proper; but I take it for granted that it would not be so severely construed in missions to the Indians, or to other heathen people.

The Rev. Mr. GIRAULT, of Louisiana. So also, Mr. President, in regard to the colored population. It would be almost impossible to carry out that section of the Canon amongst the colored race at present, or until they are further civilized and refined.

The Rev. Dr. DIX, of New York. Mr. President, I think this Canon has been very carefully prepared; and, excepting in phraseology, I think it is precisely the same as the present Canon,—Title II, Canon III. There has been but one section in that Canon. We have introduced no new matter whatever. The matter is precisely as it stands in the present Canon. It is simply put into a clearer, less ambiguous phraseology. The objection made by the Deputy from Pennsylvania to the proposition now before the House will apply with equal force to the present law.

The Rev. Dr. HALL, of Long Island. I was about rising to ask for a more definite explanation before we drift into a very troubled and probably wearisome debate upon a subject, which I feel it is well for us at this late hour to avoid. I would like to have a more definite explanation than we have even yet received as to any good reason for disturbing the Canon as it now stands. There is no subject on which the Clergy will find themselves more in danger of being thrown into traps, and of having difficult points of casuistry presented to them, than this very one. From my own experience in the last three years, my judgment is that the Canon had better be left alone, unless it be expunged, rather than to go into any clearer or more definite elaboration of this difficult matter. I would be entirely prepared to enter upon this debate at the early part of a session when we might take time to calmly and coolly to dispose of it. But at this time, with business pressing upon us, and with the danger of hurrying our legislation, the adoption of the first section of this Canon is simply an utterance of something that has nothing to do with Canon laws. We might as well bring in the other parts of the Prayer Book and assert them.

Now in regard to a change of the phraseology to make the matter clearer. It seems to me, Mr. President, upon this point, that so far as the Canon now stands is concerned, it is perfectly patent what it means. Consequently we have not now the same good reason that was urged for the necessity of making this matter perfectly clear, and in that view I think we should do very well to lay the subject upon the table, and take it up at another Convention.

The Rev. Dr. BEACH, of New York. I entirely agree with my brother from Long Island, who has just spoken. I have gained some considerable knowledge and experience in my Ministry in regard to the matters which this Canon touches, and with my knowledge and experience I move the indefinite postponement of this subject.

The PRESIDENT. The question is upon the indefinite postponement of the question now before the House.

The Rev. Dr. FULTON, of Wisconsin. I think Mr. President, if gentlemen would examine the Canon which is now before this House, as presented by the Committee on Canons, they would be able to see that there are advantages in that Canon. It will operate as a relief to the Clergy.

In the first place, as my reverend brother from New York has observed, we really introduce in our Canon no new matter on the subject of divorce and the marriage of divorced persons, but what we do is this: The Bishops have in their Canon—and I trust my brother from Long Island will give me his kind attention—proposed that Ministers shall proceed on their own motion to discipline persons whom they may believe to have come under ecclesiastical censure by unlawful or irregular marriages, whereas this Canon, which our Committee has now brought in, does not instruct the Clergymen to proceed to discipline at all, but provides a means whereby the facts of any case which arises may be referred to the Bishop, and the Bishop with his Commissary (which means, certainly, some gentleman learned in the law), may be able to examine into the case, and hence the Minister will be relieved from a responsibility which he ought not to bear. I think, sir, that my experience for the past three years ought to count for something in this regard. During that time I have had presented to me I know not how many cases, more than half a dozen, of Canonical difficulty concerning this subject. They have been sent to me by Bishops and Clergymen of this Church who have found themselves unable to tell what was their duty in these particular cases, and who have therefore referred them to me, that they might have the benefit of whatever light I might be able to throw upon the subject. This Canon merely proposes that when a difficulty arises it shall be referred to the Bishop for his godly judgment thereupon, provided, however, that no Minister shall in any case refuse the sacraments to any person in extremis.

Now, as to the first section that was passed. It was not seriously objected to. I did not care much about it. I thought it was surplusage; but as it



was contained in the Message from the House of Bishops bearing upon the subject, I had no serious objections to its going in. The effect of the first section is simply, as my Clerical Brother from New York, Dr. Dix, has observed, to make the Canon as it stands a little clearer in its language.

The fourth section provides how the Minister shall proceed if he has any doubts concerning the facts of the case, when parties come to him to be married.

The third section, which I ought to have mentioned first, provides that when there is sufficient reason to doubt that persons who come to take the sacrament are legally married, the case shall be referred to the Bishop.

There is one other provision which directs what the Ministers shall do in the case of a penitent person, *in extremis*, or rather what he shall not do. He cannot refuse the sacrament to such applicants.

The Rev. Dr. HALL, of Long Island. I am greatly obliged to the Clerical Deputy from Wisconsin for the words he has spoken, and if I could possibly vote with his intelligence and knowledge, I would be in favor of the Canon, but otherwise I must vote in favor of its indefinite postponement. I would like to ask the reverend gentleman if the phrase "*in extremis*" is in our technology. Is it not better to use the ordinary English words?

The Rev. Dr. FULTON, of Wisconsin. I should have greatly preferred them myself, but these words were in the proposed Canon.

The Rev. Mr. GIRAULT, of Louisiana. I am opposed to this Canon for several reasons. First, it is not necessary, because it does not alter the existing Canon very greatly. In the second place, it seems to me that it bears unfairly upon members of this Church. If I understand the Canon aright, those persons who have been married and have received the sacraments of the Church are not excluded, whilst any one marrying after this Canon is passed is excluded. That is my understanding of the Canon.

The Rev. Dr. FULTON, of Wisconsin. The gentleman is wrong of his understanding of the Canon.

The Rev. Mr. GIRAULT, of Louisiana. If my understanding is not correct, then I was going to say that it is an *ex post facto* law.

The Rev. Dr. FULTON, of Wisconsin. If my brother from Louisiana wants the Canon explained, I will explain it in a very few words.

Mr. JAMES PARKER, of New Jersey. I rise to a point of order, and it is that, upon a mere motion to postpone, a comparison of the Canon with another Canon, and a general discussion on the whole subject is not in order.

The Rev. Mr. GIRAULT, of Louisiana. I was not comparing this Canon with the other; I was merely about to state my reasons for objecting to this Canon.

The PRESIDENT. Upon a motion for indefinite postponement the Chair decides that a discussion upon the general question is in order inasmuch as one side wishes to show the advantage of the Canon in order to prevent its indefinite postponement, and the other to show the disadvantage which would come from its passage, in order to favor the indefinite postponement. Hence the subject is quite widely open, and in pursuance of our Constitutional provision that debates shall be liberal and free, the Chair must decide that a motion for indefinite postponement is debatable.

The Rev. Mr. GIRAULT, of Louisiana. My point, then, Mr. President, is that with my understanding of the Canon, it is an *ex post facto* law, and will operate as such. Where parties are already married, and you bring to bear upon them a law created now, you take from them those privileges which have been enjoyed by them all this time, and if they be not included in the operation of this Canon, then it is unfair to the other side, because you admit to the Sacrament of our Lord, and to the privileges of the Church, those who are guilty of the identical sin against which you seek to legislate by the passage of this Canon, and you are therefore offering a premium for the sin, as it were. You assert in so many words, that the longer a man has continued in sin the less sin he has. His sin is an advantage rather than a hindrance. I object to this Canon, Mr. President, on that ground.

Again, here we are required to appeal to the Bishop to decide all these cases. My brother from Wisconsin has spoken of the experience which he has had during three years. I myself have had an extended experience in this particular direction. I suppose that I have rejected not less than twenty or thirty persons during the last three years—probably thirty—who have come to be married after they have been divorced. Now, there is no necessity for our going to the Bishop and throwing upon him a weight of responsibility in this case, I think every Clergyman can regulate the affairs of his own parish very easily, and I am not at all disposed to shirk the responsibility and throw it upon the shoulders of the Bishop. These objections are very serious, in my mind, and I throw them out to the House for its consideration.

Mr. McCRAIDY, of South Carolina. I move to lay the whole subject upon the table, and that admits of no debate.

Mr. HOWE, of Indiana. I would to amend

that motion by proposing that the whole subject be referred to the next General Convention.

The PRESIDENT. The Deputy from South Carolina will, I suppose, accept that amendment if it does not give rise to debate? Otherwise he will not.

Mr. JAMES PARKER, of New Jersey. I would like to ask a question for information, and it is this: is there not some Canon which provides that if a Canon has passed through the other House and is sent down here so many days before the adjournment, it takes effect unless we can act adversely to it?

The PRESIDENT. That is in the other direction, when we send a Canon up to the other House.

The Rev. Dr. FULTON, of Wisconsin. I hope it is not the pleasure of the Convention to pass this Canon, that the motion of the Deputy from Indiana to carry the whole subject over to the next General Convention will meet the approbation of this House.

Mr. FORSYTH, of Albany. Mr. President, what is the question before the House?

The PRESIDENT. The motion is to lay the whole subject upon the table, which must be taken without debate, but the Deputy from Indiana requests that that motion be withdrawn in order that he may move that it be referred to the next General Convention, and the Deputy from South Carolina is willing to accept that amendment if the motion can be put without debate; otherwise the motion to lay upon the table is in order.

The Rev. Dr. DEKOVEN, of Wisconsin. I submit that it cannot be put upon the table. The matter must be considered by this House.

The PRESIDENT. The question is upon laying the whole subject upon the table.

A division was called for.

Voting, in the affirmative, 61; in the negative 90.

The PRESIDENT. The motion to lay upon the table is lost.

The Rev. Dr. DEKOVEN, of Wisconsin. It seems to me, sir, that this House is forgetting something in the history of this measure. It will be remembered that at the last Convention the House of Bishops sent down to this House a Canon upon this most important subject. This Canon was postponed until this Convention, or laid on the table, or otherwise disposed of, for the very reason that is now brought forward, namely, that we had no time to consider it.

The Rev. Dr. FULTON, of Wisconsin. I would like to know, Mr. President, what the question before the House at this time is?

The PRESIDENT. The question is upon the indefinite postponement of the whole question, the Deputy from Indiana not having made his motion before the Rev. Dr. De Koven arose.

The Rev. Dr. DEKOVEN, of Wisconsin. Such was the action of the last General Convention. The House of Bishops has been considering this most important subject, and several days ago sent down this Canon to us for our consideration. It was put upon the Calendar, which is always the first process in a movement for the indefinite postponement of a measure which some portion of this Convention does not wish to consider. It now comes up to us on this the last day but one of the session. I have simply one remark to make, namely, that this is a question which relates to Christian morality. It is a question of the very gravest and deepest importance. It is a question before which every other that we have considered at this session sinks almost into insignificance. For, underlying this great and important subject, is the very power and strength and permanence, not of this Church only, but of this land. I therefore trust, Mr. President, that this motion will not be postponed. If there are objections to the Canon, why should not those who object present amendments, and let us act upon those amendments, but do not let considerations of convenience or difficulties which exist in the minds of Clergymen in regard to particular cases that have come up in New York, Wisconsin, or elsewhere, prevent the General Convention of this Church of the United States of America from considering the very gravest question, lying at the root of Christian morality, that can be brought before this House.

Mr. MORRISON, of Indiana. I move, Mr. President, that this subject be postponed until the next General Convention.

The PRESIDENT. It is moved and seconded that the consideration of this Canon be referred to the next General Convention, and as the Chair regards that as a motion to postpone to a definite time, it will have precedence of a motion to postpone indefinitely, and the question is debatable.

The Rev. Mr. TUPPER, of Arkansas. I move that this motion to refer to the next General Convention be laid upon the table.

The Rev. Dr. DEKOVEN, of Wisconsin. I trust that gentlemen on the floor will know exactly what they are doing.

The PRESIDENT. This is a motion to lay upon the table, and cannot be debated.

The Rev. Mr. HUNT, of Alabama. I rise to a point of order, and it is this,—that this motion was not made until the Chair had recognised me as being on the floor.

The PRESIDENT. That is too far to look back to, I fear. The question is upon laying the motion

to refer to the next General Convention upon the table.

The Rev. Mr. HUNT, of Alabama. I wish to say, Mr. President, that I was recognized before this motion was put.

The PRESIDENT. That is a misfortune, then, both of the Deputy and of the Chair.

A division was called for. Voting, in the affirmative, 70; in the negative, 72.

The PRESIDENT. The motion to lay upon the table the motion to refer to the next General Convention is lost. The question now before the House is the motion to refer the consideration of the Canon to the next General Convention.

The Rev. Mr. HUNT, of Alabama. I wish to call the attention of the House to a fact that has not been recognized, and that is that we have a Canon upon this subject which is binding only upon the Clergy. Clergymen in their official capacity act in cases of marriage. Now, sir, this Canon gives us the authority we need in addition to that. It provides for reaching the offending parties. It provides penalties for those who are the actual offenders. It goes beyond the Clergyman, and reaches the parties themselves. I think we shall all feel, when we come to consider this question, that this Canon is necessary. We must do more than simply provide penalties to protect the Clergymen in their Ministerial capacity, when they solemnize the rite of matrimony. In certain cases the parties may go to others having a legal right to marry them, and these persons may do that which the Clergy are prohibited from doing. Then the offending parties are no longer under the penalty. I think, Mr. President, that all must feel the great necessity for this Canon.

The Rev. Dr. ADAMS, of Wisconsin. I want to speak, Mr. President, to this subject. I do not wish to go over the whole matter, but to speak upon a single point. I wish to declare that if we do not take the Canon just as it came down to us, we ought to repeal the other Canon. And why? Because the Canon, as it stands at present, is a snare to every Clergyman in this Church, and how it is a snare I will explain by stating a case which came to my own personal knowledge. I knew a case in which a Communicant of the Church formed an adulterous connection and was divorced, and then having completed his villainy, he came to a Clergyman of this Church to be married. The Clergyman, the facts being notorious, absolutely refused to do it. He went to every other Clergyman, sectarian and otherwise, in that village, and they all refused. He then went to an esquire, a member of the law, such as these men are, and the man married him without hesitation. Then he came back to his Clergyman (he was a lawyer himself) with this Canon in his hand, and he said to him: "To be sure you could not marry me, but you cannot in any way touch me. I have been legally married by the law of the State, and there is no Canon of your Church by which, having been so married, I can be deposed from the position of a Communicant of the Church."

Now, Mr. President, and gentlemen of this Convention, those of us who are Clergymen should consider this, that it is absolutely necessary to complete the legislation which was passed in 1868 by a provision—I do not care what provision you make—but a provision similar, in some respects, to the Canon which comes from the Committee on Canons, by which just such cases as this shall be provided for, and we shall no longer be subject to being ensnared by the Canon which we have at present. I think any one will agree that the Canon which we have at present ought to be completed by just such legislation as the House of Bishops contemplates or as the Committee on Canons has brought before us; and having expressed myself upon this point, I will no longer occupy the attention of this House.

The Rev. Dr. SEYMOUR, of New York. I sincerely trust that this House of Deputies will deal with this question now and here. It is a question that lies at the very foundation of Christian morality. It is a question touching every home in this land, and it is the duty of the Church to educate the people, and to teach them what is right; and, sir, we ought, as soon as we possibly can, to add to our Canon upon this subject a table of prohibited degrees. It is necessary, sir, that the Laity should be taught. They are falling into sin, not because they are consciously guilty, but because they are ignorant; and it is a very difficult thing for a Clergyman in his place to speak out and tell the people the truth, because there are in his congregation those who are living, if not actually in incestuous relations, at least in such relations as would approach very closely to it. Now, sir, there are certain sections in this land where the laws of the State are directly in the teeth of Christian ethics, and directly in the teeth of the teachings of our Lord Himself. I am happy to say, sir, that the State of New York, of which the Diocese I represent forms a part, is perfectly sound in her civil legislation upon this subject. But, sir, we are the only body in this land that teaches the truth upon this subject. The Church of Rome has a Code of Canonical Laws, which are very strict indeed. But, sir, there comes in the Dispensation, so that anything can be allowed in the Communion except, perhaps, the marriage of a son with his mother, or a daughter with her father. Consequently the Canonical Law of the Church of Rome,



with the powers of Dispensation, is ineffectual to teach the people. Sir, this branch of the Church Catholic has now the opportunity to speak out upon this subject, and to take her stand for Christian morality, and to do her duty to the people, and I sincerely trust, sir, that we will not be wanting the boldness and wisdom now and here to speak out. It is our opportunity, the opportunity of this Convention; and, in the name of Him who sanctioned Holy Matrimony, I beseech this Convention not to pass over this important question, but let us now address ourselves to this Canon, and let us act upon it at once. Let us not postpone it. Let us do our duty now. If we go home without doing it, there is not a Deputy upon this floor but will regret it when he reads in the newspapers of the horrors that are taking place all over our land, but particularly in the great West, where the bonds of marriage are so easily loosened, and where the people are preparing themselves for such a curse as fell upon Sodom and Gomorrah.

The Rev. Dr. HALL, of Long Island. The members of the Committee tell us that the Canon proposed is simply an elaboration of the idea embodied in the Canon which we now have. Shall we be sent back trembling to our closets by these terrible denunciations, when that which we venture to propose is really nothing more than that which we already have? It would seem from the eloquent remarks of the reverend Deputy that the whole subject of morality, as connected with this subject, is to pivot upon a merely technical question. I trust that the Convention is quite prepared to listen to these thunders without being scared. I confess my great gratification that these admirable discourses on matrimony come from the sources that they do; but I wish that the gentlemen would add works to their faith. [Laughter.]

I wish to refer very briefly to one or two points in this proposed Canon. The first section is simply an order to the Clergy, and has no reference to Laymen. It simply provides that no Clergyman shall solemnize a marriage under certain circumstances.

The Rev. Dr. FULTON, of Wisconsin. To which Canon does the Deputy now refer?

The Rev. Dr. HALL, of Long Island. To the Canon before the House of Bishops.

The Rev. Dr. FULTON, of Wisconsin. But that is not the one which is before this House.

The Rev. Dr. HALL, of Long Island. Will you not give us the other? You referred to this Canon as coming from the House of Bishops.

The Rev. Dr. WATSON, of North Carolina. You will find the Canon as reported by our Committee, on page 207 of THE CHURCHMAN of this morning.

The Rev. Dr. HALL, of Long Island. I find that the language now proposed is not what I had supposed it to be. I had intended to speak with reference to another Canon which had been referred to as coming from the House of Bishops. What I have said may therefore pass for nothing—excepting my advice to my brethren about marriage.

The PRESIDENT. Is the House prepared to vote upon the question of the reference of this matter to the next General Convention?

The Rev. Dr. BEERS, of California. Let us trust, Mr. President, that the disqualification under which two of the advocates of this proposed Canon labor at the present time, according to the suggestion of the Reverend Deputy from Long Island, may disappear before the next General Convention; and that they will then come to the Convention fully qualified to consider a question of this kind.

It seems to me that, although there are very many instances in which this Canon would bear very hardly (as upon parties innocent of the wrong into which they have entered), yet, at the same time, this consideration may influence us, namely: that the legislative body of the Church having been so remiss or dilatory in the discharge of duty, until a slack-twisted state of public sentiment upon a question of this kind, touching, as it does, not only the morality of the Church, but of the land, as to permit a condition of sentiment to arise like that which now prevails in this land, it is now its duty (notwithstanding the hardness of the task, and notwithstanding many of its members may know of instances where the application of this proposed Canon would touch and hurt,) to begin to set up the standard again. If we wait for another three years before taking action, there will probably be a hundred other cases, which will silently affect the votes of members of this body.

The Rev. Mr. GIRAULT, of Louisiana. I shall vote for a reference of this Canon to the next General Convention, simply because I think that its consideration at the present time is unnecessary. I can imagine why the Canon, as it now exists, was intended to bear exclusively upon the Clergy, because the Canons of the New Testament have left in the hands of the Clergy power enough to visit with excommunication or suspension, from the Holy Communion, any man who would be guilty of the heinous offence mentioned by the distinguished Deputy from Wisconsin. I deem it entirely unnecessary to legislate another Canon, in order to enable me to suspend from the Holy Communion a man who had committed wilful murder; and for the same reason I deem it unnecessary to enact any Canon to enable me to avoid any difficulty in complying with any of

the Canons of the New Testament in any such cases as have been referred to here. I trust that, by the unanimous vote of the House, action on this Canon will be postponed until the next General Convention,—and then be postponed until as many other General Conventions as the Lord may allow this Church to convene.

Mr. STEVENSON, of Kentucky. If this Canon passes I shall vote to amend so as to make its operation prospective. However much I may agree as to the importance of action on this subject, no man can doubt that it has its difficulties. I am myself unwilling that this Church should, by Canon, exclude parties from its Communion for an offence which was committed, perhaps, fifteen or twenty years ago, when the party is sincerely penitent and has been sincerely penitent ever since he has been a communicant of the Church. Let us have prospective legislation, and not retrospective. Then no man can complain of it.

A DEPUTY. Is it possible that this Canon can be otherwise than prospective?

Mr. STEVENSON, of Kentucky. I have not seen this Canon, and have only heard it read, and I may be mistaken about it.

Mr. JAMES PARKER, of New Jersey. The difficulty about this Canon is to my mind a practical one. I find that Clerical Deputies are disposed to base their conclusions upon the assumption that marriage is a sacrament, whereas the Church expressly teaches that marriage is not a sacrament. At any rate, it does not teach that it is a sacrament. We have a difficulty here arising from the nature of our civil laws. In the second section of this Canon I find the words, "No Minister shall solemnize the marriage," &c., "if such husband or wife has been put away for any cause arising after marriage." But suppose the party has been put away for a cause which arose before marriage,—for a cause which the law calls a fraud, but which the Church would not call a fraud, and which the Church would not consider sufficient cause to invalidate the marriage? What will you do with such a case as that? This Canon does not touch such a case. The gentleman from Kentucky speaks about prospective action. That is all very well, if we could consider the question apart from its morality? But we cannot do so. If a man married fifteen years ago, under such circumstances as that this Canon would pronounce his marriage an adulterous one, how are we going to talk about being sincerely penitent unless he gives up his sin?

The Rev. Dr. WATSON, of North Carolina. That is not this case.

Mr. JAMES PARKER, of New Jersey. This does not touch the case. The morality of such cases cannot be touched. Canons cannot regulate it. The fact remains that he was a sinner fifteen years ago; according to the Canon law he has been sinning from that day to this, and is a sinner now; he purposes to continue a sinner, and he cannot help being a sinner, because he will not allow the marriage bond to be dissolved. The whole subject is an exceedingly difficult one. We cannot possibly frame a Canon which will meet all the difficulties of the case. While I am in favor of any Canonical legislation which may tend to bring the people of this Church to a better mind in regard to the morals of matrimony and the binding effect of that ordinance in the eyes of God, I sincerely hope that we will take no action until we have given it a fuller consideration than the time now permits us to do.

The Rev. Dr. FULTON, of Wisconsin. The Committee on Canons labor under a very great disadvantage from the mode in which this debate has been proceeded with. Under the present motion for postponement we are considering the merits of the Canon as a whole. I believe that if we had considered the Canon, section by section, and had then proceeded to take a vote upon the question of indefinite postponement, the Committee on Canons would have been able to give such clear reasons for the propositions which they have brought before this House, that the House would not have considered an indefinite postponement desirable. I think that would have been the fairest, both to the Committee and to the subject. For example, permit me to make an explanation which I think would have prevented the observation from being thought necessary, in the debate which has taken place. We are told that there are hardships arising—that there are cases of very great difficulty. One object of this Canon is to enable some one to consider those hardships. I have the greatest respect in the world for my own order, and I respect every Clergyman in his position when endeavoring to do his duty in that position. But I do say, Mr. President, that there are very few members of the Clergy who are able to deal with these complicated and delicate cases; and I therefore think that the best mode is the mode provided for by this Canon, the reference of such cases to the Ordinary, and let him, after taking legal advice, decide upon them. Then everything will be done advisedly. My distinguished friend, the Deputy from Kentucky, says that this Canon ought not to be retrospective. The very language which we have used (although it says nothing distinctly upon the subject) prevents it from being retrospective. The language of this Canon is:—

If any Minister of this Church shall have reasonable

cause to doubt whether the person desirous of being admitted to the Holy Communion has been married otherwise than as the Word of God and the Discipline of this Church allow, such Minister, before receiving such person, shall refer the case to the Bishop for his godly judgment thereupon.

This Canon gives the Minister no power to open up anew the cases of those who are already communicants of the Church; but if persons apply, concerning whom there is reasonable cause to doubt whether they have been lawfully married, according to the ordinance of God and the Discipline of this Church, then he shall not proceed of his own individual volition or judgment, but shall lay the matter before the Ordinary to determine the question whether he shall repel or receive such person.

Another objection we have heard is that there are certain impediments arising before marriage, concerning which the Canon says nothing. I think that this Canon is all the more sure to be a wise Canon because it does not go into the details of the *impedimenta matrimonii*. The *impedimenta matrimonii* are very numerous, but they are divided into two distinct classes—the *impedimenta dirimentia*—that is, such as make the marriage null and void from the first; and the *impedimenta prohibitiva*—that is, such as ought not to have been entered into, but which having been entered upon, cannot be considered null and void—as for example the marriage of minors. The *impedimenta* which the Deputy from New Jersey has referred to—fraud, is an impediment which the Church has always held to be an *impedimenta dirimentia*—that is, if I am married in the dark to Jane Smith instead of to Jane Brown, I am not married at all, for I have been deceived. Of course the Church holds that. But this Canon cannot go into the details of ecclesiastical law upon such subjects. What this Canon does do is to provide that when such a case as that arises, it shall be referred to the Ordinary.

I do think that a more conservative proposition, one more intended to guard both the Clergy and Laity, one better intended to enhance the sanctity of marriage or more conservative as to conferring powers could not have been framed. I think that this Canon goes just as far as we have a right to go, and enters into no details which we can possibly avoid—at the same time providing a wise means of reaching the necessary facts in each individual case.

I wish, therefore, feeling the disadvantage under which the Committee labors, to appeal to the gentleman on the floor to permit the Canon to be considered section by section. Then if you desire to indefinitely postpone action upon it, or desire to send it to the next General Convention, or desire to vote the Canon down, you can do so, for this House would then be able to act intelligently and with a full understanding of the purpose of the Canon.

The PRESIDENT. The President desires to say how gratified he has been that the Deputy from New Jersey has yielded to his ruling on the point of order raised by him; and has himself spoken so largely upon the merits of the case. But the Chair thinks that perhaps the discussion is going too broadly upon the merits and would, therefore, request speakers to confine themselves somewhat to the point—whether the matter shall be referred to the next General Convention.

Mr. HOWE, of Indiana. I wish to state that I have no objection to this Canon, but I do desire to have time for consideration, in order that we may act intelligently upon it. It is undoubtedly true that this is a very important matter; and we should not act upon this matter until we consider whether the Canon is intended on the face of it to have retrospective action. It seems to me, from the construction of the Canon itself, that it is intended to have retrospective action unless the intention of the lawmakers is to control. Then a question arises as to our power to make it retrospective. According to the principles of equity and justice every law must receive a prospective, not a retrospective interpretation. I think that this Canon is no more obnoxious to that objection than the Canon which we have already. There is in it a provision that in any doubtful cases, reference may be made to the Ordinary and his advice and counsel received. My object in making a motion to postpone action on this Canon until the next Convention is to save the whole matter and to prevent it from being dropped. It is a very important matter and it is desirable that it shall receive due consideration before being acted upon. I am prepared, however, to vote for the proposed Canon if I get a chance to do so.

I move that the question be taken in five minutes from this time, and if the motion I have put be lost, I move that the main question be then put.

The PRESIDENT. It is moved and seconded that the question be taken in five minutes from this time and that, if the motion to refer to the next General Convention be lost, the main question be then put.

The Rev. Dr. HANCKEL, of Virginia. There are others who desire to be heard upon this subject of deferring action until the next Convention, and I think that we should not in this way attempt to shut off discussion.

The Rev. Dr. GOODWIN, of Pennsylvania. I wish to say but a word on this subject. I conceive how difficult it must be to frame a Canon on this



subject that shall be satisfactory to all parties, but there is one difficulty which it seems to me has not yet been brought to the attention of the House.

The PRESIDENT. Will the Deputy from Pennsylvania permit the question to be put? The motion before the House is that the vote on the question of reference to the next Convention be taken in five minutes; and if that motion is lost the question will be—shall the main question then be put? These motions are divisible. Shall the vote on the question of the reference of this subject to the next General Convention be taken in five minutes?

The question was determined in the affirmative.

The PRESIDENT. That portion of the motion is carried. If that be lost shall the main question then be put?

This question was determined in the negative.

The PRESIDENT. That portion of the motion is lost. The question of referring to the next General Convention will be taken at half-past twelve o'clock.

The Rev. Dr. GOODWIN, of Pennsylvania. I will not occupy more than three minutes if I can possibly get my idea out in that time. My point is this: The present Canon provides that the innocent party, in case of a divorce for adultery, shall not suffer anything in consequence. But there are other parties affected. Suppose, as is allowed in some of our States, one of the parties seeks a divorce on the ground of incompatibility of temper (whatever that may be); suppose a husband seeks a divorce from his wife on that ground; the wife does not seek the divorce; the wife is innocent; no crime is charged against her; the husband seeks the divorce on the ground of incompatibility of temper and secures it; in what position do you leave the poor wife? The divorce was not on account of adultery. The poor wife is innocent. She has lost her husband. She can have no other. The man can be married, but what becomes of this poor woman? She cannot be married again. I ask you what is to become of this woman?

The Rev. Dr. HANCKEL, of Virginia. Speaking directly upon the point before us—as to the expediency of postponing action upon this proposed Canon until the next Convention, I trust that action will not be had, inasmuch as the second section is already the law of the Church and we are under it. The Clergy are, under that second section, required to refuse to marry parties in certain circumstances, but the parties may go and be married at the very next corner and then come back and claim a right to come to the Communion, and under this Canon as it now stands in our Digest, we have nothing to protect the Clergyman; for the person may come and demand that he be received as a Communicant. I shall vote against a postponement until the next Convention. On the main question I shall ask to be heard when it is before us for consideration.

The Rev. Dr. AYRAULT, of Central New York. The Church does not recognize incompatibility of temper as a ground for divorce; therefore the innocent party in such a divorce will be received at the Communion, and can be married again, because she has not offended the law of the Church.

Mr. JUDD, of Illinois. I wish to ask the Deputies whether they are prepared to-day to pronounce against this most crying sin? Shall we shut our eyes to the fact that divorces are now granted throughout the West, and in some parts of the East, for the most trivial causes, and not express our opinion to the world? I hope that action on this subject will not be postponed until the next Convention, but that we may take up the Canon and pass it.

The Rev. Dr. AYRAULT, of Central New York. If a woman is divorced by the law of a State for incompatibility of temper, and the man seeking a divorce marries some one else, then, of course, she is at liberty to marry again.

The PRESIDENT. The question is on referring this Canon to the consideration of the next General Convention.

The Rev. Dr. DIX, of New York. The Diocese of New York desires, with the hope of postponing the present consideration of this question, a vote by Dioceses and Orders.

Mr. WELSH, of Pennsylvania. Mr. President, those voting "aye" vote in favor of carrying the subject to the next General Convention. Do they not?

The PRESIDENT. Yes, sir.

The SECRETARY then proceeded to take the vote by Dioceses and Orders.

A DEPUTY. I move, sir, when it is called up, that the vote on this Canon be taken in twenty minutes afterwards.

The PRESIDENT. It is moved and seconded that a vote upon the Canon be taken in twenty minutes after the declaration of this vote.

The Rev. Dr. FULTON, of Wisconsin. Mr. President, I sincerely trust that this motion will not prevail, for while the Committee has given all possible conscientious care to every word and phrase of this Canon, we would be far from desiring that this House should pass lightly over what we have so laboriously considered.

The PRESIDENT. I would suggest that we go on and consider each section, and perfect the Canon, if it be possible, immediately, and that we

then proceed to take a vote directly afterward. The question now arises on the second section of the Canon.

No Minister shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.

The Rev. Mr. AYRAULT, of Central New York. I would suggest that the discussion be conducted by question and answer.

The PRESIDENT. I think the Deputy from South Carolina has the floor.

The Rev. Mr. McCULLOUGH, of South Carolina. I desire to move to amend that section by striking out all of the section after the word "leaving," beginning on the third line, and letting the section end there.

The PRESIDENT. The question is, shall this section be amended by striking out all after the word "leaving," upon the third line?

The Rev. Mr. McCULLOUGH, of South Carolina. I beg leave to say a word in explanation of this proposed amendment. We have heard a great deal about this Canon's being a snare to the Clergy, and I think this section as proposed will be a snare to some of them. Now, for my part, I desire no Canonical regulation to guide my action in that respect. I should not hesitate to refuse to marry any divorced person under any circumstance and to take the consequences, because I think that the general declaration at the beginning of the Canon which is found in the Prayer Book, should be my guide. "If any person be joined together otherwise than as God's word does allow, their marriage is not lawful."

I hold that God's Word teaches, in the language of our blessed Lord, that "whosoever marryeth her that is divorced committeth adultery." Therefore, I should not hesitate to act upon that. But then, when I refuse to perform the marriage service under such circumstances, the party concerned can come to me with this Canon, and say: "The Canon of your Church requires you to do it." So this will be a snare to those who act under the law.

The next clause of that Section: "If such husband or wife has been put away for any cause arising after marriage," it seems to me, is not important, because, as it was said in reference to the subject of fraud, if the marriage is fraudulent for any reason whatever, it is null and void. Therefore that case would not be touched.

The PRESIDENT. The Chair, in accepting this motion, acts upon the conviction that he entertains concerning the House, that motions which tend towards frivolous issues will not be presented.

The Rev. Mr. GIRAULT, of Louisiana. I desire, sir, to offer an amendment to that amendment.

The Rev. Dr. CADY, of New York. I move that the amendment offered be laid upon the table.

The motion was agreed to.

The PRESIDENT. The question is upon the section as it stands.

The Rev. Dr. HANCKEL, of Virginia. I desire, in the first place, to come to the rescue of my brethren from New York and Wisconsin, who have been charged with laying burdens upon other men's shoulders while they were not willing to lift one of their own fingers. I wish to say that instead of so regarding them I looked upon them as poor benighted creatures that have not yet found out that there is any yoke at all. I would say next that we, as Clergymen, are in danger, as the law now stands, of being left under a yoke which we ought not be required to bear. That yoke is the obligation to refuse to marry parties who have come under the law, and who may go and be married by a magistrate, or by a Minister of some other denomination, and afterwards may come and claim that we must admit them to Holy Communion. This is no hypothetical case. I know an instance in point. A party being refused went off and was married by a magistrate and came back to the Minister (who showed him our law as it stands), and he said: "Now, sir, under that law I claim the right to be admitted to the communion."

The PRESIDENT. As the Chair has waved the motion to take the question in twenty minutes, the Chair feels bound to require every speaker to confine himself directly to the subject before the House, which is the passage of the second section.

The Rev. Dr. HANCKEL, of Virginia. Well, sir, I am in favor of passing the second section.

Mr. STINESS, of Rhode Island. I move to amend the section by inserting after the word "shall" the words "knowingly, after due inquiry."

The PRESIDENT. The Deputy from Rhode Island moves to insert after the word "shall" the words "knowingly, after due inquiry," so that it may read: "No Minister shall, knowingly, after due inquiry, solemnize the marriage," etc.

The Rev. Dr. FULTON, of Wisconsin. I feel authorized, in the name of the Committee, to accept that amendment.

Mr. JAMES PARKER, of New Jersey. I move to strike out the words "if such husband or wife has been put away for any cause arising after marriage."

The Rev. Dr. CADY, of New York. I move that the motion to amend be laid upon the table.

The motion was agreed to.

The PRESIDENT. The Chair sees no reason why the vote upon the section should not now be taken.

The question on the amendment was then put.

The PRESIDENT. The ayes have it, and the section is adopted.

The question is now on the third section of the Canon:—

If any Minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the word of God and discipline of this Church allow, such Minister, before receiving such person to these ordinances shall refer the case to the Bishop for his godly judgment thereupon; provided, however, that no Minister in any case refuse the sacrament to a penitent person in *extremis*.

The Rev. Dr. HUNTINGTON, of Massachusetts. Mr. President, I move the following amendment to that section: To strike out the words "*in extremis*," and substitute therefor the words "*in serious illness*." I quite agree with the Reverend Deputy from Long Island (Rev. Dr. Hall) that the expression "*in extremis*" is one foreign to Anglican formularies, although I believe it is not unknown to a terminology other than our own. It has a flavor of the vaticum about it which, for one, I do not like.

The PRESIDENT. It is moved and seconded that the words "*in extremis*" be stricken out, and the words "*in serious illness*" be inserted in their place.

The Rev. Dr. FULTON, of Wisconsin. If the gentleman from Massachusetts had moved to insert the word "dangerous," I should have been willing to accept the amendment.

The Rev. Dr. HUNTINGTON, of Massachusetts. I accept the suggestion, sir, although I do not think it is so happy a word.

The Rev. Dr. ADAMS, of Wisconsin. I move as an amendment, to insert the words "on his death bed," instead of the words "*in serious illness*."

The Rev. Dr. HARISON, of Albany. I suggest the words "*in imminent danger of death*."

The Rev. Dr. FULTON, of Wisconsin. That is better, sir; and I prefer it. I accept that amendment in the name of the Committee.

The Rev. Dr. HUNTINGTON, of Massachusetts. I accept it on my part, also.

The PRESIDENT. The words then will stand, "*in imminent danger of death*." Shall section three be adopted by the House?

The Rev. Dr. HALL, of Long Island. It now reads, "than as the Word of God and discipline of this Church allow." Will it not be better, instead of using the general phrase "discipline of this Church," thus sending us off after, I do not know what—although you may inform me—to insert these words: "than this Canon provides?" It seems to me more consistent; and allow me to say, sir, that the opposition that I had directed to the Canon, arose from the fact that I supposed I was taking up the Canon of last night. I have no objection to this Canon as it stands.

The PRESIDENT. Is the amendment accepted?

The Rev. Dr. FULTON, of Wisconsin. The reason, sir, that I think it would be inexpedient to accept any such amendment as is proposed by the Deputy from Long Island, is simply this: that there has come before this House (and it is now before the House of Bishops) the question of a table—I do not say the table, but a table—of prohibited degrees, which might or might not hereafter be incorporated in the Canon or elsewhere as part of our disciplinary law; so that the law of the Church might or might not be included in this Canon. In view of that possibility hereafter, we thought it best simply to use the phraseology, "The Word of God and the discipline of the Church." I still think that this is the best phraseology.

The Rev. Dr. BEACH, of New York. I would like very much to have the Committee explain to me why they adopted the words "*in extremis*" or "*in dangerous illness*," and why a penitent person should not receive the offices of the Church at any time?

The Rev. Dr. FULTON, of Wisconsin. Well, sir, the reason of that is just this: If a person is penitent and there is a doubt in regard to the case, the Minister is instructed by this Canon to refer the case to the Ordinary. But if there shall be some one in imminent danger of death, then there is no time for Ordinaries; it is a time for grace.

The Rev. Dr. BEACH, of New York. Then I should like to ask whether we are obliged to refer such a case as this to the Ordinary, and not refer all cases where a question may arise in the minds of Clergymen as to whether the person is really penitent or not?

The Rev. Dr. FULTON, of Illinois. I really think I may let this question come to a decision without further argument or exposition.

A Clerical DEPUTY, from Michigan. The words proposed to be used, "*in imminent danger of death*," seem to me likely to raise questions in a person's mind as to how great danger there is. I would move, sir, to substitute in place of that phrase the words of the Prayer Book in case where the Clergyman is required to make a special exhortation to a sick person, in the visitation of the



sick: "If the person be very sick;" substituting the words "very sick," for the words "*in extremis*."

The Rev. Dr. DIX, of New York. I am sorry to ask, sir, that that amendment be laid on the table.

The PRESIDENT. It is moved and seconded that the amendment offered by the Deputy from Michigan be laid on the table.

The motion was agreed to.

The Rev. Mr. DALRYMPLE, of Maryland. Mr. President, I move that the words "in imminent danger of death" be stricken out.

Mr. JUDD, of Illinois. I move to lay that motion on the table.

Mr. SHEFFEY, of Virginia. Mr. President, the gentleman offering the amendment has the right to the floor, and should be permitted to speak.

The Rev. Mr. DALRYMPLE, of Maryland. This case may possibly arise. A man and a woman may have been joined together in marriage, unlawfully or contrary to this Canon. They may afterwards have become aware of that fact, and have become truly penitent, and they may together resolve, that for the rest of their lives they will live apart, in that manner showing that they are truly penitent. Now I do hold, sir, that, if that case should arise, either one of the parties having made this covenant to live apart for the rest of their days, being truly penitent, should not be denied the Sacraments.

The PRESIDENT. Shall the amendment be laid on the table?

The motion to lay on the table was agreed to.

Mr. GODDARD, of Rhode Island. Mr. President, I would call attention to the words, "has been married." It seems to me that that should be "*as* married," unless it be the intention of the Canon to apply to a case like this, where a man who, having been married to a divorced woman, and she having afterward died, seeks to come to the Holy Baptism or to the Communion.

The Rev. Dr. FULTON, of Wisconsin. I accept that amendment, sir—"is married."

The Rev. Dr. CADY, of New York. Is Dr. Fulton authorized for the Committee on Canons to accept amendments?

The Rev. Dr. FULTON, of Wisconsin. I have been requested by the Chairman of the Committee on Canons to carry this matter through the House. If any member of the Committee objects to the acceptance of any of these amendments, then, of course, any acceptance on my part can no longer hold.

The Rev. Dr. CADY, of New York. That is just what I wanted to get at.

Mr. WELSH, of Pennsylvania. I desire to call the attention of the House to the Canon itself, being satisfied that it will be wholly inoperative,—that it cannot be carried out. It may be appropriate in cities, among the more refined and cultured class of people, but in the missionary field of our work it will never be carried out. It will hamper the Clergy, as I think they should not be hampered. If you are going to have a missionary in every Church, or in every city, it will perhaps not be in his way; but in the outlying or Missionary Dioceses of the land where, perhaps, the Bishop cannot be reached once a year, so that he cannot possibly be referred to in every case, it will be very detrimental to the work of the Church. Very many people who come from England have not been married in accordance with the laws of our Church. The difficulty is so great that there has been a tacit yielding to it on the part of the Clergy. Some of the holiest and most devout persons that I know, some of the best communicants that we have, would be excluded from the Communion by this Canon. Not only so, but when they move from place to place, the Clergyman of the Parish to which these people go must keep them back until he have communication with the Bishop. You may rest assured, sir, that if this Canon be passed it will be wholly inoperative.

A DEPUTY. Mr. President, we are not making Canons here for Indians, or Chinese, or Japanese, or people living on desert islands, but for people living in the ordinary circumstances of life and of parishes.

Mr. WELSH, of Pennsylvania. Mr. President, I said nothing about Indians, Chinese or Japanese. I spoke only of the mission work of our Church with which I am perfectly familiar. Where we have thousands of communicants among the working classes, you will find a large number who will be excluded by this Canon from the Holy Communion.

The Rev. Dr. HALL, of Long Island. I would be glad to address a question to the Deputy from Pennsylvania just here, and that is, whether any devout communicants of our Church will be excluded from the Communion, under any circumstances that he knows of, by the Canon as amended, who would not be excluded by the Canon as it stands. I gave up my opposition to the Canon, being convinced that the only change is a mere change of phraseology. I think there is no reasonable objection to it.

Mr. WELSH, of Pennsylvania. I do know it. Under the Canon as it now stands a Minister of the Church can get married after divorce if he employs some one else to marry him. Ministers and Laymen stand upon precisely the same footing.

The PRESIDENT. Shall section 3 be adopted?

The section was adopted.

The fourth section was then read.

The Rev. Mr. TUPPER, of Arkansas. I have

an amendment which I proposed to section 2, and I now propose that it be added, and I think it can very properly be added at this time as an amendment to section 4, and I will read it:

No Minister of this Church shall receive evidence of the adultery of any party or parties seeking to be united in holy matrimony otherwise than as the complaint of the petitioner, or the decree of the court granting a divorce sets forth and appears of record.

The PRESIDENT. That question will not come up until after the question in regard to the passage of the fourth section of the Canon has been settled.

The Rev. Mr. TUPPER, of Arkansas. I propose this as an addition to section IV.

The PRESIDENT. Then you will have to offer it as an additional section after section IV. has been disposed of.

Mr. PRINCE, of Long Island. I move, Mr. President, as an amendment to section IV., to strike out the words, "by his Commissary, or otherwise," so that it shall read, "he shall thereupon make inquiry," &c. I do not think that there is any such officer as a Commissary known in the Church, and I do not see any necessity for the word.

The Rev. Dr. FULTON, of Wisconsin. There is a reason for the use of that word, and it is simply this: Under this section there may arise, and be brought before the Bishop, questions which he may find himself incompetent to pass upon, and in such cases he would be obliged to call upon a person learned in the law and to take his advice upon them.

The PRESIDENT. The question is upon the adoption of the amendment of Mr. Prince to strike out the words "by his Commissary or otherwise."

Mr. JUDD, of Illinois. I move that that amendment be laid upon the table.

A division was called for—voting in the affirmative 67, in the negative 74.

The PRESIDENT. The motion to lay the amendment upon the table is lost, and the question now recurs upon the adoption of the amendment.

Mr. JUDD, of Illinois. I hope the amendment will not be passed. It is very important that, in some cases, the Bishops should have the advice of those who are experienced in dealing with the questions which may arise. This clause simply authorizes him to appoint a Commissary to ascertain the facts and the law in regard to questions which come before him, concerning which he may have doubts, or which he may be unable to decide. The words are, "or otherwise." He may seek aid otherwise than by a Commissary if he chooses. I hope the amendment will not be adopted.

The Rev. Dr. DEKOVEN, of Wisconsin. I think, Mr. President, we ought to have something pleasant in the way of a change. The word "otherwise" covers all the difficulties. You need not call him a Commissary if you do not want to.

Mr. WHITTLE, of Georgia. I sincerely trust the amendment will prevail. I have no prejudice against the word "Commissary." It is a very proper word, and one with which we are familiar. My objection, however, is this: If you pass this section as it stands, it will not be many years before every Diocese in the Church will have a Commissary elected for the Bishop. In this view of the case, I hope that the amendment will prevail.

Mr. PRINCE, of Long Island. In order to meet the objections raised, I will suggest that these words may be inserted—"may make inquiry in such manner as he deems most expedient." Then he may do it of whomever he pleases. I will modify my motion in that respect.

The Rev. Dr. FULTON, of Wisconsin. I will accept that amendment if there is no objection on the part of the other members of the Committee.

The Rev. Mr. GIRAULT, of Louisiana. There is one word I think should be changed, and that is the word "shall." "All questions," &c., "*shall* be referred to the Bishop." I think that that word should be changed to "may."

The PRESIDENT. That question will come up after the present one is disposed of.

The Rev. Dr. FULTON, of Wisconsin. In order to save the time of the Convention, if there is no objection upon the part of other members of the Committee, I will accept the proposed amendment of the Deputy from Long Island.

Mr. PRINCE, of Long Island. My amendment is to change the phraseology so that it shall read, "in such manner as he shall deem expedient."

The Rev. Mr. GIRAULT, of Louisiana. I propose to insert the word "may" instead of "shall" in the second line. It seems to me, Mr. President, that this amendment is necessary. Without it a Clergyman will be compelled to refer to the Bishop every case which may arise in his parish. There may be dozens of things which he can just as well settle himself; and I do not see the necessity of placing upon the shoulders of the Bishop any larger burden or greater responsibility than is necessary.

Mr. WHITTLE, of Georgia. I think that amendment should also be made. I do not think that a Clergyman should be compelled to refer every case that may arise to the Bishop. There is, furthermore, a wrong reference. It says: "Questions touching the facts of any case arising under section 2 of this Canon," etc. If we look at the third section it will be seen that that is the section to which reference is intended to be made. I would, therefore, at this point propose the following amendment: "Questions touching the facts

of any case as to which the Clergyman has doubts."

The Rev. Dr. FULTON, of Wisconsin. I think the gentleman from Georgia is in error. If he will examine the Canon carefully he will find that the fourth section is not substantive, and the reference to the second section is correct. The fourth section applies to cases where the Clergyman is called upon to solemnize matrimony. Section 3 relates to cases where persons desire to be admitted to the Sacrament and Ordinances of the Church. Now I desire that the word "shall" may stand for this reason: either the facts are questionable or they are not when a Clergyman is called upon to marry parties under the second section. If they are questionable, then this section applies, and they should be referred to the Bishop. If they are not questionable it does not apply.

A DEPUTY. I move that the amendment be laid upon the table.

The motion was agreed to, and the amendment substituting "may" for "shall" was laid upon the table.

Mr. HOWE, of Indiana. I ask the attention of the House for a few moments. [The Reverend Deputy from Arkansas stated that he had an amendment which he proposed to offer. I therefore desire at the present time to bring that amendment before the attention of the House.]

The PRESIDENT. This section must be passed upon before that amendment can be introduced. That amendment must come up as an additional section. The question before the House is on the adoption of section 4.

Mr. WHITTLE, of Georgia. I offered an amendment, and it was this: that the section should read, "Questions touching the facts of any case as to which the Minister has doubts." The words, "as to which the Minister has doubts," I propose as an amendment. I propose at the end of the first line, after the words "Questions touching the facts of any case," that these shall follow the words "of which the Minister has doubts."

The Rev. Dr. FULTON, of Wisconsin. I think if these words are to be inserted they should be inserted after the word "Canon," in the second line.

Mr. WHITTLE, of Georgia. I have no objection to that. My object is simply this: I do not want every case referred to the Bishop. It would be very inconvenient and would add greatly to his burdens.

The PRESIDENT. The question will be upon the adoption of the amendment of the Deputy from Georgia.

A DEPUTY. I move that that amendment be laid upon the table.

A division was called for; voting, in the affirmative, 82; in the negative, 51.

The amendment was laid upon the table. Section 4 was then adopted.

The Rev. Mr. TUPPER, of Arkansas. The additional section which I propose is as follows:—

Section 5. No Minister of this Church shall receive evidence of the adultery of any party or parties seeking to be united in Holy Matrimony, otherwise than as the complaint of the petitioner or the decree of the Court granting a divorce sets forth, and appears of record.

It is evident to my mind that the words "in a divorce for the cause of adultery," as they appear in section 2 of this Canon, *exclude* the reception of any evidence than as alleged in the records of the Court granting a divorce. Had it been worded "in any case of adultery," then, sir, it would have been different. The Priest or Minister officiating might exercise his own option and accept testimony of parties interested, although it might not be known to him, that the parties who might give any evidence were interested in the contemplated marriage. So as to the ground of separation he might improperly decide, and let his action be in accordance therewith. But as the Canon is worded, I take it that the Minister must necessarily go to the records of the Court for *positive* and *decisive* evidence. With some, however, Mr. President, the Canon does not *sufficiently* declare the nature of the evidence that sustains marital infidelity and leaves room for private judgment. Therefore, as "*humanum est errare*," and to obviate any difficulty that might arise in the premises, and to prevent the hasty, partial and *individual* judgment of any Minister of the Church in so important a matter—one that involves such sacred responsibilities—I have suggested this additional section to the Canon before us.

A DEPUTY. I move that that amendment be laid upon the table.

Mr. JUDD, of Illinois. Mr. President, was that motion made before I had the floor.

The PRESIDENT. The motion to lay upon the table was made before the Chair recognized the Deputy from Illinois.

The question now is upon the motion to lay upon the table.

The amendment was laid upon the table.

The PRESIDENT. The question now returns upon the adoption of the Canon as a whole.

Mr. STEVENSON, of Kentucky. I have an amendment, Mr. President, which I propose to offer at this time, and I move it as an additional section. It is this:—

Section 5. This Canon, so far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Canon IV., Title IV.



The Rev. Dr. FULTON of Wisconsin. My objection to that is this: that there is no penalty whatever enacted in this Canon. It simply provides for inquiry in the cases of persons who desire to receive the Sacrament. That is all. Furthermore, sir, in this Canon there is only a prospective force, because it applies only to the case of persons desiring to be received to the Sacrament. It has no bearing upon, and no reference whatever to, those who have been admitted hitherto. In regard to all such cases I must decidedly hold that there is nothing in this Canon that would change the voice of the Church, which says at the time of marriage, "Let him now speak, or else hereafter forever hold his peace."

Mr. STEVENSON, of Kentucky. The Deputy says there is no penalty enacted this Canon, I should like to inquire, Mr. President, whether any higher penalty could be enforced upon a true believer than to be excluded from the Holy Sacrament and from the Ordinances of the Church. If that is not a penalty, sir, I do not know what it is. It is a penalty relating not to time but to eternity. There could be nothing, sir, more terrible to the heart of the true believer than to be excluded from this high privilege. I do not see, sir, how the proposed section can do any harm.

Mr. HOWE, of Indiana. I would like to ask a question of the Deputy from Kentucky, and it is this: Does he merely refer to the future operation of the Canon, or does he refer to cases where parties have been admitted to the Communion? There are two branches to the case, and I think it would be wise to have the meaning of this amendment expressed and emphasized.

Mr. STEVENSON, of Kentucky. I mean generally that the penalty enacted in this Canon of exclusion from the services of the Church, shall not apply in any case which has occurred before the passage of the Canon.

The Rev. Dr. CRAIK, of Kentucky. The proviso, it seems to me, is necessary for many reasons, those stated by the gentleman from Kentucky, especially. But in addition another reason is found in the very language used by the Chairman *pro tem.* of the Committee on Canons, that it shall apply only to persons seeking to be admitted. These supposed offences may have been committed years before, and yet now if the offending parties come up to be admitted to Baptism and to the Holy Communion, that offence way behind is a bar to them unless you adopt this proviso.

The Rev. Dr. DIX, of New York. As a member of the Committee on Canons, I hope that the Chairman of that Committee will assent to this proposition.

The Rev. Dr. FULTON, of Wisconsin. I will do so if there is no objection on the part of the Committee.

The PRESIDENT. The amendment has been accepted, and shall the section now be passed? It is: "Section 5. This Canon, so far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Canon IV. Title IV."

The Rev. Dr. FULTON, of Wisconsin. I move to change the word "does" to "shall."

Rev. Dr. DALRYMPLE, of Maryland. I would like to ask whether by the terms of the new section a Clergyman is forbidden in the case of parties who have been unlawfully married, to administer to them the holy baptism, confirmation or the holy communion.

The PRESIDENT. That question will come up upon the passage of the Canon and not upon the passage of this section. Shall section 5 be adopted?

The Rev. Mr. RICHARDS, of Rhode Island. I should like to ask a question for information, and that is this: in the case of any one who, before the passage of this Canon, has been guilty of any crime covered by this Canon, and who has not been, up to the passage of this Canon, admitted to holy communion, it is impossible, under this last provision, to keep him away from it?

The PRESIDENT. If any member of the Committee on Canons will answer that question, I shall be very glad to have him do so.

The Rev. Dr. FULTON, of Wisconsin. That question, I understand, comes up in connection with the section proposed by the Deputy from Kentucky.

The PRESIDENT. Yes.

The Rev. Dr. FULTON, of Wisconsin. I have nothing to say to that, sir.

The Rev. Dr. DeKOVEN, of Wisconsin. I want to emphasize the question put by the Clerical Deputy from Rhode Island, for I do not understand that it is proposed by the Lay Deputy from Kentucky, that there should be a clause added to the Canon relating that it does not apply to cases already existing. I want to know just what he intends by it. If a person who has been married improperly applies for admission to the Sacrament, can such person be admitted under this section V? I hold most clearly that no person already a communicant should be put out of the Church by the operation of that section, but if it means that persons shall be admitted to the Communion who have been living in sin, just because this sin has taken effect before the passage of this Canon, it seems to me a terrible thing to put in the Canon, and I think the Convention ought to be very clear about it.

A DEPUTY. I would like to ask the Deputy from Kentucky as to the extent of the proviso in the

fifth section which he proposes. If it is a penalty to be repelled from the Communion, is it not a penalty not to permit parties to be married again? And would not that effect the second section, namely, that "No Minister shall solemnize marriage with any person who has a divorced husband or wife living, if such husband or wife be put away for any cause," etc.? Now, the question which I wish to ask of the Deputy from Kentucky, is whether the section which he proposes does not apply to cases of divorces before our Canon came into existence, or does he not mean to go so far as that?

The Rev. Dr. HARISON, of Albany. As a member of the Committee on Canons, I beg to express my entire disapprobation of this proposed fifth section.

The Rev. Dr. FULTON, of Wisconsin. Then if that is the case, I do not accept the amendment, of course.

Mr. WHITTLE, of Georgia. It does seem to me, Mr. President, that the adoption of this section, No. 5, proposed by the Deputy from Kentucky is a necessity. And, I think, after I have called the attention of the Deputies to one or two points, they will agree with me that it is a necessity. Now let us see what we have already done. The 3d section provides that "If any Minister of the Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to Holy Communion has been married, otherwise than as the Word of God, and discipline of this Church allow."

Now, Mr. President, how will that section work out? If we pass the Canon without the fifth section that has been proposed by the Deputy from Kentucky, what will be the result? A Clergyman will go home, and among his parishioners he may find persons who have been communicants for twenty years, and who have been living for ten or fifteen years perhaps in a relation which is not sanctioned by the law of the State or the Church. This Canon will be retroacting in its operation, and they must be repelled from the Communion. Now, how would the Canon operate if this section were added? It provides that the penalties enacted in the Canon shall not take effect upon those who were communicants of the Church previous to its passage. It does not effect them, but in the case of parties who are living, we will say, in an illegal relation, or who have not been married, if they come forward and ask to be admitted to the sacraments and ordinances of the Church, then the provisions of this fifth section will apply.

Mr. STEVENSON, of Kentucky. I desire to say that this amendment is taken, word for word, from the Canon as proposed by the House of Bishops. I understand that that House has considered this question for years. I do not think it will apply to communicants who have been enjoying the privilege of the Sacrament and of Church ordinances, and who have not been excluded.

The PRESIDENT. The question is upon the adoption of the fifth section.

The section was adopted.

Mr. JUDD, of Illinois. I have an amendment, Mr. President, that I wish to offer. It will, I think, meet the unanimous consent of the members of this House. I propose it as an additional section. The amendment is as follows:—

Section 6. That this Canon shall take effect and be in force from and after its passage.

The reason for the proposed amendment is this: that if we do not add a section of this kind, the old Canon will go on and continue in force until the first day of January. By reference to the Book of Canons it will be seen that unless there is some special direction to the contrary, all Canons passed by the General Convention are to take effect the first day of January subsequent to the adjournment of the General Convention.

The PRESIDENT. Shall the amendment proposed by the Deputy from Illinois be adopted?

A DEPUTY. I move that it be laid upon the table.

The amendment was laid upon the table, Mr. WELSH, of Pennsylvania. In view of the fact that we have a great deal of business to transact, and that this is the last day of the session but one, I move that the session of to-day be prolonged until half-past five o'clock this evening.

The motion was agreed to.

The PRESIDENT. Is it the pleasure of the House that we shall take a vote upon the Canon as a whole, before intermission?

The Rev. Dr. CADY, of New York. I move that the present title remain.

The PRESIDENT. It will remain, unless a motion to the contrary is made. The question is upon the passage of the Canon as a whole.

The Canon was passed.

The House then took a recess until 2.30 P.M.

#### AFTERNOON SESSION.

The Convention assembled at 2.30 P.M.

The Rev. Dr. CRAIK, of Kentucky. While the House is gathering, I would ask leave to present a report from the Joint Special Committee on Church Work. The report is as follows:—

The Joint Special Committee on Church Work, to which was referred a draft of a Canon on Brotherhoods, report—

That they asked a member of their Committee to prepare the Canon herewith submitted. But as it is too late in the session to consider it thoroughly either in Committee or in the House, they submit the following resolution:—

Resolved, That the draft of a Canon appended to this report be placed on the Journal and brought up as unfinished business at the next session of the General Convention.

The Rev. Dr. CRAIK, of Kentucky. The Canon was read in the House on Saturday last, and it is unnecessary that it be read again, as it simply remains for consideration at the next Convention. I ask that the resolution be adopted.

The PRESIDENT. The question is on the adoption of the resolutions just read.

The resolution was adopted.

The Rev. Dr. VANDEUSEN, of Central New York. I have a resolution which I would like to present, and I will give my reasons for its presentation after reading it:

Resolved, That the Secretary of this House publish in the Journal the official list of the Ministers in this Church, required by Title I. Canon XVI. section 1, of the Digest.

I will state, Mr. President, as a matter of fact, that the Canon requires that there shall be published in the Journal of the House an authentic list of the Clergy of this Church, and their respective parishes. In order to do that, it is required of the Bishops of the several Dioceses that they shall furnish this list annually to the Secretary; and, moreover, the Canon also requires that this list shall be published from time to time in the Journal. As a matter of fact, the list has not been published for about nine years, and we have had really no authentic list of the Clergy of this Church for that time.

Again, sir, during that period there have been deposited, I am informed, about 140 Clergymen. It seems to me it is all-important that this list should be preserved and published. I will state, as an additional fact, that all the Bishops do not furnish the Secretary with these lists as they are required to do annually. To publish the lists it will become necessary for the Secretary to apply to the several Bishops for them. This will at least bring the Bishops to a sense of the duty imposed upon them by the Canon in this respect, and the Church will be in possession of a correct list of her Clergy.

The Rev. Dr. SCHENCK, of Long Island. I wish to inquire, Mr. President, whether this House has not already taken action upon this subject at this session, and whether the House of Bishops has not non-concurred in such action? Is not the same thing being brought up in another form and introduced as new business?

The PRESIDENT. The Chair does not understand that the action of the House previously taken is precisely of the same character as that now proposed. The Chair perceives the difference quite plainly. The resolution passed by this House in which the House of Bishops non-concurred was, that the Secretary should publish, constantly and continuously, these lists every time the Journal was printed. The House of Bishops non-concurred in that action on the ground that the list was not perfect, and upon other grounds of a like character. Now I understand the proposition before the House to be, simply that we shall enter upon the Journal this list as it comes from the Committee on the State of the Church,—a thing which we have a perfect right to do, and which, I apprehend, will not interfere with the action of the House of Bishops.

The Rev. Dr. DIX, of New York. I should like to offer an amendment to this resolution. I have no objection to the resolution, but I think it should be amended so as to provide that the list of the Clergy of this Church should be an accurate list. I see in the Journal of the Convention of 1871, that there is an appendix containing what purports to be a list of the Clergy of the Protestant Episcopal Church of the United States of America, October 1st, 1872; but in looking over this list I see such statements as the following: "Diocese of California sends no list;" and so it goes on. I should like to know, Mr. President, what is the use of a published list that is incomplete. I would therefore move to amend the resolution offered by the Rev. Dr. VanDeusen to this effect: "Provided complete lists of the Clergy in all the Dioceses and Missionary Jurisdictions can be obtained." I do this, Mr. President, because I can see no use whatever in the publication of a partial list.

The Rev. Mr. HAYES, of Maine. The certificate as it appears in the Journal was published by the Secretary without apparently any effort being made to obtain such a list from the Bishops, and owing to this the Church has had no official list of her Clergy for the last nine years (as has been stated by the Chairman of the Committee on the State of Church), except one, which is unofficial, and in many respects imperfect. For instance, it makes no distinction between Priests and Deacons. It seems to me to be of the greatest importance, that the Church in some way, should, at least once in ten years, have an official list of her Clergy.

The PRESIDENT. I would ask the Deputy from Maine if the official list is the list which came through the Committee on the State of the Church?

The Rev. Mr. HAYES, of Maine. The lists from about a dozen Dioceses were presented to the



Secretary of the House, and by him handed over to the Committee on the State of the Church. It did not appear to the Committee that the publication of those lists, or any action whatever in regard to them fell within their power, and they, therefore, with their report, returned these lists, and they have been handed in to the Secretary of the House in the hope that the action of the House might be such as would enable us to obtain lists, which it is the duty of the Bishops to furnish, and that such lists, or a list tolerably accurate might be published in the Journal. It seems to me, that if lists cannot be obtained from all the Dioceses, it would be better to publish the lists that can be obtained, leaving the responsibility for the failure of others to rest where it belongs, to wit.: upon the Bishops who fail to furnish them.

The PRESIDENT. If I understand the motion of the Clerical Deputy from New York, it is to add: "Provided complete lists of the Clergy in all the Dioceses and Missionary Jurisdictions can be obtained."

The Rev. Dr. VANDEUSEN, of Central New York. I have no objection to that amendment.

The PRESIDENT. The question will be, then, upon the passage of the resolution as it stands, viz:—

*Resolved*, That the Secretary of the House publish in the Journal the official list of the Ministers of this Church required by Title I. Canon XVI. Section I. of the Digest, provided complete lists of the Clergy in all the Dioceses and Missionary Jurisdictions can be obtained.

The resolution was adopted.

#### REPORTS OF THE COMMITTEE ON THE PRAYER BOOK.

The Rev. Dr. BEARDSLEY, of Connecticut. I ask permission of the House to present the following report from the Committee on the Prayer Book:—

To the Committee on the Prayer Book has been referred Message No. 43 from the House of Bishops, proposing "that the following suffrage and response be inserted in the Litany immediately after the supplication for Bishops, Priests and Deacons, viz:—

"That it may please Thee, O Lord of the Harvest, to send forth laborers into Thy Harvest.

We beseech Thee to hear us, O Lord!"

The Committee have had this Message under careful consideration, and, being satisfied that, owing to the lateness of the session, it cannot receive from the House of Deputies the attention which it deserves, they beg leave respectfully to recommend that its further consideration be referred to the next General Convention.

By order of the Committee.  
E. E. BEARDSLEY, Chairman.

There are other reasons besides the one indicated in the Report why the Committee should not proceed to consider this message at the present time. Unless objection is made, I move you, sir, that the consideration of this message be postponed until the next General Convention.

The PRESIDENT. The question is on the postponement of further consideration of the subject referred to in the report of the Committee on the Prayer Book just read, until the next General Convention.

The motion was agreed to.

The Rev. Dr. BEARDSLEY, of Connecticut. I have also another report which I wish to present at this time. It is as follows:

The Committee on the Prayer Book have had before them a resolution offered by a Deputy from Maine, proposing a refusal of section 1, Canon XXII., Title I., and the substitution of another section with a view of shortening the services and giving greater liberty to the Minister in the use of the Book of Common Prayer; and also a memorial numerously signed by Clergymen and communicants of the Church in regard to the word "regenerate," in the Baptismal office, and from the further consideration of both these subjects the Committee would ask to be discharged.

In behalf of the Committee.

E. E. BEARDSLEY, Chairman.

The PRESIDENT. Shall the Committee be discharged from the consideration of the first subject named in the report of the Committee on the Prayer Book, just read, to wit: the refusal of section 1, Canon XXII., Title I., and the substitution of another section, with the view of shortening the services and giving a proper liberty to the Ministers in the use of the Book of Common Prayer?

On motion, the Committee was discharged.

The PRESIDENT. Shall the Committee be discharged from the consideration of the second subject mentioned in the report, to wit: a memorial in regard to the use of the word "regenerate" in the Baptismal office?

The Rev. Dr. GOODWIN, of Pennsylvania. I should like to say a few words upon this question.

The PRESIDENT. My impression is that the matter will have to lie upon the table if it is to be discussed.

The Rev. Dr. GOODWIN, of Pennsylvania. I beg the indulgence of the House for a moment to say a few words upon this subject, and I shall make no further objection.

I think some respectful attention is due, Mr. President, to this subject, coming as it does from so many members of our Church. I wish to say, first of all, that I have myself no trouble whatever in regard to the matter referred to, namely, the use of the word "regenerate" in the Baptismal service, or any where else. I am happy to be able to say, sir,

that as to the Creed, the Catechism, the Liturgy, the Articles, the Ordinances, and whatever else there is in the Book of Common Prayer, I know of nothing to which I do not assent and consent *ex animo ex corde*—in the meaning which I fully believe to have been intended in every case; so that I have no conscientious scruples whatever upon this subject. My conscience is as free as any bird of the forest in this respect. I feel as perfectly at home in our Church services, our Church doctrines, and in the order of the Book of Common Prayer, as any man can possibly feel.

And yet, Mr. President, there are a large number of our brethren who have (I cannot say profess to have, because if they profess to have, I trust we shall believe they have) conscientious scruples in regard to the use of a particular word. Now, Mr. President, I assume they have those scruples, without any argument upon that point. Conscience, sir, is a very delicate thing. How shall we deal with it? These men are put upon grounds where they must either be guilty of schism, and shrink from it, or they must abandon the Church that they love with all their hearts, or they must violate their consciences by using certain words. Now, sir, the use of a word, whether in the exhortation or the prayer at the close of the baptismal office, is not essential to the baptism. We all admit that. And if those words were omitted, the baptism would be complete, and the Lord's Prayer would follow and the exhortation to the sponsor. I shall expect, and I shall submit to it cheerfully, that the Committee will be discharged from the further consideration of this subject at the present time. I do not ask for anything else just now, but I trust, Mr. President, that it will not always be so. I trust that these brethren will not always be kept in this position. We have heard it intimated on this floor that it was a matter of regret, perhaps, that the Wesleyans were driven out of the English Church. Are we ready to drive hundreds or more out of the Church for such a thing as this? Their belief will remain the same. Their thoughts, when they baptize children, will remain the same. You let them stay in the Church with these thoughts and these convictions, but you insist upon their using, against their wishes, words which are not essential to the baptism. I trust, sir, that we are not always to do this. I trust the time will come when the Church will give to these men liberty of conscience in this respect. Why, sir, we have already passed a joint resolution that any Minister of this Church may, at his discretion, omit the whole of the Morning Prayer year in and year out. But when these gentlemen come and say that their consciences rebel against the use of particular words, which are not essential to the service, and ask that you allow them to omit them, you say "No," and you repeat "No." Is not this, Mr. President, straining at a gnat and swallowing a camel? I wish that we could come to consider this in a calm and dispassionate way. It seems to me that I am a fair witness in the case. I have no trouble myself, but I see these brethren in trouble, and I wish some relief could be afforded. I will say nothing further upon the subject at this time, but will allow the matter to take its course. I cannot refrain, however, from expressing the hope that, at no distant day, the wisdom and the justice of allowing liberty to those who have conscientious scruples against the use of a particular word in the Baptismal service will be appreciated by this Convention, and that action accordingly will be taken.

The PRESIDENT. The question now before the House is, shall the Committee be discharged from the further consideration of the question in regard to the use of the word "regenerate" in the Baptismal service?

The Committee was so discharged.

The PRESIDENT. The Committee is discharged from the further consideration of both matters named in the report.

The Rev. Dr. SKYMOUR, of New York. As Chairman of the Committee appointed on the part of this House, to confer with a Committee on the part of the House of Bishops in reference to the message of the House of Bishops non-concurring with this House in relation to the use of a Lectionary during the next three years, I have been directed to report that the Committee on the part of the House of Bishops, have decided to recommend to the House of Bishops that they recede from their action of non-concurrence, and to recommend them to agree with the action of this House. A message to that effect will probably be sent to this House.

The Rev. Dr. FULTON, of Wisconsin. I should not introduce the resolution which I propose to offer at this time were it not for the exceptional circumstances of the case. I was told to-day that when our Message to the House of Bishops, communicating our action upon the Canon of Deaconesses and Sisters, was presented to that House, they desired to ask for a Committee of Conference, but the form in which we had ended the debate upon this subject being one of indefinite postponement, the Bishops felt that they could not ask for a Committee of Conference on a resolution of this House in that form. Furthermore, sir, they felt that this House ought so to act upon the measures sent down from the House of Bishops, as that they would be able to ask for a Committee of Conference. I am quite

certain, having voted myself with the majority yesterday, that this consideration did not present itself to our minds, and I now propose to offer the following resolution:—

*Resolved*, That this House express to the House of Bishops its regret that the course of the debate on the subject of the proposed Canon of Deaconesses and Sisters, led to the adoption of a resolution for the indefinite postponement of the whole subject, instead of a resolution of concurrence or non-concurrence with the previous action of the House of Bishops, which would have left the House of Bishops free to ask for a Committee of Conference; and further, that this House is still ready to take such action upon the subject as the House of Bishops may desire, so far as may be consistent with the rules of order of this body, and with the privileges of members who have returned home since the action upon the Canon of Deaconesses and Sisters.

Mr. STARK, of Connecticut. The Deputy from Delaware calls the attention of the Chair to a point of order which I do not think the Chair can overlook.

The PRESIDENT. The Chair will hear the point of order.

The Rev. Mr. DOUGLASS, of Delaware. The point of order is this, that having passed such a resolution, can there be any other resolution in reference to the subject except a motion on the part of the majority to reconsider the action of the House? I can conceive of no other action that can be taken.

The Rev. Dr. FULTON, of Wisconsin. I shall not offer a resolution to reconsider the action of yesterday.

The Rev. Dr. GOODWIN, of Pennsylvania. When the question of indefinite postponement came up, I suggested at the time that I believed the matter involved non-concurrence, and that something to that effect should have been inserted. I do not suppose that the Chair heard the suggestion that I made. I stated that I did not think we could take such action as that of the indefinite postponement of the whole matter, because it involved non-concurrence with the House of Bishops.

The Rev. Dr. DIX, of New York. I am new to the order of business in this House, but I must say that I think the resolution offered by the Reverend Deputy from Wisconsin is far from being proper. I say this with great respect, and I move you, therefore, that the resolution be laid upon the table.

The PRESIDENT. The Chair will answer the point of order presented by the Deputy from Delaware. The Chair regards this resolution as a resolution of courtesy, and hence it may be acted upon without reference to, and without interfering with our action of yesterday.

A DEPUTY. I hope my friend, the Rev. Deputy from Wisconsin, will withdraw his resolution.

The PRESIDENT. If the resolution is to be laid on the table, I think it would be best for the Deputy from Wisconsin to withdraw it.

The Rev. Dr. FULTON, of Wisconsin. I would like to ask whether we cannot in some way amend the message of this House in the manner already suggested.

A DEPUTY. I hope the gentleman will withdraw his resolution.

The PRESIDENT. I think if the resolution is to be laid upon the table, it had better be withdrawn.

The Rev. Dr. FULTON, of Wisconsin. Then I withdraw it.

Mr. SHATTUCK, of Massachusetts. I would like, Mr. President, to offer a resolution at this time:—

*Resolved*, the House of Bishops concurring, That the Joint Committee to report a version of the Book of Common Prayer in the French language appointed in 1868, continued in 1871 and in 1874, be continued.

*Resolved*, That the Committee be hereby respectfully requested to report to the General Convention of 1880.

The Rev. Dr. DIX, of New York. I beg to say, as a member of the Committee on the Book of Common Prayer, that a very large amount of material has been put in my hands, belonging to the late Rev. Dr. Jackson, President of Trinity College, who had the liveliest interest in this matter. Upon his death I received from his widow a large amount of very valuable information,—books, pamphlets, etc. I would also call the attention of the House to the fact that one of the members of this Committee has lost his eye-sight, and is unable to aid the Committee in its labors. In other words, he is so disabled as to be compelled, with very great reluctance, to abandon his active connection with the work of the Committee. I would request that the Chair fill the vacancies caused by the death of Mr. Jackson and by the misfortune of the other member just referred to.

The PRESIDENT. The Chair feels authorized to reconstruct that Committee. The question is, Shall the resolution in reference to continuing the Joint Committee on the French version of the Book of Common Prayer be adopted?

The resolution was adopted.

The Chair appoints as members on the part of this House of the Joint Committee on Ecclesiastical Relations and Religious Reforms, Rev. Dr. Schenck, Rev. Dr. Leeds, Rev. Dr. Thomas F. Davies, Rev. Dr. Fulton, Mr. Samuel B. Ruggles, Mr. Cambridge Livingston, Mr. Robert M. Mason, Mr. John A. King, Rev. Charles R. Hall, and Mr. Edward H. Wright.



The Rev. Dr. GOODWIN, of Pennsylvania. Is this a Commission or a Committee?

The PRESIDENT. This is a Joint Committee. The Rev. Dr. GOODWIN, of Pennsylvania. There was a great deal of discussion, at one time, in regard to the distinction between a Commission and a Committee?

The PRESIDENT. The House, by general consent, has apparently waived that distinction, and the Chair has taken advantage of it.

The Rev. Dr. HARE, of Pennsylvania. I would like to ask, Mr. President, when the question which was made the order of the day for twelve o'clock, will come up?

The PRESIDENT. It ought to come up immediately, but the Chair has been permitting some matters of great importance to come before the House while the members are coming in.

The Rev. Dr. WATSON, of North Carolina. I would like to make a report at this time, if it is the pleasure of the House.

The PRESIDENT. Does the Deputy from Pennsylvania call for the order of the day immediately? The Rev. Dr. HARE, of Pennsylvania. I will waive the call for a moment, as I understand the Chairman of the Committee on Canons has something to present.

#### REPORT OF THE COMMITTEE ON CANONS.

The Rev. Dr. WATSON, of North Carolina, presented the following report:—

The Committee on Canons being charged, by Canon II. of Title IV. with the duty of appointing, at the close of the session, two of their number to certify the changes made in the Canons, and to report the same with the proper arrangement thereof, to the Secretary, acting in connection with two of the Committee on Canons of the House of Bishops to be appointed by such Committee, respectfully report that they have appointed for the above named purpose the Revs. Morgan Dix, D.D., and Francis Harrison, D.D., and they recommend the adoption of the following resolution:—

*Resolved*, That information of the appointment by the Committee on Canons of this House of the Rev. Morgan Dix, D.D., and Francis Harrison, D.D., to certify the changes made in the Canons at the present session, be sent to the House of Bishops.

By order of the Committee.

ALFRED A. WATSON, *Chairman*.

On motion, the resolution was adopted.

Mr. SHATTUCK, of Massachusetts. I have not been able to complete the report of the Committee on Expenses, but as the resolution which I hold in my hand bears directly upon the question of expenses, I therefore bring it before the House at this time. The resolution is as follows:—

*Resolved*, That the Secretary be directed to purchase of M. H. Mallory & Co. one thousand copies of the Proceedings and Debates of the Convention, as published in THE DAILY CHURCHMAN, stitched in paper covers, provided the same can be obtained at not exceeding two dollars per copy, to be distributed as follows: Two copies to each member of the House of Bishops and the officers of that House, one copy to each Deputy and officer in this Convention, one copy to each Deputy and officer in the next Convention, one to each Bishop of the Canadian Church, and to each member of the next Deputation from that Church.

The point about this matter is, that some encouragement was given to these gentlemen to undertake the publication of the debates of this session. It is an expensive affair—the price at which the paper is sold not being sufficient to make it remunerative. As I say, some encouragement was given to these gentlemen to undertake this publication. It contains some matter which is perhaps useful for this Convention, and will also be useful for certain reasons, to the next Convention. The object is that members of the next Convention, when they come here and are called to act upon measures that have not been passed, will be able to look at the debates and see the reasons why such measures should not be passed. Therefore I offer this resolution for the consideration of the Convention. Another thing I might mention is that there are many things published in these debates which otherwise would have to be published in the Journal; and, in this way, we can diminish somewhat, the expense of the Journal. That is the reason for this resolution being offered.

The PRESIDENT. Shall the resolution be put upon its passage.

The resolution was lost.

The Rev. Dr. HARE, of Pennsylvania. I call now for the order of the day.

The PRESIDENT. The Chair appoints as the Committee on the Version of the Prayer Book in the French language, Rev. Dr. Dix, Rev. D. Locke, Rev. Dr. Bennett, Mr. Edward H. Perkins and Mr. Elbridge T. Gerry.

#### MESSAGE FROM THE HOUSE OF BISHOPS.

The following message was received from the House of Bishops:—

IN GENERAL CONVENTION, BOSTON, MASS., }  
NINETEENTH DAY OF THE SESSION, Oct. 24, 1877. }

Message No. 75.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved*, The House of Deputies concurring, That Title II., Canon IV., be amended to read as follows:—

Section I. A Rector Canonically elected and in charge, or an instituted Minister, may not resign his parish without consent of the said parish or its Vestry (if the Vestry be authorized to act in the premises); nor may such Rector or Minister be removed therefrom by said

parish or Vestry against his will; except as hereinafter provided.

Section 2. In case any urgent reason or reasons should occasion a wish in a Rector or Minister as aforesaid, or in the parish committed to his charge, to bring about a separation and a dissolution of all pastoral relation between such Minister and parish, and the parties be not agreed in respect of such separation and dissolution; notice of such desire and disagreement may be given by either party to the ecclesiastical authority of the Diocese or Missionary Jurisdiction in writing. And, in case of any difference between the Minister and parish or Vestry as aforesaid, which may not be satisfactorily settled by the godly judgment of the Bishop alone, or which he may decline to consider without counsel, the Bishop (or if the Diocese be vacant, any Bishop selected by the ecclesiastical authority) acting with the advice and consent of the Standing Committee of the Diocese or Missionary Jurisdiction, or with that of the Presbytery only of said Standing Committee (if both parties shall assent to such limitation in writing) shall be ultimate arbiter and judge; and refusal to accept and comply with the arbitration and judgment on the part of the Minister aforesaid, shall not work a continuance of lawful and Canonical Rectoryship or settlement beyond the date fixed conditionally or otherwise for its termination, by such arbitration and judgment, should such termination be recommended and required; but such personal connection shall, unless otherwise agreed by the parties, cease and terminate as therein required. But such refusal shall subject the Minister so refusing to inhibition by the Bishop aforesaid from all Ministerial office and functions within the Diocese or Missionary Jurisdiction. And such refusal on the part of a Parish shall disqualify it from representation in the Convention of the Diocese, until it shall have been declared by the ecclesiastical authority to have given satisfactory guarantees for the acceptance of, and compliance with the arbitration and judgment.

Section 3. In case of the regular and Canonical dissolution of the connection between a Minister and his congregation, the Bishop, or if there be no Bishop, the Standing Committee, shall direct the Secretary of the Convention to record the same. But if the dissolution of the connection between a Minister and his congregation be not regular or Canonical, the Bishop or Standing Committee shall lay the same before the Convention of the Diocese, in order that the above-mentioned penalties may take effect.

Section 4. This Canon shall not be in force in any Diocese which has made or shall hereafter make a provision by Canon upon this subject, or in any Diocese with whose laws or charter it may interfere.

Attest:

HENRY C. POTTER, *Secretary*.

A DEPUTY. I move that this House concur with the House of Bishops.

The PRESIDENT. It is moved and seconded that this House concur in the Message just received from the House of Bishops, in respect to the report of the Committee on Canons.

The Rev. Dr. WATSON, of North Carolina. I wish simply to say that this has reference to the dissolution of the Pastoral connection.

The PRESIDENT. This cannot come up for discussion at this time. The question is upon concurring in the action of the House of Bishops.

The message was concurred in.

The Rev. Dr. DIX, of New York. I would ask the permission of the House to introduce a resolution which, I think, will not give rise to any debate. When I moved to-day the resolution of the Reverend Deputy from Wisconsin on the table, I acted under a slight misapprehension. I now offer the following resolution:—

*Resolved*, That a respectful message be sent to the House of Bishops, informing them that the House has not concurred in the proposed Canon of Deaconesses and Sisters, by reason of its indefinite postponement.

The Rev. Dr. FULTON, of Wisconsin. I do not think it is worth while to send that message. I think it would simply make matters just a little worse.

A DEPUTY. I move that the resolution be laid upon the table.

The PRESIDENT. I think if it is to be laid upon table the resolution had better be withdrawn. I will take the ayes upon it, and if it appears that the motion to lay upon the table will prevail, I think you had better withdraw it.

The ayes being taken, the President said:

It is evident that the motion to lay upon the table will be carried.

The Rev. Dr. DIX, of New York. Then I will withdraw my resolution.

#### ORDER OF THE DAY.

The PRESIDENT. The House will now proceed to the Order of the Day, which is the consideration of Report No. 30 of the Committee on Canons [see page 189 of THE CHURCHMAN.] The Rev. Dr. Hare has the floor.

The Rev. Dr. HARE, of Pennsylvania. The Chairman of the Committee on Canons has requested me to give way, in order that he may make some explanation—which I do very cheerfully—with the expectation that after he has made such explanation, I shall be permitted to go on.

The PRESIDENT. With the general consent of the House this may be done, otherwise the floor will be lost.

The consent of the House was given.

The Rev. Dr. WATSON, of North Carolina. I simply propose, Mr. President, before the House enters upon the consideration of this question, to give a brief history of the measure brought forward by the Committee on Canons. It is a measure which did not by any means originate with them, but they felt the necessity of doing something in consequence of the pressure which was brought to bear upon

them from all sides, with to meeting what was manifestly a want of the Church. Some action was felt to be needed, 1st, in order to adopt the services to occasions and places where such services could not well be used as a whole, especially the responsive part; 2nd, in order that, where daily services seem to be desirable there may be such portions of the prescribed form used as may be agreeable to our settled Congregations; 3rd, in order to enable Ministers both in Church congregations and settled parishes, as well as elsewhere, to speak to their people by sermons or exhortation without the necessity of going through the present form of common prayer. These are among the many objections which have been presented for the consideration of the Committee by members of this House, and by many who are not members of this House.

The Committee have felt that it was very desirable to protect the Church against a too great relaxation of the law, and, therefore, the Convention will find that they have made certain exceptions, especially for Sundays and holy day, and for the principal feasts and fasts, and on these occasions they have thought it to be proper that no change should be made in the order of morning service in all settled parishes.

Now, as to the means to reach the end desired. By some it was thought that Canon XV. had pointed out the way by which it was possible to be obtained, namely, that the Bishop of each Diocese could appoint such services as would meet the wants of the Church in that Diocese. Again, it was thought that that difficulty could be removed by Constitutional amendment. That question was duly considered and a report was laid before this House to the effect that such amendment to the Constitution was, in their judgment, impracticable, and that such amendments were unconstitutional. Again, it was thought, that by an amendment of Canon XXII., the relief sought for might be obtained.

The distinction was drawn by many between the 8th Canon, so far as it applied to the Book of Common Prayer, and to the 22d Canon, which seemed to their minds to be a guide in the use of Common Prayer. But the Convention will remember that at the suggestion of the Committee on Canons, there was a Committee of Conference appointed. That Committee consisted of the three great Committees of the Church—the Committee on Constitutional Amendment, the Committee on Canons, and the Committee on the Prayer Book. And it will be remembered by all who were present that it was nearly the unanimous conviction and belief that relief was to be found rather by Rubric than by Constitutional Amendment, and that that was the only way by which it could be obtained. A sub-committee was appointed to take this matter in hand and put the idea into shape. The Committee on the Prayer Book withdrew from the matter, as not being directly concerned with it, and the whole question devolved upon the Committee on Canons. They bring in their report, which is found upon pages 180 and 189 of THE CHURCHMAN. They have thought that the best and safest way to meet the difficulty is by Rubric—not, perhaps, to insert a Rubric in the body of the Prayer Book, but simply to insert in the first part of the Prayer Book, upon an additional leaf or page, a Rubric which shall give directions in regard to the matter.

I thought it proper, Mr. President, to make this statement to the House before it entered upon a discussion of the question, hoping that the Convention might be facilitated in and aided in accomplishing the result sought to be reached.

The Rev. Dr. HARE, of Pennsylvania. There seems to be a general conviction among the members of this House that we need shortened forms of Prayer, and many are of opinion that this end can be attained simply by an ordinary Canon. I am constrained to say, Mr. President, that I am one of the number who hold to the contrary opinion. "The Book of Common Prayer and Administration of the Sacraments" appears upon the title page of the Book of Common Prayer; and there is the further statement that it is according to the use of the Protestant Episcopal Church in the United States of America." Its Rubrics are always expressed imperatively, "The Minister shall begin with the Morning Prayer," and they "shall follow the General Confession." Such is the style throughout the book; and as if to make it still more pointed, in certain cases the words "shall" and "may" are printed in italics—I mean with regard to the use of *Gloria Patri*, or *Gloria in excelsis*, and in parts of the Psalter.

I should have been glad if I could have conscientiously voted for a Canon directing the use of the order of services prescribed in the Book of Common Prayer. I should have been glad if there were force in the argument which has been used here and elsewhere, that the Convention had already given an example of Canonical direction as to its use in the 22d Canon, and in the 15th Canon. I think, however, that a history of the origin of those two Canons entirely dissipates such an opinion. The form of the 22d Canon was passed in 1789, before the American Book of Common Prayer had come out, and when the different Diocesan Conventions had authorized certain forms of prayer. That Canon, in its original condition, contemplated the



present temporary state of things, and had for its scope the legitimization, for the time, of the appointments of the different Diocesan Conventions, while it yet had the expectation that, ere long, a prayer book for the whole church would be appointed. It did not direct at all the use of the Book of Common Prayer, but only provided for the then existing state of things. It ran thus: "Every Minister shall, before all sermons and lectures, use the Book of Common Prayer as the same shall be set forth and established by the authority of this or some future General Convention, and until such establishment of a uniform Book of Common Prayer in this Church. Every Minister shall read the Book of Common Prayer directed to be used by the Convention of this Church, in the State in which he resides, and no other Prayer Book shall be used," etc.

This Canon continued until the revision of 1808. There appeared to spring up, in the interval, persons who availed themselves of the language of the Canon, as to all sermons and lectures, so as to hold it to be allowable to them to use other prayers after sermons or lectures.

It was to meet this emergency, I apprehend, that in 1808 the Canon took the form:—

Every Minister shall, before all Sermons and Lectures, and on all other occasions of Public Worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And, in performing such service, no other Prayers shall be used than those prescribed by the same book.

There is nothing here with regard to the Rubrical or the use of the Book of Common Prayer. This is left to the Rubrics.

Now as to Canon XV.: the last paragraph on the "Order how the Psalter is appointed to be read," provided that when a service was set forth for a day of thanksgiving, the same should be used, and no other. Six years after that, on the basis of the principle of this Rubric, the well-known Collect with regard to extraordinary occasions was adopted, and there was in "The Order How the Psalter is appointed to be read," the particular directions; for example, as to the transmission of the form appointed by the Bishop to the different parishes. It is not a Canon which prescribed the Rubrical use of the Book of Common Prayer. On the contrary, for all that appears in that Calendar, the Bishop might set forth a form of Prayer, no part of which was in the Book of Common Prayer.

I therefore hold that we cannot stop short of a measure such as has been proposed by the three Joint Committees, and attain the desirable end of shortened prayer for certain occasions. I therefore am earnestly in favor of the substance of that which has been appointed by the three Committees. A thing has been proposed to the several Diocesan Conventions and, ultimately, to the next General Convention. But, though quite in sympathy with the feeling which produced the proposed Rubrics, I cannot say that I am in sympathy with the language. It is not terse, like the language of the Book of Common Prayer generally, and it is ambiguous. And, therefore, without having had the presumption to offer anything, but simply of my own motion, I have consulted with prominent gentlemen of the Committee on Canons, and with the leave of such of them as I have had opportunity to address, I propose, as an amendment, to strike out all after the words "order concerning Divine service" and to substitute the following:—

On days other than Sunday, Christmas Day, the Epiphany, Ash Wednesday, Good Friday and the Ascension Day, it shall suffice if the Minister begin the Morning or Evening Prayer at the General Confession, or at the Lord's Prayer, and end after the Collect for Grace or the Collect for Aid against Perils and with II. Corinthians xiii. 14, using so much of the lessons appointed for the day, and so much of the Psalter as he shall judge to be for edification. And note, that on any day the Morning Prayer, the Litany or the Order for the Administration of the Lord's Supper may be used as a separate service; provided that no one of these services shall be disused habitually.

That, which is proposed by the three Committees, if I rightly understand,

The Rev. Dr. WATSON, of North Carolina. Will Dr. Hare allow me to say that the proposition is that of the Committee on Canons. I think the other Committees, particularly the Committee on the Prayer Book, would be unwilling to be held responsible for that language.

The Rev. Dr. HARE, of Pennsylvania. Then I was mistaken in part. It is only from the Committee on Canons that the proposal comes. Perhaps I need make no explanation, then, here, but had better go on to save the time of the Convention; and read:—

"And note further, that a sermon or lecture shall always be preceded at the least by the Lord's Prayer, and one or more Collects taken from this Book."

The Rev. Dr. HUNTINGTON, of Massachusetts. Mr. President, I second Dr. Hare's motion, and should like to speak upon it.

The PRESIDENT. If you will wait a moment, we have a Message from the House of Bishops which will be read before this House. I wish also to say that I appointed Dr. DeKoven on the Committee on the Prayer Book in French, not noticing that the Dr. DeKoven who was on the former Com-

mittee was a brother of the distinguished member from Wisconsin. Dr. DeKoven of Wisconsin would prefer not to serve on that Committee, and I therefore here appoint in his place the Rev. Dr. Locke of Illinois.

The Secretary then read the following:—

#### MESSAGE FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., {  
NINETEENTH DAY OF THE SESSION, Oct. 24, 1877. }

Message No. 76.

The House of Bishops informs the House of Deputies that it does not concur in Messages No. 65 and No. 73 from that House, relating to amendment to Title II., Canon XIII., of Marriage and Divorce, for the reason that great principles, agreed upon after full discussion by this House, are not contained in the Canon as amended; and the House of Bishops asks for a Committee of Conference; and the House of Bishops appoints as such Committee of Conference on its own part the Bishop of Ohio and the Bishop of Albany.

Attest: HENRY C. POTTER, Secretary.

The PRESIDENT. Will the House grant a Committee of Conference on this subject to the House of Bishops?

Mr. JAMES PARKER, of New Jersey. I move that the conference be granted.

The motion was agreed to.

The PRESIDENT. The Chair would appoint as such Committee of Conference, the Rev. Dr. Fulton of Wisconsin, the Rev. Dr. Watson of North Carolina, Mr. Sheffey of Virginia, and Mr. Brune of Maryland.

The Rev. Dr. WATSON, of North Carolina. I desire to make an explanation. We have discovered at this late hour, I am sorry to say, in the Rubric, as reported, an alteration of language which I would like to correct at this point, before we enter upon the debate. The last note of the Rubric should read:—

"And note farther, that on any day when the Morning or Evening Prayer has been already used or is to be used, and upon days other than those first aforementioned, it shall suffice when the need may require, if the Minister say, before the sermon or lecture, the Lord's Prayer and one or more collects in this book."

The error was an unintentional one, and I am sorry the correction has to be made; but it is better to make it and be sorry for it than not to make it at all.

The PRESIDENT. The question will be upon the amendment of the Rev. Dr. Hare of Pennsylvania.

A DEPUTY, from New Hampshire. I would ask to have the inadvertence in the copy of the report placed before the House by reading that which is to be substituted for the last clause of the Rubric as it had been agreed upon by the Committee. Through mistake one proposal that was not adopted was copied, and that which was not copied was adopted.

The PRESIDENT. That has already been read by Dr. Watson, and it will be read again by the Secretary.

The Secretary here read the corrected clause.

The Rev. Dr. HUNTINGTON, of Massachusetts. Mr. President, may I ask, through you, the Deputy from Pennsylvania whether he is willing to incorporate that into his amendment?

The Rev. Dr. HARE, of Pennsylvania. In regard to that, sir, I beg to give an answer not by a simple "yes" or "no." I had prepared for the third paragraph what seemed to be most desirable, but it did not meet with acceptance from some of the members of the Committee, and I therefore withheld it. That third paragraph, according to my own preference, would read:—

And note further, that if time or place do not allow even of services shortened as aforesaid, a sermon or lecture shall always be preceded at least by the Lord's Prayer and one or more Collects taken from this book.

The Rev. Dr. HUNTINGTON, of Massachusetts. Will you substitute that, sir, for the last part of your amendment, in place of what now stands?

The Rev. Dr. HARE, of Pennsylvania. Yes; I beg leave to substitute this for the third paragraph.

The PRESIDENT. This is to be substituted in place of the following:—

Note farther, that a sermon or lecture shall always be preceded, at the least, by the Lord's Prayer, and one or more collects taken from this Book.

The Rev. Dr. HUNTINGTON, of Massachusetts. It would be a melancholy thing, Mr. President, if the impression were to go forth, either to the Church at large, or to the general public, as I fear it may have already gone forth, that this House has been engaged for four or five days in trying to find some ingenious method of diminishing the amount of worship to be rendered to Divine Majesty. I apprehend, sir,—if I may speak for those who have been interested in seeking these proposed changes, that nothing of that sort has entered into their minds. Not for the purpose of diminishing, but for the purpose, it may be, of increasing ten-fold the amount of worship offered to Almighty God, have these measures been introduced.

A very general misapprehension exists as to what is meant by shortened services. I think we are all agreed that the present existing arrangement of services on the Lord's Day is what we want. Relief is not sought in that direction any further than is already given us by the joint resolution of the last General Convention, which it is now proposed, very

wisely, as it seems to me, to incorporate in Rubrical form.

But, sir, what is desired is this, that in churches in sparsely inhabited regions and in small towns where there has been only one week-day service, there may be perhaps, six week-day services, or possibly twelve week-day services, and that where in similar places there have been during the season of Lent two or possibly three services during the week, there may be six or twelve. So then, sir, this might be more properly called a measure for increasing the use of the Book of Common Prayer, by enlarging its adaptability and increasing its elasticity. So much for that point which, I think, need not be argued any farther.

Now as to method. The case stands thus. It can be put in a very few words. Just as unanimously as we are agreed that we want more elasticity, just so unanimously as we agreed that it can be—observe the phrase, that it can be—obtained by Rubric. Now sir, what is the attitude of the three Committees that have been quoted in this debate? All of them agree that it can be obtained by Rubric, as do all the members of the House agree? Two of them, namely, (the Committee on Canons, and the Committee on Constitutional Amendments), assert that it can be obtained in no other way, and the third, the Committee on the Prayer Book, while admitting that it can be obtained in that way, take the ground that it is not expedient to obtain it in that way. In other words that it is not likely that it can be obtained at all.

Now, then, you see how it stands. We have a legitimate, straightforward, direct, effectual way of doing this thing, and the only strong argument that can be brought against it is just this—that it takes a good while to do it. Now, I submit that hasty surgery is sometimes very expensive surgery. Better set a bone aright, even though it may involve the wearing of the arm in a sling for a good while, than set it in such a way that it will have to be rebroken in order that it may be set again. No one will say that if this thing is settled by Rubric it will have to be adjusted in the future. It takes three years to do it, it is true; but when done, it is done.

Now, I pass on to another point; namely, the particular form of service which this proposed Rubric prescribes. Some gentlemen who have spoken at the previous stages of this debate, have argued in favor of giving every Minister a general, wholesale liberty to construct any such service as he chooses, provided, to confine himself to the Book of Common Prayer. I am heartily opposed to any such license being given, and for this reason, Liturgies, like all other branches of the art, has its laws and its methods, just as the pictorial art has its laws of proportion and perspective, with which very few persons who look at pictures are familiar; but any violation of which any person who does looks at the picture detects, whether he can say why the law had been violated or not. So, then, you may allow your casual Rector to construct his chance, patch-work, Liturgical service; and although members of the congregation may not be able to say exactly why it is that it seems to them disproportioned and ill-timed, nevertheless, they may go away with the impression that they have been listening to a mangled mutilated, inharmonious form of worship. Extempore worship is one thing and has its laws, its excellencies and advantages. Liturgical worship is another thing, and if we wish to use it to advantage we must follow and observe the conditions of its being.

Now, then, what is this shortened service which your Committee on Canons propose that we incorporate in the Rubric? In the first place it is a great historical charm—a charm which I think will commend it to many minds in this House, if not to all—of being substantially the service that was adopted by our Mother Church in the dawn of the Reformation. The services which are now proposed, symmetrical, well balanced in themselves, are, historically, the old Matins and Even Songs of Edward VI.

So, then, this is no innovation—nothing new, but it is simply a going back to the old usages of our own Church in the earlier days of its reformation. And if any person says that even then you have too long a service, I urge upon him to consider this: There is a very wise provision incorporated in that Rubric, which allows the Clergyman, in his discretion, to shorten the chapters and the Psalter, and enables him to compress these Matins and Even Songs into any time that he may desire, certainly into fifteen minutes; and for a shorter service than that it is hardly worth while for us to open our sanctuaries.

So, then, gentlemen, for these three reasons that I have stated: (1.) That the method proposed is the only one that we all agree to be possible; (2.) for the reason that the proposed service is symmetrical, well-ordered, complete in itself, with no interpolations, skipings-about, or anything of that sort; and, (3.) because it may be adjusted, short as it is, to the special requirements of special times and places; I ardently hope that this amendment of the Clerical Deputy from Pennsylvania, [the Rev. Dr. Hare,] may obtain the adhesion of the House.

The Rev. Dr. ADAMS, of Wisconsin. I beg leave to move as a substitute for the amendment proposed by the Committee on Canons, the Canon



which was proposed and brought before this House by the Committee on the Prayer Book.

The Rev. Dr. DEKOVEN, of Wisconsin. I move that that substitute be laid upon the table.

The PRESIDENT. The Deputy from Wisconsin may proceed. After he has withdrawn from the floor, the motion to lay upon the table may be put.

The Rev. Dr. ADAMS, of Wisconsin. Now, Mr. President, there is no man more desirous than I that we should have such services as will enable the daily morning and evening prayers of the Church to be carried on in all our towns and cities acceptably to the Clergy and Laity of the Church. There is no man that more grieves than I do that the body of the recommendations which have been made both by our Committee on the Prayer Book and by the Committee on Canons. Both Committees largely agree in what they want, and I believe every Clergyman of this Church here present wishes that the daily morning and evening prayer might be so amended, either by Rubric or by Canon, that it should be a delightful thing to us all, both Clergy and Laity. So far I think all are agreed.

Now there are two measures proposed in order to bring about this result. The first is that which was put before you this day by the Committee on Canons. The second is the Canon unanimously proposed by the Committee on the Prayer Book. It is printed on page 148 of the CHURCHMAN, as follows:—

Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and, in performing such service, no other prayers shall be used than those prescribed by the said book. *Provided*, that the Minister may, by permission of the ordinary, on any day except the Lord's day and the festivals of our Lord—Ash Wednesday, Good Friday, and the day of annual thanksgiving—begin the Morning Prayer (or the Evening Prayer), at the general confession, or at the Lord's Prayer, using both or one of the lessons, followed by a canticle, and then, as ordered, ending after the Collect for Grace (or the Collect against Perils) with the prayer of Saint Chrysostom and II. Corinthians, xiii., 14.

Now, Mr. President, if the Committee will permit me, I will say that, in addition to the matter of the Rubrics being tedious, if the House of Bishops pass it (which I apprehend they will not do), unless the House of Bishops pass a new Rubric upon this important point at this time—for six years we may be without any help in this respect. I would also say, in regard to the Rubric presented by them, that it is such a one as I conceive no Bishop and no Clergyman of the Church would wish to have inserted in the Book of Common Prayer. There are many things in the Rubric proposed that are objectionable, and which I think the Committee on Canons, if they had thought awhile, would not have presented to this House.

In the first place, the Clergyman is established as the measurer of the amount of Lessons, and also of the Psalter. He may read so much as he chooses; that is to say, he may read the whole, he may read the half, or he may read three verses. Therefore the Rubric establishes the possibility of cutting down the amount of Lessons and Psalter to be read to nine verses. I do not say it *will* be done. Many would not do it; but I learned from Dr. Hawks, in the early day, that if you give men Canonical permission to do a certain thing, whether it be right or wrong, some one will do it. So I think, sir, that such a Rubric as that should not be adopted and inserted.

Now, with reference to this Rubric—this is an occasional matter, one that does not come in the ordinary course of services. It is well that we of the Clergy should have some rule to go by besides our own volition. I believe the Clergy of our Church have as much reason as anybody; but for my part I believe that reason, ruled by authority, is that which is best in the end. There is in that Rubric no mention whatever of the ordinary.

Another in that Rubric which I object to is the omission to mention the Annual Thanksgiving. Now, gentlemen know that this matter of the Annual Thanksgiving is a subject on which men have felt very strangely. I have met good Clergymen of the Church, who have said, "This Annual Thanksgiving Day is a day appointed by the Puritans to run out Christmas Day, and therefore we will not use it." My answer was, "Why, it is a thanksgiving to God." "Oh, well, very good; but we will thank God anyhow, in our own way." But it is in the Prayer Book. "I do not care whether it is in the Prayer Book, or not." So, if you give a man the liberty to leave out those beautiful verses at the commencement of the Thanksgiving Service, and to cut down the Thanksgiving Lessons, you practically destroy that service. Again, this Rubric says, that "on any day the Lord's Prayer, the Litany, and the Order of the Administration of the Holy Communion may be used in such services." By that Rubric, therefore, the Clergymen may omit the Litany altogether.

These objections, Mr. President, I urge as likely to prevent the possibility of this Rubric passing the House of Bishops. It may, of course, be amended and these objections met. Still, at the same time, as it looks to me, there is a great deal too much crudeness, too much haste in the bringing forward by the Committee on Canons of such a Rubric as this. In regard to our Canon, I would simply say, that we allow the Clergyman, by permission of the

Ordinary, "to use on any day, except the Lord's Day and the Festivities of our Lord, Morning and Evening Prayer, beginning with the Thanksgiving or with the Lord's Prayer," etc. You will find, if you look at our Canon, that everything desirable to be gained by Rubric is there, and that it is honestly there; and no objection whatsoever is urged against it. As you examine the question, you will also find that it is in accordance with the 22d Canon on the use of the Common Prayer. It prescribes that which is in harmony with it and does not interfere with it. I believe there is not a man in this House who, looking into those two measures, will not honestly say that the necessary relief is clearly given by our Canon, and that no possible relief can be given by the measure that comes to us from the Committee on Canons.

The PRESIDENT. The motion is made to lay this amendment of the Rev. Dr. Adams upon the table.

The Rev. Dr. DEKOVEN, of Wisconsin. Mr. President, as I made that motion—and I really had not the floor at the time—I would like to say a word if you please. I beg to state to the House that I had no intention of preventing my colleague, the Reverend Deputy from Wisconsin, from speaking upon this matter. I did not understand that he was about to speak, or else I should not have made the motion; nor do I mean to make it now; but I would like to say a word to the House upon the subject.

The PRESIDENT. The amendment of the Rev. Dr. Adams is before the House.

The Rev. Dr. ADAMS, of Wisconsin. Is the motion to lay upon the table before the House?

The PRESIDENT. The motion to lay upon the table has been withdrawn, and the proposition of the Rev. Dr. Adams is under consideration.

The Rev. Dr. DEKOVEN, of Wisconsin. It will be remembered by the House that there have been three modes proposed for accomplishing the object which we all had in view. The first measure proposed was by Canon, the second measure by Constitutional Amendment, the third by the Rubric. In the year 1871 this House decided that it could do it by Canon, and passed such a Canon. That Canon was rejected by the House of Bishops. In 1874 it was again proposed to do it by Canon, the Canon was presented, the Committee on Constitutional Amendments sent in a special report, saying that we could not do it by Canon, then the House in its anxiety for this thing, and also in its anxiety to do it properly, fell back upon the idea of a Constitutional Amendment. The Amendment to the Constitution was passed in 1871, went down to the Diocese, came back to us, and, for various reasons, was rejected. The general idea, of course, was that it was not proper to do it by Constitutional Amendment. Now, two of our Committees,—not the Committee on the Prayer Book, but the other two Committees,—bring forward the matter that it may be done by Rubric.

All I have to say is, that I was myself prepared to vote for any one of the three. I believe it to be proper to do it by Canon; I believe it to be proper to do it by Constitutional Amendment. Both have failed, and now I trust that this House will be prepared to do it by Rubric; and if I must choose between the three modes, as a mere matter of preference and not of law, it seems to me that to do it by Rubric is altogether the best way, because of the grave principles which the Clerical Deputy from Massachusetts (the Rev. Dr. Huntington) laid down to this House, namely, that it is a matter which affects the law of worship, and that the law of worship ought to be regulated rather by Rubric than by Canon.

Now, the Clerical Deputy from Wisconsin (the Rev. Dr. Adams) made objection to this Rubric. He stated that it would be possible to omit a large portion of the Psalter. I do not propose, Mr. President, to offer any amendment to the form brought in here by the Committee and amended by the Clerical Deputy from Pennsylvania (the Rev. Dr. Hare), but I would like to read to this House the form which was adopted on this very subject by the Lower House of Convocation in England in the year 1873, because it omits some of the things which were mentioned by the reverend gentleman from Wisconsin, and, perhaps, with an alteration or two, it would be suited to our Church. I simply read it for information. The form adopted in England by the Lower House of Convocation was as follows:—

Upon week days, not being Christmas Day, Ash Wednesday, Good Friday or Ascension Day, may be omitted (except in Cathedral or Collegiate Churches) all or any of the following: The Exhortation, the *Venite*, one or more Psalms (so that one Psalm, at least, or one of the one hundred and nineteen Psalms be read), one Lesson, not being a Proper Lesson, one Cantic and one or more of the prayers following the third Collect; the service to conclude with the Prayer of Saint Chrysostom and the Grace of our Lord.

The same service may be used upon the said days in Cathedral and Collegiate Churches, in addition to the ordinary Morning and Evening Prayer.

In all Churches or Chapels, whether cathedral, collegiate or parochial, the Minister may, on special occasions, employ such prayers, taken from this Book and from the Holy Scriptures, as to him may seem best; provided, always, that such services shall be allowed by the Ordinary.

The Morning Prayer, the Litany, and the Order of

the Administration of the Lord's Supper or Holy Communion, may be used together or as separate services in varying order, at the discretion of the Minister, under the direction of the Ordinary. And when the Morning Prayer is said alone, a sermon may follow the third Collect or the end of the services, with the consent of the Ordinary.

The Minister may, if he sees fit, preach a sermon without first reading the service, or any part of the service, for the day. But no prayer shall be used with such sermon except the Bidding Prayer, or such prayer as shall be taken from this Book. On Sundays and Holy days, when the Order of Morning and Evening Prayer is duly said at some other hours, the Minister of any cathedral, collegiate or parochial church, or of any chapel, may use, as an additional service, any form of prayer, taken from the Holy Scripture, or from this Book, except for this office, for the celebration of the Holy Communion, the Psalms and Hymns, if such service shall be allowed by the Ordinary.

I read it for the information of the House, not proposing to make any amendment, because this matter has been no doubt duly considered by the Committee; and I think that we ought as soon as possible, and as unanimously as we can, to accept this Rubric, in order that we may if possible have a shortened service. If it is not done I see no possibility of getting anything, because every course has been tried; two have failed and this remains to us. Let us adopt it.

Mr. WILDER, of Minnesota. Mr. President, I had the honor of receiving the attention of this House a few days ago upon a question involving many of the considerations that are embraced in this proposition. The latter portion of my speech on that occasion was made under what, to me, were somewhat unfavorable circumstances, and I failed to say, in some respects, just what I had wished to say. I addressed some remarks to the House on the general questions of the necessity in this Church of obedience to law, and of the very great danger on the part of this Church and of its members, Clerical and Lay, of disregarding the law. Those questions were involved in the measure then before us, and they are involved in that before us now. I beg leave to read a single paragraph that has fallen under my eye to-day in looking at the same question.

The Bishop of Durham, in a speech at the reopening of a parish church, said: "I believe that if anything is to pull down the Church of England it will be the defiance of the law by those who are her Ministers. The people of England are a law-loving people; they are told by their Clergy that they are to obey the law, and when they see the Clergy themselves in so many instances openly defying the law, and declaring that the legal authorities are in no way binding upon them—determined, in fact, that what they wish and what they resolve is to be the law to them—the moment that that is felt by the Laity to be the general feeling—and I fear that at this moment that feeling is extending—then, it seems to me that our Church will lose the confidence of this country. No one can object to any persons being discontented with the law, and seeking to change it; but it is one thing to say that 'The law is bad, and we will strive after its improvement,' and a very different thing to say 'The law is bad, and therefore to set an example of disobedience to the law, I will defy it, and say it has no authority with me.'"

Now, sir, our Clergy and the Lay readers, too—and I among the number, although perhaps the Rubric does not in terms apply to lay readers, yet in spirit and substance it does—have been compelled by the force of circumstances, at times, not to follow the law of the Church, literally. There are excuses, if not justifications for this. I submit, Mr. President, and gentlemen of the Convention, that when the door is opened for doing these necessary things under the sanction of law, we are disregarding a paramount and a grave duty, if we refuse to provide by law for that which we thus do without law.

Now there are three remedies for this matter, as it has been supposed; one by Canon, another by a change in the Constitution, and a third by a change of Rubric. The Committee on Constitutional Amendments and the Committee on Canons have concurrently and unanimously agreed, as I understand it, that this relief cannot be obtained by Canon. I believe that I am right, and yet I am not quite sure. I therefore speak with qualification when I say that the reason, or at least one reason why the House of Bishops defeated the Canon passed by this House some years ago for relief in this direction, was because the House of Bishops regarded that measure of relief as a violation of the Constitution of the Church. But whether I am right or wrong in that respect is perhaps of little importance.

The question then came up three years ago, "Shall we get relief by changing the Rubrics, or shall we get it by a change of the Constitution?" I stated to the Convention the other day how and why it happened that the Committee on Constitutional Amendments recommended the relief through a change of the Constitution. That measure was defeated. I think I may say, without disrespect, that in my judgment the Convention, in that vote, made a mistake. Nevertheless, they so decided.

The only question now is the relief by Rubric. And I ask the members of this Convention, one and all, is it wise for us to provide a legal relief for the difficulties under which we are laboring, or shall we continue to let every man be a law to himself?

After the views that I have given, and because I verily believe that the measure is quite unconstitutional,



tional, and supported in that belief by the members of the Committee on Constitutional Amendments and, as I understand, by the Committee on Canons, I move to lay the proposition of the reverend gentleman from Wisconsin upon the table.

The motion to lay on the table was agreed to.

The PRESIDENT. The question now returns upon the amendment offered by the Rev. Dr. Hare of Pennsylvania.

The Rev. Dr. OLIVER, of Nebraska. I am uneasy, sir, because I want to get at something. I will very cheerfully acquiesce in either of the three modes, but I do not wish to be talked out of either by speeches that probably are well intended, though with all due respect to the persons delivering them, serving only to make darkness more visible. We want to get at something; and I move that the vote be taken, if not sooner, at least at five o'clock. For myself I have only to express my entire agreement in the proposition as it is now before the Convention. It is to me a practical question—an everyday question. We have either to adopt one of these three methods or we have to fall back upon a fourth way of attaining the end sought. As missionaries we are often called upon to officiate with persons who have never seen a Prayer Book, and we cannot use such services with them as we can with those who have been reared under the law. For these reasons relief is desirable.

The PRESIDENT. It is moved and seconded that the question on the original resolution, with all amendments, be taken, if not sooner reached, at five o'clock.

A DEPUTY. I move to amend by making it half-past four.

The Rev. Dr. BEARDSLEY, of Connecticut. We ought not to be in haste on such an important matter as this. I should like to say a few words on the subject.

The motion to amend by making the time for taking the vote half-past four, was agreed to.

The PRESIDENT. The question on the original resolution, with all amendments, will be taken at half-past four o'clock.

The Rev. Dr. WATSON, of North Carolina. I would like to ask whether the Convention is not already prepared to adopt upon the first paragraph of the Rubric. I do not understand that there is any essential difference, or any difference at all, between the Rev. Dr. Hare's proposition and that made by the Committee on Canons.

The PRESIDENT. They will come up at half-past four. I would suggest to the Deputies now that they speak but five minutes apiece, so that several may be heard.

The Rev. Dr. LEEDS, of Maryland. I have but a thought or two, Mr. President, which, with your permission and with that of the House, I will endeavor to offer in a few words. In the first place, I respectfully suggest that the measure now proposed does not initiate a change in the Prayer Book. If any change is to be made, it has already been agreed upon. The introduction of a new table of lessons will subtract a few names and figures from the first few leaves of the Prayer Book, and put others in their stead. This is the entering wedge. We but follow it up with changes of much less gravity—for if it had been customary to print the lessons instead of indicating books from which they are taken with the chapters and verses, the removal of one portion of holy scripture and the substitution of another, would have made to the eyes of us all a very obvious variation. This Rubric does nothing to our formularies, subtracts nothing from them and alters in no respect their completion or tone.

Again, sir, it is a matter of pride to us that this Protestant Episcopal Church, amid the vicissitudes of time, preserves unharmed her immortal inheritance in the Prayer Book. I claim a part in that pride. But I believe, nevertheless, that it will be a still greater occasion for exultation if, without the forfeit of any other treasure, this Church could rise to meet the demands of the hour. Sir, we are a conservative body; we leave intact the Prayers, the Offices, the Articles, the Rubrics as they stand, and we simply propose to accommodate the use of the Prayer Book to the needs of the day.

There is a grandeur in stability, but sir, the spectacle of grandeur that does not hold so fast as to bring detriment in its train, is still grander. The need which has been stated here has been universally felt, and if the supply for that need be not afforded by the measure now before the House, after the failure by Canon and by Constitutional Amendment, it will be seized even in the face of denial, and the billows that rock harmlessly your vessel when she rides at her anchor will dash against her bulwarks and break them in when, with anchors dropped aloft and at the stern hold her too fast to yield to the movement of the ocean.

Mr. HOWE, of Indiana. As a member of the Committee on Constitutional Amendments, I would like to make one remark by way of explanation. I deny, myself, that a change in the Prayer Book has any relation to the Constitutional amendments, whatever. Such I understand to be the opinion of the gentleman from Massachusetts, who was with me on that Committee. A change in the Prayer Book, in the very nature of the case, and upon the principles of ordinary logic, must necessarily be carried by a joint resolution, a joint declara-

tion, a joint affirmation, a joint act, a joint enactment, a joint action, if you please to call it so. The name does not affect the substance, it is simply the act of the House. How was the Prayer Book originally adopted? Of course by general resolution. It could not be adopted in any other manner.

The Rev. Dr. BEERS, of California. Mr. President, I rise to a point of order. I would ask how many gentlemen may have the floor in this House, at once?

The PRESIDENT. The Honorable Deputy from Indiana can hardly proceed at length upon this matter, as the floor is held already by the Rev. Dr. Beardsley.

Mr. HOWE, of Indiana. I will occupy only one minute more, sir. I asked this question: How the Prayer Book was originally adopted? Suppose a new clause were to be inserted in the Litany, how would it be done? By general resolution, of course, without a Rubric. But we have a new order provided for morning service. If we pass that order, as the logical result of our act, it will have to be inserted in the Rubric.

The Rev. Dr. BEARDSLEY, of Connecticut. Mr. President, I am one of those who do not believe that it is wise to open the Prayer Book for the introduction of Rubrics which are not really necessary. Besides, I am jealous of attempts to make any Rubrical changes which, however desirable in themselves, may lead to evils greater than the advantages to be gained. While, then, I am opposed on general principles to opening the Prayer Book for the introduction of new Rubrics at this time, I am particularly opposed to this specific Rubric, and for two reasons:

1. It is drawn very loosely. That has been already referred to. It gives the Minister liberty to use so much of the Lessons and the Psalter appointed as he may think for the edification of the people. Thus, he may use six verses, or he may use less; and so with the Psalter.

Now, sir, I am not one of those who stand so closely to the opinion of the Committee on Constitutional Amendments as to believe that this shortened service cannot be effected by Canon. That report of the Committee on Constitutional Amendments has never been adopted by this House. It is their opinion, and it goes no further. The service referred to by my friend from Wisconsin, which was set aside in 1871, and again in 1874, was a specific shortened form of service drawn up to be set forth. The proposition which the Committee on the Prayer Book made was, not to alter the Prayer Book, but to alter the use of it in certain particulars, and when the Church of England wanted to get a shortened service they did not introduce a new Rubric. There is not a Rubric in the Prayer Book of the Church of England which points out the specific shortened service now in use.

As I said before, I am opposed to this for the reason that it is loosely drawn. First, the Committee on Canons brought in the language as we have it in the Churches. They have modified it. There have been two propositions to change it, and the matter has so much changed its complexion that we hardly know what we are about, what is the precise Rubric that we are dealing with.

The proposition of the Committee on the Prayer Book, which was a Joint Committee, to put the matter in the ordinary, has been completely overhauled by the two Committees, the one in Canon, and the other on Constitutional Amendments. In England, in the shortened services, the matter is put under the direction of the ordinary, while this Rubric takes all that power away from the ordinary.

The PRESIDENT. The hour of half-past four has arrived.

The Rev. Dr. CADY, of New York. I should like to ask, for the information of the House, What is the difference between the first proposition of the Committee on Canons, and the first proposition of the Reverend Deputy from Pennsylvania? [The Rev. Dr. Hare.] Are they the same, or, if not, what are the differences?

The PRESIDENT. They are the same, with the exception of the closing words—that no one of these services shall be disused habitually.

The Rev. Dr. CADY, of New York. I ask with regard to the first part, the shortened service.

The PRESIDENT. The first part is identical, with the exception of a little verbiage, which is different.

The Rev. Dr. HARE, of Pennsylvania. Mr. President, will you permit me to make a single explanation in regard to a question asked by a Deputy? It was in regard to the second paragraph. The chief difference, in substance, between the amendment and the proposition of the Committee is this: The proposition of the Committee is, that on any day the Morning Prayer, the Litany, etc., may be used as separate services. This is as much as to say that all three services must be used on that day. The change is such as would preclude that form: "and note that on any day the Morning Prayer, the Litany, and the Order of the Administration of the Lord's Supper may be used as a separate service, provided," etc.

Mr. SHEFFEY, of Virginia. The members of the Committee, so far as I have consulted them, would be willing to accept the suggestion of the

Deputy from Pennsylvania. I think that I have the authority, also, of the Reverend Deputy who has just sat down, for adding the words "of the Holy Communion," which would make it correspond, in language, almost exactly with which we have offered.

The Rev. Mr. GIRAULT, of Louisiana. In order that I may vote understandingly, I desire to ask a question. Does the amendment of the Deputy from Pennsylvania allow the separation of these services on Sunday, so that either may be used without the other? If so I object to it, I object to the disuse of the Litany.

The PRESIDENT. It allows it to be used on Sunday. The question is on the amendment proposed by the Rev. Dr. Hare of Pennsylvania. This amendment is capable of division into three parts.

Mr. SHEFFEY, of Virginia. So far as the Committee are concerned, they would be willing to accede to the suggestion made by the learned Clerical Deputy from Pennsylvania, as to the first two paragraphs of the Rubric.

The PRESIDENT. I would suggest to the Rev. Dr. Hare to withdraw the first paragraph, which is almost precisely the same as the first paragraph of the resolution submitted in the report of the Committee. The only difference being that the words "as may be" are omitted in Dr. Hare's proposed substitute.

Mr. JAMES PARKER, of New Jersey. Do I understand Judge Sheffey as saying that the Committee is willing to accept the first two propositions offered by Dr. Hare?

Mr. SHEFFEY, of Virginia. Yes; as I understand it.

Mr. JAMES PARKER, of New Jersey. Then if the Committee accept these amendments, they may be incorporated in the report of the Committee.

Mr. WATSON, of North Carolina. I want to suggest one amendment, and that is, that Thanksgiving Day be inserted in the enumeration.

Mr. JAMES PARKER, of New Jersey. Then you want to strike out the "and" before the "Ascension Day" and make it read "the Ascension Day and Thanksgiving Day."

The Rev. Dr. HARE, of Pennsylvania. As it seems to be understood that the House is satisfied with the expression in the first paragraph, I will withdraw my amendment.

The PRESIDENT. Then the question before the House is, whether the amendment proposed shall be substituted in place of the third paragraph submitted by the Committee on Canons.

On this question a division was called for, and it was determined in the negative by a vote of 54 to 52.

The PRESIDENT. The amendment is lost. The question recurs upon the original resolution as presented by the Committee on Canons, with the amendment which they have accepted. Shall this resolution pass?

Mr. SHEFFEY, of Virginia. I think, upon such a matter as this, we had better go carefully, and therefore I wish to read again the resolution submitted by the Committee on Canons, as amended, and ask for it the careful consideration of the House:—

*Resolved*, the House of Bishops concurring, That the following "Order Concerning Divine Services," to be inserted in the Book of Common Prayer immediately after "The Order how the rest of the Holy Scriptures are appointed to be read," be proposed and be made known to the several Diocesan Conventions, in order that it may be adopted in the next General Convention, according to Article VIII. of the Constitution.

#### Order Concerning Divine Service.

On days other than Sunday, Christmas Day, the Epiphany, Ash Wednesday, Good Friday, Ascension Day, and Thanksgiving Day, it shall suffice if the Minister begin Morning and Evening Prayer at the General Confession, or at the Lord's Prayer, and end with the Collect for Grace, or for Aid against Perils, as the case may be, 2 Cor., xiii., 14; using so much of the Lessons Appointed for the Day, and so much of the Psalter as he shall judge to be for edification.

And note that, on any day, the Morning Prayer, the Litany and the Order for the Administration of the Lord's Supper or Holy Communion, may be used as separate services, provided, that no one of these services shall be disused habitually.

And note further that on any day when Morning or Evening Prayer has been already used, or is to be used, and upon days other than those first aforementioned, it shall suffice, when need may require, if the Minister say, before the Sermon or Lecture, the Lord's Prayer and one or more Collects found in this Book.

The Rev. Mr. HUNT, of Alabama. I move that "The Prayer of St. Chrysostom" be inserted immediately before "II. Corinthians," &c.

The Rev. Dr. HUNTINGTON, of Massachusetts. I wish to say that a single word will relieve the anxiety of the gentleman from Alabama. This Rubric prescribes a *minimum* service. It is entirely optional with the Minister to add the Prayer of St. Chrysostom if he desires to do so.

The Rev. Mr. HUNT, of Alabama. With that understanding I will support the amendment. I wish to call attention to the fact that the shortened service have provided for—

The PRESIDENT. An amendment can be offered, but not discussed.

The Rev. Mr. HUNT, of Alabama. Then I of-



fer that amendment, to add "the Prayer of St. Chrysostom."

A DEPUTY. I move that that amendment be laid upon the table.

The motion to lay upon the table was agreed to. The PRESIDENT. The amendment is laid upon the table.

A DEPUTY. We did not understand the vote in that way. I thought that we were voting for the amendment.

The PRESIDENT. The question was certainly announced very distinctly. The motion will be put again. It is, that the amendment offered by the Deputy from Alabama to insert "the Prayer of St. Chrysostom" be laid upon the table. Deputies who are in favor of laying that amendment upon the table will please say Aye.

The motion to lay upon the table was again agreed to.

The Rev. Dr. AYRAULT, of Central New York. As I understand it, if this Rubric is passed the House of Bishops will have before them two programmes—one to insert a new Rubric—

The PRESIDENT. This matter can hardly go on in this way.

The Rev. Dr. AYRAULT, of Central New York. I think that we should vote understandingly.

The PRESIDENT. It is not a question of what is before the House of Bishops, or even of what is before ourselves. The question will be put upon the resolution as presented by the Committee.

The Rev. Dr. MCKOVEN. May I ask a question for the sake of the explanation? When the Rubric says—"so much of the Lessons as the Clergyman may decide," would it be proper for the Clergyman to use only one lesson? [Several Deputies:—"No, no."] He must use both lessons? [Several Deputies:—"Yes."]

The PRESIDENT. It is the opinion of the Chair that this, being a matter connected with the Constitution, the vote upon it must be by Dioceses and Orders unless the House rule otherwise. That has been the custom in days long gone by, and has been departed from in perhaps one or two instances.

The Rev. Dr. WATSON, of North Carolina. In amending the Prayer Book we have never had such a precedent.

The PRESIDENT. A vote by Dioceses and Orders is called for by the Deputation from Connecticut. Deputies desiring the passage of the entire resolution will please say Aye when their names are called, and those gentlemen opposing it will say No.

The roll-call was then proceeded with.

#### CLERICAL VOTE.

Alabama.—Rev. John M. Banister, D.D., and Rev. John A. Massey, D.D., aye. Rev. George H. Hunt, nay.

Albany.—Rev. Walton W. Battershall, Rev. George C. Pennell, S.T.D., and Rev. Francis Harrison, S.T.D., nay.

Arkansas.—Rev. Tullius C. Tupper, and Rev. James A. Matthews, nay.

California.—Rev. Hiram W. Beers, D.D., nay.

Central New York.—Rev. George H. McKnight, D.D., aye. Rev. Edwin M. Van Deusen, D.D., Rev. Walter Ayrault, D.D., and Rev. Henry R. Lockwood, nay.

Central Pennsylvania.—Rev. Charles Breck, D.D., aye. Rev. Cortlandt Whitehead, and Rev. William C. Leverett, nay.

Connecticut.—Rev. E. Edwards Beardsley, D.D., LL.D., aye. Rev. Cyrus F. Knight, and Rev. Edwin E. Johnson, nay.

Delaware.—Rev. Benjamin J. Douglass, and Rev. T. Gardiner Littell, nay.

Eastern.—Rev. Edward J. Stearns, D.D., aye. Rev. Theodore P. Barber, D.D., Rev. John O. Barton, D.D., and Rev. John Crossdale, D.D., nay.

Florida.—Rev. J. L. Steele, D.D., aye. Rev. J. J. Scott, D.D., LL.D., nay.

Fond du Lac.—Rev. Martin Van Buren Averill, and Rev. George Vernon, nay.

Georgia.—Rev. Thomas Boone, nay.

Illinois.—Rev. Samuel Chase, D.D., and Rev. Clinton Locke, D.D., nay.

Iowa.—Rev. Joseph E. Ryan and Rev. Dr. Kemp, nay.

Kansas.—Rev. Charles Reynolds, D.D., and Rev. Archibald Beatty, D.D., nay.

Kentucky.—Rev. James Craik, D.D., LL.D., and Rev. Louis P. Tschiffely, nay.

Long Island.—Rev. Charles H. Hall, D.D., Rev. Noah Hunt Schenck, D.D., and Rev. William A. Snively, S.T.D., aye. Rev. T. Stafford Drowne, D.D., nay.

Louisiana.—Rev. John F. Girault, aye.

Maine.—Rev. Samuel Upjohn, Rev. Charles Welles Hayes, and Rev. William James Alger, nay.

Maryland.—Rev. Orlando Hutton, D.D., and Rev. Edwin A. Dalrymple, S.T.D., aye. Rev. George Leeds, D.D., nay.

Massachusetts.—Rev. William R. Huntington, D.D., aye. Rev. Alexander Burgess, D.D., and Rev. Thomas E. Lambert, D.D., nay.

Michigan.—Rev. William J. Harris, D.D., Rev. John T. Magrath, and Rev. Marcus Lane, nay.

Minnesota.—Rev. D. B. Knickerbacker, D.D., and Rev. Edward Livermore, nay.

Mississippi.—Rev. Henry Sansom, D.D., and Rev. Alexander Marks, nay.

Missouri.—Rev. James Runcie, D.D., Rev. F. B. Scheetz, Rev. George K. Dunlop, and Rev. J. P. T. Ingraham, D.D., nay.

Nebraska.—Rev. Frank R. Millsbaugh, D.D., Rev. Samuel Goodale, and Rev. James Paterson, nay.

New Hampshire.—Rev. Henry A. Coit, D.D., Rev. Isaac G. Hubbard, D.D., Rev. James H. Eames, D.D., and Rev. Lorenzo Sears, nay.

New Jersey.—Rev. George Morgan Hills, D.D., and Rev. Stevens Parker, S.T.D., nay.

New York.—Rev. Alfred B. Beach, D.D., aye. Rev. Philander K. Cady, D.D., Rev. Morgan Dix, D.D., and Rev. George F. Seymour, D.D., nay.

North Carolina.—Rev. Alfred A. Watson, D.D., Rev. Jarvis Buxton, D.D., Rev. Joseph C. Huske, D.D., and Rev. N. Collin Hughes, nay.

Northern New Jersey.—Rev. J. Nicholas Stansbury, D.D., and Rev. Jos. H. Smith, nay.

Ohio.—Rev. John W. Brown, D.D., Rev. William B. Bodine, and Rev. Sherlock A. Bronson, D.D., nay.

Pennsylvania.—Rev. G. Emlen Hare, D.D., Rev. D. R. Goodwin, D.D., LL.D., and Rev. Henry Brown, aye.

Pittsburgh.—Rev. William A. Hitchcock, D.D., Rev. Rev. William H. Mills, Rev. Richard S. Smith, and Rev. Reese F. Alsop, nay.

Rhode Island.—Rev. Chas. A. L. Richards, aye. Rev. Rev. David H. Greer, Rev. Daniel Henshaw, and Geo. J. Magill, nay.

South Carolina.—Rev. Charles C. Pinckney, D.D., Rev. A. Toomer Porter, D.D., Rev. John D. McCollough, and Rev. John Johnson, nay.

Southern Ohio.—Rev. Erastus Burr, D.D., aye. Rev. John Boyd, D.D., and Rev. L. Newton Stanger, nay.

Tennessee.—Rev. George White, D.D., Rev. Philip A. Fitts, and Rev. George C. Harris, D.D., nay.

Vermont.—Rev. Nathaniel F. Putnam and Rev. Daniel C. Roberts, nay.

Virginia.—Rev. J. Stuart Hanckel, D.D., nay.

Western Michigan.—Rev. George D. E. Mortimer, Rev. James F. Conover, and Rev. Joseph W. Bancroft, nay.

Western New York.—Rev. Henry Anstice, D.D., Rev. Edward Ingersoll, D.D., and Rev. Oran Howard, D.D., nay.

Wisconsin.—Rev. James DeKoven, D.D., Rev. William Adams, D.D., and Rev. John Fulton, D.D., nay.

#### LAY VOTE.

Albany.—Mr. Orlando Meads, LL.D., and Mr. James Forsyth, nay.

Central New York.—Mr. James W. Clarke, Mr. George McWhorter, and Mr. Horace O. Moss, nay.

Connecticut.—Hon. Frederick J. Kingsbury, aye. Hon. Benjamin Stark, nay.

Delaware.—Mr. S. Minot Curtis, nay.

Florida.—Mr. Robert Walker, nay.

Georgia.—Mr. Louis N. Whittle aye. Mr. John R. Johnson, nay.

Illinois.—Mr. S. Corning Judd, LL.D., nay.

Indiana.—Hon. John B. Howe, nay.

Kentucky.—Hon. John W. Stevenson and Mr. William Cornwall, nay.

Long Island.—Mr. Henry E. Pierrepont aye. Hon. John W. Hunter, Hon. L. Bradford Prince, and Mr. William Nicoll, nay.

Louisiana.—Gen. C. C. Augur, U.S.A., nay.

Maine.—Hon. James Bridge and Mr. Robert H. Gardner, nay.

Maryland.—Mr. Frederick W. Brune, nay.

Massachusetts.—Mr. George C. Shattuck, M.D., Hon. Enoch R. Mudge, and Hon. Robert C. Winthrop, LL.D., nay.

Minnesota.—Hon. E. T. Wilder, nay.

Missouri.—Mr. Geo. H. Gill, nay.

New Hampshire.—Mr. Franklin Low, and Mr. Chas. A. Tufts, nay.

New Jersey.—Mr. Samuel K. Wilson, Mr. James Parker, and Mr. R. S. Conover, nay.

North Carolina.—Mr. William H. Battle, LL.D., and Mr. James G. Martin, nay.

Northern New Jersey.—Mr. Alfred Mills, nay.

Ohio.—Mr. Augustus H. Moss, nay.

Pennsylvania.—Mr. William Welsh and Mr. George L. Harrison, aye.

Pittsburgh.—Mr. John H. Shoenberger, nay.

Rhode Island.—Mr. John H. Stiness aye. Mr. T. P. I. Doddard, nay.

South Carolina.—Mr. Edward McCrady, aye.

Southern Ohio.—Mr. V. B. Horton, nay.

Tennessee.—Mr. George R. Fairbanks, nay.

Virginia.—Hon. Hugh W. Sheffey, nay.

Western New York.—Mr. William M. White, nay.

Wisconsin.—Mr. J. B. Doe, nay.

During the call, the Rev. Mr. Girault, of Louisiana, said:

I want to explain my vote. I am in favor of this Rubric with one exception, and that is the permission to use these services separately on Sunday. I can not conscientiously vote for that, and therefore I vote No.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., NINETEENTH DAY OF THE SESSION, Oct. 24, 1877.

#### Message No. 77.

The House of Bishops informs the House of Deputies that it concurs in Message No. 67 from the House of Deputies [amending Canon IX. of Title III. of the Constitution of the Domestic and Foreign Missionary Society].

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., NINETEENTH DAY OF THE SESSION, Oct. 24, 1877.

#### Message No. 78.

The House of Bishops informs the House of Deputies that it concurs by a constitutional majority with the House of Deputies in Message No. 45 from that House [permitting the use of the English Lectionary].

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., NINETEENTH DAY OF THE SESSION, Oct. 24, 1877.

#### Message No. 79.

The House of Bishops informs the House of Deputies that it concurs in Message No. 66 from the House of Deputies [relating to expenses of the General Convention], with the exception of the fifth resolution relating to the allowance per diem to each Deputy.

The House of Bishops also informs the House of Deputies that it does not concur in Message No. 71 from the House of Deputies [fixing an assessment of \$2 per annum], for the reason that, in the opinion of the House of Bishops, the Canonical provision already existing is sufficient.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., NINETEENTH DAY OF THE SESSION, Oct. 24, 1877.

#### Message No. 80.

The House of Bishops informs the House of Deputies that it concurs in Message No. 60 from the House of Deputies [appointing a committee to procure legislation relating to the Domestic and Foreign Missionary Society] and also in Message No. 69 from the House of Deputies [containing temporarily the present Committees, Bureaus, etc., of the Board of Missions].

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., NINETEENTH DAY OF THE SESSION, Oct. 24, 1877.

#### Message No. 81.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

Resolved, That Canon XXII. Title I., "On the use of Book of Common Prayer," be amended so as to read as follows:—

#### CANON XXII. TITLE I.

Section 1. Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is, or may be established by the authority of the General Convention of this Church, and in performing such service no other prayers shall be used than those prescribed by the said Book, provided that the Minister may, by permission of the Ordinary, on any days except the Lord's Day, and the Festivals of our Lord, Ash Wednesday, Good Friday, and the Day of Annual Thanksgiving, begin the Morning Prayer (or the Evening Prayer) at the General Confession, or at the Lord's Prayer, using both or one of the Lessons, followed by a Canticle, and then as ordered, ending after the Collect (or the Collect against Perils), with the Prayer of St. Chrysostom and 2d Cor. xiii. 14.

Attest: HENRY C. POTTER, Secretary.

Mr. SHEFFEY, of Virginia. I understand, Mr. President, that there is some occasion for this House to put itself into a position, in connection with the passage of the proposed Canon on Deaconesses and Sisterhoods, in entire harmony with the usages of this House in its dealings with the House of Bishops. This House indefinitely postponed the consideration of the measure which had been sent down as a complete Canon from the House of Bishops. It is true that it was in the form of an amendment to an amendment to the original proposal of the House of Bishops. And yet the proposition being carried in the affirmative, carried with it the Canon as it had been agreed upon by the House of Bishops. I am informed by the Secretary that no message has been sent informing the House of Bishops of the action of this House on this subject, the Secretary being of opinion that it was not necessary to send any communication to the House of Bishops of the indefinite postponement of action on the proposed Canon. If we had non-concurred then a message would have been sent, stating that fact. In a parliamentary sense the determination in the affirmative of the motion to indefinitely postpone, was equivalent to non-concurrence. I therefore ask, as a matter of courtesy to the House of Bishops that a Message be sent to them, informing the House of Bishops that the House of Deputies does not concur with the House of Bishops on the passage of the Canon on Deaconesses and Sisters.

Mr. JUDD, of Illinois. I made the motion to indefinitely postpone this subject without any idea that there could result any misunderstanding with the House of Bishops as consequence. I agree with the Deputy that some action should be taken, and therefore take pleasure in seconding the motion of the honorable Deputy from Virginia. I hope that a Committee of Conference will be appointed, in order that we may explain to the House of Bishops the reason of our action.

The SECRETARY. The Secretary desires to say that, in not sending a message, he followed the usage of past Secretaries of this House. The message came from the House of Bishops, and was referred to the Committee on Canons. The Committee on Canons did not report that message back to this House, but reported another Canon in place of that which was referred to them.

Mr. WHITTLE, of Georgia. I think that there is an insuperable difficulty which lies in the way of our doing anything at all. It is a difficulty which arose at our last session, in New York, and which I then tried to remedy. How can we know that the House of Bishops have any information of our action on this matter? We can know nothing of their action, except it be communicated to us by a message. No gentleman upon this floor has a right to state that the Bishops received notice of our action, or that they did not receive it; what they think or what they do not think. They sit with closed doors. Even in Congress, where the Senate and House of Representatives sit with open doors, no gentlemen has a right to speak in one House of the action of the other. This is the difficulty which we must put a stop to some time or other, otherwise it will take from this House its freedom. While I regret the position that this thing has assumed, I cannot assent to a proposition looking to the sending of a message upon the subject.

Mr. SHAFLEY, of Virginia. I desire to make an explanation. The Secretary did not fail to communicate the action of this House through inadvertence. The Committee on Canons did not fail to report back, as it was their duty to do, the Canon proposed by the House of Bishops. They did report that Canon with their proposed amendment.



way of substitute. That Canon of the House of Bishops was before this House when it was indefinitely postponed. Now, I say, with my learned friend from Georgia, that inasmuch as no message has been sent from this House, we are not called upon to enquire what the House of Bishops have done with reference to the matter. I do not undertake to say anything as to what the House of Bishops have done, but I do say that this House owes to itself to put itself right upon its own record.

Mr. WHITTLE, of Georgia. If the Secretary has been guilty of an omission he can cure it.

The Rev. Dr. GOODWIN, of Pennsylvania. This is not retracing our steps; it is not a contradiction of anything we have done; it is simply stating a fact, namely: that we did not concur: and it is proposed to send a message to the House of Bishops, in order that they may know that we do not concur. We have simply neglected to inform them of the facts.

The PRESIDENT. It is moved that a message be sent to the House of Bishops informing them that this House does not concur with its action upon the Canon on Deaconesses and Sisters, as communicated in Message No. 21, and that we request the appointment of a Committee of Conference.

The Rev. Dr. DIX, of New York. I offered a resolution to that effect, simply out of courtesy to the House of Bishops, and because I desired that the action of this House should be regular. After the long and deliberate consideration which this subject has received from the Committee on Canons, and after the very long debate which took place here last evening, I do not think that it is worth while, by the proposed action, to bring this thing up again in the Committee on Canons, or otherwise; and therefore I move that this motion be laid upon the table.

The Rev. Dr. AYRAULT, of New York. I ask that the question be divided.

The PRESIDENT. With the general consent of the House, the motion to lay upon the table will be divided; and the question will first be taken upon the first part, that is, the sending to the House of Bishops a message stating that the House of Deputies does not concur in its action upon the Canon on Deaconesses and Sisters, as stated in Message No. 21.

The Rev. Dr. DIX, of New York. I would add to the motion, "by reason of the act of the House in having indefinitely postponed the subject."

The motion to lay the first part of the resolution upon the table was lost.

On the question, Shall the residue of the resolution be laid upon the table? a division was called for and resulted as follows: ayes, 71; nays, 51.

The PRESIDENT. That portion of the resolution is also laid upon the table. The question on the resolution as to the sending of a message to the House of Bishops, stating that this House does not concur, will now be put.

The Rev. Dr. DIX, of New York. I offered as an amendment to that resolution, that the reason of non-concurrence be stated; that is, "That this House has indefinitely postponed the subject."

Mr. SHEFFEY, of Virginia. I move to lay that amendment upon the table.

The motion was agreed to.

The PRESIDENT. The amendment is laid upon the table. Shall the resolution itself pass?

Mr. JAMES PARKER, of New Jersey. I deem it my solemn duty to cry, Halt! Yesterday this House took certain action in regard to the Canon on Deaconesses, and that action is solemnly recorded upon our Journals. To-day we purpose by the resolution to certify to the House of Bishops that we non-concur. That was not the action taken by this House yesterday. I submit that, before that motion is in order, or should be passed by this House, we should first reconsider the action of yesterday. I object to certifying to the House of Bishops as a fact that which is not a fact. It is not a fact (with all due deference to the gentleman who offered this resolution), that this House non-concurred in the Message from the House of Bishops. On the contrary, this House expressly voted to postpone the consideration of the whole subject indefinitely. Now, we purpose to certify to the House of Bishops that we non-concurred.

Mr. PRINCE, of Long Island. If the gentleman will allow me I will move, as an amendment, that the wording of the resolution be, "That the House of Deputies has failed to concur."

Mr. SHEFFEY, of Virginia. I will accept that amendment.

Mr. JAMES PARKER, of New Jersey. My objection was to sending to the House of Bishops a statement of what was not a fact; but I have no objection to stating that we have failed to concur. I do object to doing something which is contrary to the fact as stated upon our Journal.

Mr. SHEFFEY, of Virginia. I fail to see how an indefinite postponement is a concurrence. If we send a Message to the House of Bishops to the effect that we non-concur, I think that would be doing exactly what we ought to do.

The Rev. Dr. GOODWIN, of Pennsylvania. The suggestion was, that we send to the House of Bishops a statement that we had non-concurred. We did not non-concur. Why then send to them a message stating that we did non-concur? I desire to add that there may be a very serious ques-

tion as to whether the matter was indefinitely postponed. The Constitution provides that in the case of taking a vote by Dioceses and Orders, there shall be a majority of Dioceses represented in that Order—not of Dioceses voting in that order, but represented in that order. By the list of the Secretary it appears that there were more than thirty-nine Dioceses represented in the order of the Laity. It may be that members were absent or did not vote; but the Dioceses were represented, and that ends the case. The motion to postpone indefinitely was determined by a ballot in which not more than one vote could be spared on the side of the Laity. It is seriously questionable in my mind whether it was a constitutional postponement, for the Constitution requires a majority of the Dioceses represented—not a majority of the Dioceses voting—but represented—in the House.

The PRESIDENT. It is moved and seconded that a message be sent to the House of Bishops, stating that the House of Deputies has failed to concur with the House of Bishops in this matter.

The resolution was adopted.

The PRESIDENT. The Chair will announce the vote upon the order of the day, which has just been taken.

Dioceses represented in the Clerical Order, 43. Ayes, 40; nays, 1; divided, 2.

Dioceses represented in the Lay Order, 30. Ayes, 29; nays, 1.

The resolution of the Committee on Canons upon this subject is therefore passed.

The vote in detail was as follows:—

#### CLERICAL VOTE.

Alabama.—Rev. John M. Banister, D.D., Rev. John A. Massey, D.D., and Rev. George H. Hunt, aye.

Albany.—Rev. Walton W. Battershall, Rev. George C. Pennell, S.T.D., and Rev. Francis Harrison, S.T.D., aye.

California.—Rev. Hiram W. Beers, D.D., aye.

Central New York.—Rev. George H. McKnight, D.D., Rev. Walter Ayrault, D.D., and Rev. Henry R. Lockwood, aye. Rev. Edwin M. Van Deusen, D.D., nay.

Central Pennsylvania.—Rev. Charles Breck, D.D., and Rev. William C. Leverett, aye.

Connecticut.—Rev. Cyrus F. Knight, and Rev. Edwin E. Johnson, aye. Rev. E. Edwards Beardsley, D.D., L.L.D., nay.

Delaware.—Rev. Benjamin J. Douglass, aye. Rev. T. Gardiner Littell, nay.

Easton.—Rev. John O. Barton, D.D., Rev. John Crosdale, D.D., and Rev. Edward J. Stearns, D.D., aye.

Florida.—Rev. J. J. Scott, D.D., L.L.D., and Rev. J. L. Steele, D.D., aye.

Fond du Lac.—Rev. Martin Van Buren Averill, aye.

Georgia.—Rev. Henry K. Rees and Rev. Thomas Boone, aye.

Illinois.—Rev. Samuel Chase, D.D., and Rev. Clinton Locke, D.D., aye.

Iowa.—Rev. Joseph E. Ryan and Rev. Thomas B. Kemp, aye.

Kansas.—Rev. Charles Reynolds, D.D., Rev. Archibald Beatty, D.D., and Rev. D. W. Cox, aye.

Kentucky.—Rev. James Craik, D.D., L.L.D., and Rev. Louis P. Tschiffely, aye.

Long Island.—Rev. Charles H. Hall, D.D., Rev. Noah Hunt Schenck, D.D., Rev. T. Stafford Drowne, D.D., and Rev. William A. Snively, S.T.D., aye.

Louisiana.—Rev. John F. Girault, nay.

Maine.—Rev. Christopher S. Leffingwell, Rev. Samuel Upjohn, Rev. Charles Wells Haines, and Rev. William James Alger, aye.

Maryland.—Rev. Orlando Hutton, D.D., and Rev. George Leeds, D.D., aye. Rev. Meyer Lewin, D.D., and Rev. Edwin A. Dalrymple, S.T.D., nay.

Massachusetts.—Rev. Alexander Burgess, D.D., Rev. William R. Huntington, D.D., and Rev. Thomas R. Lambert, D.D., aye.

Michigan.—Rev. William J. Harris, D.D., Rev. John T. Magrath, and Rev. Marcus Lane, aye.

Minnesota.—Rev. D. B. Knickerbacker, D.D., aye.

Mississippi.—Rev. Henry Sansom, D.D., Rev. Alexander Marks, and Rev. James T. Pickett, aye.

Missouri.—Rev. George K. Dunlop and Rev. J. P. T. Ingraham, D.D., aye.

Nebraska.—Rev. Robert W. Oliver, D.D., Rev. Samuel Goodale, and Rev. James Paterson, aye. Rev. Frank R. Millspeugh, D.D., nay.

New Hampshire.—Rev. Isaac G. Hubbard, D.D., Rev. Lorenzo Sears, aye. Rev. James H. Eames, D.D., nay.

New Jersey.—Rev. William S. Langford, Rev. George Morgan Hills, D.D., and Rev. Stevens Parker, S.T.D., aye.

New York.—Rev. Alfred B. Beach, D.D., Rev. Philander K. Cady, D.D., Rev. Morgan Dix, D.D., and Rev. George F. Seymour, D.D., aye.

North Carolina.—Rev. Alfred A. Watson, D.D., Rev. Jarvis Buxton, D.D., Rev. Joseph C. Huske, D.D., and Rev. N. Collin Hughes, aye.

Northern New Jersey.—Rev. J. Nicholas Stansbury, B.D., and Rev. Joseph H. Smith, aye.

Ohio.—Rev. John W. Brown, D.D., Rev. William B. Bodine, and Rev. Sherlock A. Bronson, J.D.D., aye.

Pennsylvania.—Rev. G. Emilen Hare, D.D., and Rev. D. R. Goodwin, D.D., L.L.D., aye.

Pittsburgh.—Rev. William A. Hitchcock, D.D., Rev. H. Mills, and Rev. Richard S. Smith, aye.

Rhode Island.—Rev. David H. Groer, Rev. Chas. A. L. Richards, Rev. Daniel Henshaw, and Rev. George J. Magill, aye.

South Carolina.—Rev. Charles C. Pinckney, D.D., Rev. A. Toomer Porter, D.D., and Rev. John D. McCollough, aye.

Southern Ohio.—Rev. John Boyd, D.D., aye.

Tennessee.—Rev. Philip A. Flitts and Rev. George C. Harris, D.D., aye. Rev. George White, D.D., nay.

Vermont.—Rev. Nathaniel F. Putnam and Rev. Daniel C. Roberts, aye. Rev. Andrew Hull, D.D., nay.

Virginia.—Rev. J. Stuart Hankel, D.D., aye.

Western Michigan.—Rev. George D. E. Mortimer,

Rev. James F. Conover, and Rev. Joseph W. Bancroft, aye.

Western New York.—Rev. Henry Anstee, D.D., and Rev. Oran R. Howard, D.D., aye. Rev. Edward Ingersoll, D.D., nay.

Wisconsin.—Rev. James DeKoven, D.D., Rev. A. D. Cole, D.D., and Rev. John Fulton, D.D., aye. Rev. William Adams, D.D., nay.

#### LAY VOTE.

Albany.—Mr. Orlando Meads, LL.D., and Mr. James Forsyth, aye.

Central New York.—Mr. James W. Clarke, and Mr. Horace O. Moss, aye.

Connecticut.—Hon. Frederick J. Kingsbury, and Hon. Benjamin Stark, aye.

Delaware.—Mr. S. Minot Curtis, aye.

Florida.—Mr. Robert Walker, aye.

Georgia.—Mr. Louis N. Whittle and Mr. John R. Johnson, aye.

Illinois.—Mr. S. Corning Judd, LL.D., aye.

Indiana.—Mr. George C. Day and Hon. John B. Howe, aye.

Kentucky.—Mr. William Cornwall, aye.

Long Island.—Mr. Henry E. Pierrepont and Hon. Bradford L. Prince, aye.

Louisiana.—Gen. C. C. Auger, U.S.A., aye.

Maine.—Hon. James Bridge and Mr. Robert H. Gardiner, aye.

Maryland.—Mr. Frederick W. Brune, aye.

Massachusetts.—Mr. George C. Shattuck, M.D., Hon. Enoch R. Mudge, and Hon. Robert C. Winthrop, LL.D., aye.

Minnesota.—Hon. E. T. Wilder and Mr. E. H. Holbrook, Jr., aye.

Missouri.—Mr. George H. Gill, aye.

New Hampshire.—Mr. Franklin Low and Mr. Charles A. Tufts, aye.

New Jersey.—Mr. Samuel K. Wilson, Mr. James Parker, and Mr. R. S. Conover, aye.

North Carolina.—Mr. William H. Battle, LL.D., and Mr. James G. Martin, aye.

Northern New Jersey.—Mr. Alfred Mills, aye.

Pennsylvania.—Mr. William Welsh, aye.

Pittsburgh.—Mr. John H. Shoenberger, nay.

Rhode Island.—Mr. John H. Stiness, and Mr. T. P. I. Goddard, aye.

South Carolina.—Mr. Edward McCrady, aye.

Southern Ohio.—Mr. V. B. Horton, aye.

Tennessee.—Mr. G. R. Fairbanks, aye.

Virginia.—Hon. Hugh W. Sheffield, aye.

Western New York.—Mr. William M. White, aye.

Wisconsin.—Mr. J. B. Doe, aye.

#### MANAGERS OF THE BOARD OF MISSIONS.

The Rev. Dr. SCHENCK, of Long Island. I wish to offer a resolution with reference to the Message received from the House of Bishops, for the sake of carrying into effect that which is in the new Constitution of the Domestic and Foreign Missionary Society:—

Resolved, The House of Bishops sitting as a Board of Missions, and concurring, that a Joint Committee of two Bishops, two Presbyters and two Laymen, be appointed to select and nominate to the respective Houses the Board of Managers of the Board of Missions.

Resolved, That this Committee, on the part of this House, consist of —

A DEPUTY. Has it not been the ruling of the Chair that this nomination must be made by ballot?

The PRESIDENT. The former Constitution required that it should be done by ballot, but the new Constitution has no such requirement. The Canon does not require it. Shall the resolutions be passed?

The Rev. Dr. HARRISON, of Albany. I beg to suggest that this is business of the Board of Missions, and that this is not the Board of Missions but is the General Convention. The House would have to sit as the Board of Missions in order to take the action now proposed. If the House should resolve itself into the Board of Missions, it could then proceed to act upon the business belonging to it, but at present we are sitting as a General Convention.

The Rev. Dr. DEKOVEN, of Wisconsin. I move that this House sit as a Board of Missions the first thing to-morrow morning, at eleven o'clock, for the purpose of considering this business.

The Rev. Dr. SCHENCK, of Long Island. Does the gentleman remember that we adjourn to-morrow at twelve o'clock, and that after passing these resolutions we have to have the concurrence of the House of Bishops, and have to have the nominations and then confirm them?

The Rev. Dr. DEKOVEN. Then I will suggest that we sit as a Board of Missions after the Evening Service.

The PRESIDENT. I imagine that it will be necessary to constitute ourselves a Board of Missions in order to attend to this business, but I think that the House can resolve itself into the Board of Missions at this moment quite as well as after the Evening Service.

The Rev. Dr. SCHENCK, of Long Island. I am free to confess that I hardly thought of this before, but I did not think that this matter was of sufficient technical importance at this time to make that motion.

Mr. BATTLE, of North Carolina. I move that this House do now resolve itself into a session of the Board of Missions, under the new Constitution, and that the present President retain the chair and preside over it.

The motion was agreed to.

#### MEETING OF THE BOARD OF MISSIONS.

The PRESIDENT. The Board of Missions is now in session. It has been moved and seconded that the Rev. Mr. Hutchings act as Secretary of the Board of Missions.



The motion was agreed to.

The Rev. Dr. SCHENCK, of Long Island. I now offer the following resolutions:—

*Resolved*, the House of Bishops sitting as a Board of Missions and concurring, That a Joint Committee of two Bishops, two Presbyters, and two Laymen, be appointed to select and nominate to the respective Houses the Board of Managers of the Board of Missions.

*Resolved*, That this Committee, on the part of this House, consist of —.

The resolutions were unanimously adopted.

The PRESIDENT. The Chair will fill the blank in the second resolution by appointing, as such Committee, the Rev. Dr. Hancel of Virginia, the Rev. Dr. Beach of New York, Mr. Henry Pierpont of Long Island, and Mr. I. P. I. Goddard of Rhode Island.

On motion, the Board of Missions then adjourned.

#### THE HOUSE OF DEPUTIES.

The PRESIDENT. The Board of Missions having adjourned, the House of Deputies will again be in session.

The Rev. Dr. DEKOVEN, of Wisconsin. I desire to offer the following resolution:—

*Resolved*, That the Secretary be instructed to have printed four thousand copies of the Table of Lessons of the English Church, and distribute the same to the Clergy.

The Rev. Dr. SEYMOUR, of New York. I will move an amendment, which perhaps the Clerical Deputy from Wisconsin will accept:—

*Resolved*, That the Secretary of the House of Deputies be, and he hereby is, directed to have printed the Revised Lectionary of the Church of England, and the proposed Lectionary for Lent, for Ember and Rogation Days, as an Appendix to the Journal of the General Convention.

*Resolved*, further, That the Secretary be instructed to have printed five thousand copies of the above-named Lectionary, and send one copy to each Clergyman of the Church, and retain the residue for sale.

The Rev. Dr. DEKOVEN. I will accept that amendment.

Mr. SHATTUCK, of Massachusetts. I would like to have that resolution referred to the Committee on Expenses.

The Rev. Dr. GOODWIN, of Pennsylvania. I call the attention of the House to the fact that the English Lectionary is probably already in print and in circulation, and that any number of copies can be obtained by any Clergyman who needs them. It seems to me, therefore, that each Clergyman should provide himself with copies rather than that the House should go to the expense of doing it.

Mr. SHATTUCK, of Massachusetts. I move that the resolution be referred to the Committee on Expenses.

The Rev. Dr. CRAIK, of Kentucky. I wish to say in reference to the motion, that perhaps gentlemen do not know the large amount of money which would be expended in printing this book, but if the Secretary will only give us the Table of Lessons—

The Rev. Dr. SEYMOUR, of New York. That is all that the resolution asks for.

The Rev. Dr. CRAIK, of Kentucky. The resolution states it very differently.

The Rev. Dr. DEKOVEN, of Wisconsin. I move to amend Dr. Seymour's resolution by putting in the words, "Table of Lessons," instead of "Lectionary," in order to meet this question,

The Rev. Dr. SEYMOUR, of New York. I will accept that amendment.

The motion to refer this resolution to the Committee on Expenses was laid upon the table by a vote of ayes 56, nays, 31.

The PRESIDENT. The resolution of reference is laid upon the table. Shall the resolution now be passed?

A DEPUTY. I ask for a division of the resolutions.

The PRESIDENT. Shall the first resolution—that the Secretary have printed the Table of Lessons in the Appendix of the Journal—be passed? The resolution was adopted.

The PRESIDENT. Shall the second resolution—that five thousand copies be printed, and one copy be sent to each Clergyman of the Church, and the residue be retained for sale—be passed?

The Rev. Dr. DEKOVEN, of Illinois. Let me remind the House that this book can be printed for a mere song. The Chairman of the Committee on Expenses should remember that we saved him some \$2,000 this afternoon, and he ought to be willing to allow us to expend perhaps \$25 on this matter.

The resolution was adopted.

The PRESIDENT. The President will state that the House has passed a resolution to attend at half-past seven o'clock this evening at Trinity Church, for the purpose of listening to the Pastoral Letter. At the conclusion of that service the Deputies will return to this Church and then resume the session.

The House enters upon its recess until half-past seven o'clock.

#### CALENDAR.

THURSDAY, OCTOBER 25.

31. Report No. 7, of Committee on Canons, recommending an amendment to Canon relating to Professors in Colleges, etc.
33. Resolution offered by the Rev. Dr. Schenck (Oct. 20), in regard to the "Organization of the House of Deputies," &c.
35. Resolution offered by the Rev. Dr. Huntington (Oct. 20), in regard to the preparation of a collection of Anthems, &c.
36. Report No. 26, of the Committee on Canons (Oct. 20), proposing concurrence with Message No. 35 from House of Bishops.
37. Report of Special Joint Committee appointed at last Convention to consider and report as to the force of joint resolutions (Oct. 20).
38. Message No. 48 from the House of Bishops, relating to the list of persons nominated as a Board of Missions.
39. Report No. 30, of the Committee on Canons (Oct. 22), relating to the "Order Concerning Divine Service."
40. Report No. 31, of the Committee on Canons (Oct. 22), proposing concurrence in Message No. 34 from the House of Bishops.
41. Report No. 32, of the Committee on Canons (Oct. 22), relating to Suffragan Bishops.
42. Report of Committee on Canons No. 35 (Oct. 23), on the Table of Kindred and Affinity.
43. Report No. 39, of the Committee on Canons, on Message No. 33, House of Bishops.
44. Report No. 40, of the Committee on Canons.

Attest: CHAS. L. HUTCHINS, Secretary.

#### THE STANDING COMMITTEES.

##### STATE OF THE CHURCH.

The Rev. Dr. Van Deusen of Central New York, the Rev. Mr. Hunt of Alabama, the Rev. Mr. Battershall of Albany, the Rev. Mr. Tupper of Arkansas, the Rev. Mr. Hill of California, the Rev. Mr. Marple of Central Pennsylvania, the Rev. Dr. Harwood of Connecticut, the Rev. Mr. Brooks of Delaware, the Rev. Dr. Stearns of Easton, the Rev. Dr. Steele of Florida, the Rev. Mr. Vernor of Fond du Lac, the Rev. Mr. Foute of Georgia, the Rev. Dr. Locke of Illinois, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Seymour of Iowa, the Rev. Dr. Reynolds of Kansas, the Rev. Mr. Tschiffely of Kentucky, the Rev. Dr. Drowne of Long Island, the Rev. Dr. Percival of Louisiana, the Rev. Mr. Hayes of Maine, the Rev. Dr. Hutton of Maryland, the Rev. Dr. Lambert of Massachusetts, the Rev. Dr. Worthington of Michigan, the Rev. Dr. Knickerbacker of Minnesota, the Rev. Mr. Marks of Mississippi, the Rev. Dr. Runcie of Missouri, the Rev. Mr. Millsbaugh, of Nebraska, the Rev. Mr. Sears of New Hampshire, the Rev. Dr. Hills of New Jersey, the Rev. Dr. Beach of New York, the Rev. Dr. Buxton of North Carolina, the Rev. Mr. Stansbury of Northern New Jersey, the Rev. Dr. Bronson of Ohio, the Rev. Mr. Brown of Pennsylvania, the Rev. Dr. Hitchcock of Pittsburgh, the Rev. Mr. Henshaw of Rhode Island, the Rev. Mr. McCollough of South Carolina, the Rev. Dr. Morrell of Southern Ohio, the Rev. Dr. White of Tennessee, the Rev. Mr. Bird of Texas, the Rev. Mr. Roberts of Vermont, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Conover of Western Michigan, the Rev. Dr. Ingersoll of Western New York, the Rev. Dr. Cole of Wisconsin.

##### CANONS.

The Rev. Dr. Watson of North Carolina, the Rev. Dr. Vinton of Massachusetts, the Rev. Dr. Fulton of Wisconsin, the Rev. Dr. Leeds of Maryland, the Rev. Dr. Minnigerode of Virginia, the Rev. Dr. Dix of New York, the Rev. Dr. Harrison of Albany, Mr. Andrews of Southern Ohio, Mr. Sheffey of Virginia, Mr. Burgwin of Pittsburgh, Mr. Battle of North Carolina, Mr. Judd of Illinois, Mr. Brune of Maryland.

##### EXPENSES.

Dr. Shattuck of Massachusetts, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Wheeler of Rhode Island, the Rev. Mr. Knight of Connecticut, the Rev. Mr. Whipple of Minnesota, Mr. Baldwin of Michigan, Mr. Blair of Maryland, Mr. Coffin of Pennsylvania, Mr. Kingsbury of Connecticut, Mr. Bridge of Maine, Mr. Babcock of Rhode Island, Mr. Davies of New York, Mr. Devereux of Ohio.

##### ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hancel of Virginia, the Rev. Dr. Percival of Louisiana, the Rev. Dr. Leffingwell of Illinois, the Rev. Dr. DeKoven of Wisconsin, the Rev. Dr. Breck of Central Pennsylvania, the Rev. Dr. Crosdale of Easton, the Rev. Dr. Harrison of Northern New Jersey, Mr. Meigs of Northern New Jersey, Mr. Trowbridge of Michigan, Mr. Delano of Ohio, Mr. Mudge of Massachusetts, Mr. Nash of New York, Mr. Jenkins of Fond du Lac.

##### MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Payne of Albany, the Rev. Dr. Abercrombie of Northern New Jersey, the Rev. Dr. Barton

of Easton, the Rev. Mr. Mills of Pittsburgh, the Rev. Mr. Boone of Georgia, the Rev. Mr. Richards of Rhode Island, the Rev. Mr. Goodale of Nebraska, Mr. Churchill of Kentucky, Mr. Winthrop of Massachusetts, Mr. Martin of North Carolina, Mr. McGuffey of Southern Ohio, Mr. Parker of Virginia, Mr. Ingalls of Maine.

##### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Schenck of Long Island, the Rev. Dr. Hare of Pennsylvania, the Rev. Dr. Pinckney of South Carolina, the Rev. Dr. Brown of Ohio, the Rev. Mr. Greer of Rhode Island, the Rev. Dr. Snively of Long Island, the Rev. Mr. Dunlop of Missouri, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. Shoenberger of Pittsburgh, Mr. Harrison of Maryland, Dr. DeRoset of North Carolina, Mr. Montgomery of Western New York, Mr. Rogers of Michigan.

##### CONSECRATION OF BISHOPS.

The Rev. Dr. Scott of Florida, the Rev. Dr. Ayrault of Central New York, the Rev. Dr. Runcie of Missouri, the Rev. Dr. Eames of New Hampshire, the Rev. Dr. Sansom of Mississippi, the Rev. Dr. Burr of Southern Ohio, the Rev. Dr. Wakefield of Indiana, Mr. Forsyth of Albany, Mr. Holbrook of Minnesota, Mr. Moss of Central New York, Mr. Edsall of Illinois, Mr. Robinson of Kentucky, Mr. Peirce of Western Michigan.

##### GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Cady of New York, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Farrington of Northern New Jersey, the Rev. Mr. Littell of Delaware, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Thompson of Louisiana, the Rev. Dr. Beers of California, Mr. Pierrepont of Long Island, Mr. Stevenson of Kentucky, Mr. McWhorter of Central New York, Mr. Harrison of Pennsylvania, Mr. Gardiner of Maine, Mr. Livingston of New York.

##### UNFINISHED BUSINESS.

The Rev. Dr. Chase of Illinois, the Rev. Dr. Barber of Easton, the Rev. Mr. Pickett of Mississippi, the Rev. Mr. Magrath of Michigan, the Rev. Mr. Langford of New Jersey, the Rev. Dr. Dalrymple of Maryland, the Rev. Dr. Beatty of Kansas, Mr. Goddard of Rhode Island, Mr. Eaton of Michigan, Mr. Low of New Hampshire, Mr. Hance of New Jersey, the Rev. Mr. Smith of Pittsburgh, Mr. Richmond of Tennessee.

##### AMENDMENTS TO CONSTITUTION.

The Rev. Dr. Hall of Long Island, the Rev. Dr. Benedict of Georgia, the Rev. Dr. Huntington of Massachusetts, the Rev. Dr. Harris of Illinois, the Rev. Mr. Garrison of New Jersey, Mr. Stevenson of Kentucky, Mr. Woolworth of Nebraska, Mr. McCrady of South Carolina, Mr. Wilder of Minnesota, Mr. Parker of Northern New Jersey, Mr. Comstock of Central New York, Mr. Bennett of Massachusetts, Mr. Howe of Indiana.

##### CHRISTIAN EDUCATION.

The Rev. Dr. Coit of New Hampshire, the Rev. Mr. Johnson of Connecticut, the Rev. Dr. Goodwin of Pennsylvania, the Rev. Dr. Douglas of Mississippi, the Rev. Dr. Oliver of Nebraska, the Rev. Mr. Bodine of Ohio, the Rev. Dr. Seymour of New York, the Rev. Dr. Porter of South Carolina, Mr. Coppée of Central Pennsylvania, Mr. Davies of New York, Mr. Prince of Long Island, Mr. Thompson of Tennessee, Mr. Hoppin of Rhode Island.

##### PRAYER BOOK.

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Hubbard of New Hampshire, the Rev. Dr. Norton of Virginia, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Rudder of Pennsylvania, the Rev. Dr. Anstie of Western New York, Mr. Meads of Albany, Mr. Jackson of Maine, Mr. Garthwaite of Northern New Jersey, Mr. Seymour of Connecticut, Mr. Moss of Ohio, Mr. Goldsborough of Easton.

##### ELECTIONS.

The Rev. Dr. Shipman of Kentucky, the Rev. Dr. Pennell of Albany, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Rees of Georgia, the Rev. Dr. Harris of Illinois, the Rev. Mr. Upjohn of Maine, the Rev. Dr. McKnight of Central New York, Mr. Redfield of Vermont, Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Walker of Easton.

#### NOTICES.

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#### EVANGELIST MISSIONS.

Bishops or Rectors who desire the Rev. J. W. BONHAM to hold Missions, are requested to write to him immediately, No. 22 Bible House, New York city.

#### NOTICE.

C. H. PHILIPS, Manufacturing Chemist, of New York, invites the special attention of the Deputies to the General Convention to his new preparation of the soluble wheat phosphates bearing the name of "Phospho-Nutritine," which is fully described in his advertisement in another column.



Accordingly we utter our solemn warning against the dangers which threaten Religion and Society, from want of fidelity to sacred obligations.



*First.* From want of fidelity to parental obligations in the education of children. Fathers and mothers, charged of God with the duty of training children, are bound to a personal discharge of that duty, using such proper helps as may be furnished by parish or Sunday schools, and schools and colleges under our Church's care; nevertheless, the responsibility for principles imbibed and habits formed by their children, rests on themselves as parents. They have accepted the sacred relationship; they must accept its obligations. Before God they are charged to employ every influence and instruction, to use every proper check, and all authority to fashion their offspring for usefulness in society, and for the highest service of Christ. Much of the corruption in public and social life which startles us, has its root in defective family training. Where instruction in regard to the baptismal covenant is infrequent, or is not given at all, while wealth, with its accompanying influences, is regarded as the chief good in life, the children of the Church cannot be expected to grow up into Christ in all things. When children must quit the family to enter school life, parents should provide against their exposure to flagrant contradictions of the truth which they have received at home, and which has been confirmed to them by this Church.

It is inconsistent to send your children to schools administered in the interests of Rome, or in sympathy with any of its dangerous errors. Your obligation is to bring them up in the nurture and admonition of the Lord. Let no man deceive himself with the thought that no influences will be exerted by such schools to withdraw our children from the truth in which they have been nurtured. It would be as dishonest in Romish teachers, who believe that their salvation is imperilled by non-communication with the Church of Rome, not to influence the children committed to them, as it is sinful in you and perilous for them, to submit their susceptible years to such religious impressions. The perversion of your children is a predetermined end of receiving them into Romish schools. Your children will become negative Protestants, if not positive Romanists. Is it worth your while, for the sake of accomplishments in needlework, and painting, and music, and dancing, which they offer freely, to invite your children to accept errors which your fathers escaped only at the price of blood? Hold fast, beloved, for your households and yourselves, the Faith once delivered to the Saints, recorded in the Scriptures of truth, and witnessed unto by the creeds of your Church. Upon that faith, both we and ours may stand by the grace of God, unmoved as upon a rock.

*Second.* The danger to religion and society from want of fidelity to the sacredness of marriage. In giving these our counsels to the Church, we feel constrained to advert to a subject which is of painful interest to many persons, and which, from its very nature, we would gladly leave untouched, did our sense of duty permit us to be silent. That subject is the great and growing disregard in our country of the sanctity of marriage. The evil is shown in the levity with which marriage is contracted, in the unscrupulousness with which it is entered upon by men and women to whom it is forbidden by the laws of the ancient Church of God, by the laws of the Christian Church, and, in some instances, by the laws of nature itself. The same unhappy tendency is shown in the readiness with which divorces are obtained on slight and insufficient grounds; and subsequent unions formed which are called marriages, but which our Lord has pronounced to be adulteries.

The baneful and unchristian state of public opinion which tolerates and frequently even legalizes such acts, is a portentous omen for the future of religion and society in our country. The sanctity of marriage is the moral power which mainly binds together and upholds the duties, the interests, the charities, and the decencies of social life. Without it conjugal love decays, parental love is weakened, the nurture and training of children are neglected or perverted; the purity and peace of the Christian home are exchanged for the corruption, the strife, the frequent homicides, the anarchy of heathen society. All human history teaches us that in an age or country where marriage is lightly esteemed, the people become degraded, effeminate, and at the same time fierce, cruel, and lawless. The great nations, the heroic, the free, have been marked by this characteristic, that they honored marriage. And what is of immeasurably more importance, where marriage is disregarded, the souls of men are grievously imperilled and many times lost; for He who is our Judge as well as our Saviour, has distinctly forewarned us that he who marries after divorce obtained upon insufficient grounds, commits adultery, and, living and dying in that state, lives and dies in deadly sin. The Church has already forbidden her ministers to perform such marriages; and if fuller and more efficient legislation on her part be needed, it will no doubt be provided.

Meanwhile, we urge it upon our brethren in the sacred ministry to instruct the families committed to their charge, with renewed care and diligence, in those principles of moral purity which give honor and strength to Christian wedlock. We urge it upon parents to train their children to a clear knowledge of what the law of God requires in

the relations of the sexes, as well as in guarded habits in whatever pertains to the manners and intercourse of social life; and we urge it upon all our people to preserve the chastity and constancy of that divine bond between husband and wife, which our Lord has chosen as a living image to represent the mystical union of Himself with His Bride, the Church.

*Third.* The danger of society, and the stability of the commonwealth, from the unsettled relations between the classes which represent capital and labor. To state the question is to expose the danger. We do not purpose to trace the causes of it. Our duty is to teach the rich and the poor, both the workmen and his employer, their several obligations, not only to themselves, but to each other. Our aim as a Church is to bring these classes into harmony, upon the common plane of a redeemed humanity.

The representatives of capital and labor are brothers, made in the same Divine image, amenable to the same Divine law, charged with different duties, but under the same responsibility, answerable to the same common Father, and bound by the same moral rule of right and wrong.

That social science which attempts to adjust the varying relations of men, as to work and wages, rank and condition, but leaves out of view his relations to God, and to his brethren in the family of God, can never give a true philosophy of life, or furnish a remedy for the evil complained of. No legislation can satisfy this need which busies itself solely about restrictive laws or directive enactments touching labor and capital, but takes no cognizance of the Divine command, "Thou shalt love thy neighbor as thyself."

The Church of God presents this remedy. It lies in the practical application of these two truths: "God is no respecter of persons," and "Christ died for all." On that basis men's relations to each other may be satisfactorily readjusted. No reform can regenerate the surface of society that does not first regenerate its inner life. No power can grapple with that inner life but the power of the Holy Ghost. The basis of all reforms that shall meet the necessity of all times and all classes is a renewed life of the individual soul. Consequently, the church must meet all the outcroppings of evil, not by a new remedy, but by a more thorough application of the one only remedy, the Gospel of our Lord and Saviour Jesus Christ. Personal efforts of pastors coming down from the pulpit into homes, and personal communication of Christian employers with the laboring classes, in practical manifestations of brotherly sympathy, the bridging over of the chasm between capital and labor by Christian brotherliness; such is the remedy. The defence of society is the magnetism of Christ's love in the hearts of Christ's children, attracting and drawing together those elements of human life which are antagonistic, or would otherwise be repelled.

We turn now from topics of social concern to a topic of imminent interest to our beloved Church. On the subject of our missions, your Bishops speak in earnest expostulation.

Whilst many occurrences awaken gratitude and hope, we are pained by the general apathy, which has prevented our Church, during three years past, from meeting opportunities and from facing its difficulties. Financial depression has disturbed the courses, and diminished the sources, of supply. We do not underrate this cause. But we deplore the fact, that neither the faith, nor energy, nor self-sacrifice, nor generous alms of the Church have adequately met the need. In hours of depression, faith should show its power. In emergencies, energy should be increased. When the exigencies of God's Church call His missionary servants to anxiety and suffering, they call all other members of the Body to self-sacrifice. When the missionary treasury is embarrassed, then God is bidding His people to more generous gifts. But we have not seen these results, beloved! Instead, we have seen that whilst luxuries have been scarcely diminished, your offerings for the Lord's work have sensibly decreased. We notice little change in your habits of easy living or ecclesiastical expense, but a marked change for the worse in your habits of giving for missions. Instead of cutting off extravagances, too many of our dear brethren in Christ have cut off their charities.

We might reprove this spirit of selfishness as the Lord hath given us authority. But rather we will put you in remembrance of what our gracious Lord hath said, that "it is more blessed to give than to receive;" and we argue as the Apostle did, "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich." Being, therefore, now enriched by Him in all things, we pray you, out of your abundance, to supply in all things the necessities of our missionary work.

With different emotions we address those members of our spiritual household, who, out of their abundance, have given liberally to missions, and those who, out of their poverty, have given still richer offerings to Christ. And our hearts have been much moved by the constancy with which the children of our Church have poured gifts into the treasury of the Lord. In the midst of much depression, these things comfort our hearts.

But nothing yet done by our Church is commensurate with our duty and our opportunities. A living church is a missionary church. A church which feels the love of Christ must be busy in extending the area of that Divine love. True devotion of soul is thorough devotion of life. A church imbued with the Gospel manifests the power of the Gospel. We remind you, beloved, that the life and teachings of the Saviour were immediately followed by the acts of the Apostles; and that the disciples to whom He said, "Go, preach My Gospel, in all the world," obeyed and went. No church can defend its Apostolic claim which is not a missionary church.

Therefore, we beseech you to pray for and to encourage a missionary spirit. We entreat our brethren of the clergy to inform their people fully concerning the principles, methods, claims, and success of our missionary work. We advise all theological seminaries of our Church to provide a thorough course of study of the history, condition, and obligations of missions. We counsel you all to read and ponder our missionary journal,—"The Spirit of Missions." It furnishes information concerning opportunities opening before our Church in every part of the world. It records labors and sacrifices and successes of our fellow-helpers, Bishops and Presbyters, Laymen and women, instant in season and out of season, at home and abroad. No intelligent interest or charity for the missionary work can exist until Christian judgment has been enlightened and affections moved by facts which exhibit spiritual need, and by the motives which lie beneath them.

Your Bishops regard the missionary work as at this time demanding of every member of our Church renewed consecration and concentrated effort. Systematic giving and systematized labor are pressing needs, together with unanimity in both. Parochial systems differ, but no parish is properly organized which has not some defined and established system in these charities.

It is a critical period in the moral history of the world.

At this moment commercial activity has opened avenues for Christianity into every nation. Even the interior of Africa has now been traversed by Christian exploration. Ease of communication and constant intercourse are rapidly dissolving barriers between heathen and Christianized peoples.

Heathen nations are curious as to the source of our civilized superiority. At this moment Indians, Chinese, and Africans, by peculiar providences, are brought into immediate relations to our Christianity. They expect to find in our Western and Southern Missionary Districts the same religion which our missionaries carry to their ancestral homes. Domestic missions and church extension become all the more engaging because of the imminent pressure of foreign missions. Our emigrants should carry, and immigrants should find, the pure Gospel of Christ, within the safeguards of our Communion, in every State and Territory of our country; and this Christianity should meet these heathen inquirers everywhere, and everywhere the same.

This is our opportunity, as a Church, in a nation whose commerce binds it to every people on the earth.

It has pleased Almighty God, in His wise and wonderful providence, to place side by side on this continent two colonies of the most vigorous race of men. Coming to America at periods somewhat distant, and under very unlike circumstances, yet they are contiguous to each other, and their territories reach through many degrees of latitude, and stretch from ocean to ocean across the continent. The Churches of the United States and of the Dominion, both deriving their origin through the Church of England, and adopting from her Reformation their government, ministry, and liturgy, form two branches of the same Church of Christ, in North America, which traces its history back to the Apostles' times. The last twenty-five years have brought us very near together; never so near as during this session of our General Convention. The delegation from this sister Church, you have received with the honor and warm affection due alike to their mission and their personal character; and we feel that they have left a benediction behind them.

It has pleased the Great Head of the Church to place in the hands of the two branches thereof the sacred deposit of His word, His sacraments, and His ministry, to be used for the benefit of the millions who are crowding into North America. Well may we exclaim, "Who is sufficient for these things?"

By the help of Almighty God, and in the power of His Spirit, we may present the Church in her life, her services, and her teachings, purely, simply, and with effect, in every portion of this continent. In our North and Southwestern States and Territories, and in the Dominion of Canada, every acre of land is now covered by the jurisdiction of a Bishop of the Anglican Communion. Our Episcopal organization affords us great advantages. Every movement is guided by a wise forecast, and experience teaches us that the rough miner and the bold huntsman of the West, when aroused to a sense of the value of his soul, easily learns, and soon prefers to worship his reconciled Father in the forms of our liturgy.

Up then, brethren! The land is large, and it is a



goodly land which the Lord hath blessed. Up! enter in, and possess it.

These triennial assemblings of our College of Bishops, and this closing hour of the session, remind us of that solemn occasion when the Apostles gathered around our blessed Lord, to listen to His last words and hear His last command. We have been greatly refreshed by communing with our brethren of the Clergy and Laity, and taking counsel with them of the things which concern the Gospel of the Grace of God, and the Church which Christ hath purchased with His most precious blood. But we hear again his command, "Go ye into all the world, and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you." We, your Bishops, and these your Ministers are obedient to that sacred word. We are going from this place, north, south, west to the Empire of China, and east even to the shores of Africa, each on his several errand. Every State and Territory of our own country, Japan, China, Greece, Liberia, Hayti, and Mexico, in foreign lands, our Freedmen and our Indians, will witness to the fidelity of our Church to that command. We beseech you, beloved in the Lord, to follow us with your faith and charity, your hope and sympathy, your prayers and alms.

And now, dear brethren, we commend you to God, and the word of His grace, which is able to build you up, and to give you an inheritance amongst all those who are sanctified through faith in our Lord Jesus Christ, to whom with the Father and the Holy Ghost be all glory, dominion, and power world without end!

The Gloria in Excelsis was sung, and the Bishop of Kentucky pronounced the Benediction.

The House of Deputies resumed its session at nine o'clock p.m.

#### SHORTENED SERVICES.

Mr. STARK, of Connecticut. I move that the House take up Message No. 81 from the House of Bishops, in relation to shortened services. I move you that the House do not concur in that Message, and that the House of Bishops be asked to appoint a Committee of Conference, so that we may adjust the relations between the two Houses, since their action and ours is evidently at cross-purposes at present.

The Rev. Dr. HUBBARD, of New Hampshire. I move, as a substitute for that motion, that the House do not concur. I have not before asked the attention of the House during this session, and I feel great diffidence in now rising to address you. I belong to that small minority of the two Committees to whom was referred this weighty matter, and in regard to whom the Chairman of the Committee on Canons declared that we were so small a minority as to be hardly worth noticing. He said that the Rubric which the Committee on Canons recommended to the attention of the House, was passed almost unanimously; that there was only one-third in the minority, and that was the Committee on the Prayer Book. But I am emboldened (notwithstanding my natural diffidence, and the position in which I stand as a member of the Committee on the Prayer Book), by the fact that this Canon was not merely reported to the House by the Committee on the Prayer Book, but also by the Joint Committee of the two Houses—the Bishops and Deputies acting together. And now I am still more emboldened by the message which has come to us from the House of Bishops; and I am determined to stand by my guns, and to point the cannon to the House of Bishops, if not to the House of Deputies. I was greatly surprised to hear my friend, the Clerical Deputy from Massachusetts, referring this House back to the sixth century, and to the Church under Edward VI., for its example. I had supposed that the gentleman was more broad and liberal in his opinions. I think that it would hardly meet the ideas of his brethren in Massachusetts, if he were to come back from the sixth century some time, arrayed in the horrible habiliments, the gay and meretricious adornments which distinguish the advanced Ritualist.

But, sir, I desire to speak now of the Canon. I believe that we stand at the source of authority here, and that we have power to pass Canons ordering the use of the Prayer Book. In this opinion I am sustained by such eminent Canonists as Dr. Haight, (who proposed this Canon at the last Convention), and by other men as eminent in their knowledge of Canon law. I believe that this House has the power to pass such a Canon. Suppose, for instance, that two persons owned a parcel of real estate together in this city—a block of houses for instance; and that, forty years ago, when they built those houses they agreed in writing that no general improvement could be made in them except with the consent of both proprietors; and not only so, but that before any such improvement should be made, the contemplated alteration should have the consent of all the tenants of those houses, and that before the improvement should be carried into effect, there should be one year's interval and the approval of the tenant. After the lapse of forty years various important improvements have come into use; and it is desired to introduce gas and water into those houses;

and the tenants come up from all those tenement houses and request that those improvements may be put in. Oh, but, says the conservatives, we have bound ourselves in writing not to touch these houses for a year; and although all of the tenants are anxious for the improvements, nothing can be done, for we are tied up with red tape.

I think, Mr. President, that we are in some such circumstances. We are at the very source of authority. We have the power to do what the Church demands. The Church demands shortened services. Who shall forbid our having them? In God's name let us do the work and send it forth for the use of those demanding it. We can do this by Canon, and after three years perfect it. If we do it by Rubric, we have to be constantly tampering with the Prayer Book. The first draft will not be satisfactory, and we shall have to do it over again in three years. Let us do the work by Canon, and let it go forth for the use of the Church. Why not? Is there any one to forbid it? Have we not the power to do what is demanded by the circumstances of the case? I believe that we have, and therefore I move to substitute for the motion of the Deputy the motion that we do concur.

Mr. STARK, of Connecticut. I do not rise to occupy the attention of the House with any remarks upon the merits which are involved in the controversy between those who propose to do that which we propose to do by Canon by Rubrical arrangement. I desire to impress upon every member of this House who desires shortened services, the importance of adopting my proposition, which is, that we non-concur with the action of the House of Bishops, and ask them for a Committee of Conference. In that conference I hope that those who desire that the change be made in the way suggested by the Deputy who has just addressed you, may be represented, as well as those who desire that it may be done in the way we have so decidedly determined upon in this House as the preferable way. I desire, before I take my seat, to call the attention of the House of Deputies to the fact that three years ago this House proposed to attain the object desired by Canonical arrangement. The Committee on Constitutional Amendments, composed of the most eminent men we had in the House, after a careful and judicious examination of the whole subject, reported to us as their unanimous opinion, that it could not be done without an amendment to the Constitution. We sent the measure to the House of Bishops, and they concurred in the opinion of our Committee on Constitutional Amendments, notwithstanding this House reversed the action of our Committee, adopting the amendment by Canon. The House of Bishops, believing that our Committee was right, sent it back to us, with a message that they did not concur; that it could not be done without an amendment to the Constitution. We sent it down to the Dioceses, as a proposed amendment to the Constitution, to put this power into our hands. What has been the result? After three years' deliberation, the Dioceses represented in this body have refused to amend the Constitution, and put the power into our hands. As a final resort, we have now spent our time in elaborating a method to get shortened services by Rubrical regulation. And when we have completed our action, with, I may say, a degree of unanimity that we have scarcely reached on any other question that has been brought before this body, we are met with the action of the House of Bishops, as to Canonical regulation. I appeal to every member of this House who is desirous of shortened services to stand by my proposition, which is, to send it back to the House of Bishops, with notice of non-concurrence, and respectfully ask them to unite with us in a Committee of Conference, where our different views may be compared, and some action may be taken which shall command the respect of this House, of the House of Bishops, and of the Church at large.

Mr. WHITTLE, of Georgia. There is no antagonism between the two methods proposed for obtaining shortened services, whether it be by change by Rubric or by Canon. I voted for the change by Rubric, not because I preferred it, but because I was in favor of securing shortened services by any mode which we believed to be legal. I prefer to obtain it by Canon; I believe that mode to be legal; but rather than not have any shortened service at all, I shall vote to change by Rubric. I have come to the conclusion, after hearing the arguments of the past few days, that there is a clear and plain distinction to be made between the Prayer Book itself and the use of the Prayer Book. It is as well defined and as clearly stated as it can be. On looking through the journals of the proceedings of this Convention, I find that we have precedent and authority for this action. In 1856, acting upon this idea, the Bishops, with great unanimity, recommended shortened services; but the House of Deputies did not concur. In the Convention of 1874 they acted upon this idea, that there was a difference between the use of the Book and the Book itself; and we united with the House of Bishops in providing a change in the service by saying that Morning Prayer may be divided into three distinct services. I think that there is no better way for us who want a shortened service to obtain it than simply to concur with the action of the House of Bishops, and do it by Canon. If we

can do it in any better way at the next Convention, then let us do it the second time by Rubric, and then we will have it in both forms.

Mr. SHEFFEY, of Virginia. This is the last hour of our deliberation, and it is to me a very solemn hour. I deeply feel the apprehensions arising from sudden and impulsive action on the part of this House. What is the proposition that this House is now called upon to concur in? It is that this House, under the shadowy distinction between the use of the Prayer Book and the alteration of the Prayer Book, shall adopt a shortened service, or shall authorize a shortened service to be used in this Church. What attitude will the representative body of this Church occupy, if, under the impulse of an honest and an earnest desire for greater flexibility in the services of the Church they permit themselves to be hurried along to such a conclusion as that? Did not the proposition come down to this House, last year, asking the assent of the great constituent body of this Church to the delegation of the power of this General Convention to adopt and set forth a shortened service for the Church? After being argued and debated upon, it was solemnly rejected by this House. What did that involve? The deliberate judgment of this House that this Constitution should not be changed so as to delegate this power to this body.

Now, it is said, after this consultation of the Church at large, and after a refusal to allow this Constitution to be amended so as to empower this General Convention with the authority to adopt a shortened service, that we may still do it. Upon what ground? That the use of the Prayer Book differs from the alteration of the Prayer Book itself. Ah! sir, when I take up my Prayer Book, I find in the heading—in those red-lettered sign-boards that have been handed down to us by our fathers, and which are the supreme law and command in this Church—that when you open that Prayer Book, it commands you, step by step, what to do. When you have said this exhortation, you shall say that prayer, you shall go from this point to another; and in obedience to these commands you pass through all the services of the Church, until you come to "The Grace of our Lord," and the conclusion of the service. Now, it is urged, in the name of consistency and logic, that this command, to go from one part of the service to another, this red-letter command, may be lifted up from the consciences of the Minister, not by the power conferred and prescribed by the Constitution, but that you, my Clerical friends, may be relieved of this responsibility, thus written in the Prayer Book by the fathers of the Church, and that you may be relieved from that responsibility, by a joint resolution of one session of the General Convention. If you can be relieved from the prayers, as set forth there; if you can be set free from this use of the Psalter as set forth there, I ask why, in the name of my Master, can you not be relieved from repeating the Nicene Creed or the Apostles' Creed as well?

Thus you can rip the Prayer Book into atoms, and yet leave it—oh, yes—leave it with all its glorious pages still shining, with all its Rubrics still luminous to the eye; but not to be used, except at the discretion of the Minister who holds the book in his hand. I ask you, friends and fellow-Christians, whether this is a Church of law, a Church of order, a Church bound by the law that gives it its dignity, its permanency, and its perpetuity. Let us not, in the hurry of an excited moment, do that which will make the hearts of good men grieve. I trust that the motion of my friend from Connecticut will be adopted, and that we shall have a Conference with the House of Bishops on the subject of the Rubric, which, in my judgment, is the only constitutional mode of touching this subject. I ask my Clerical friends whether there is not something due, not only to the Committee on Canons, of which I am a very humble member, but also to the judgment of every lawyer on this floor, and of every man skilled in the interpretation of the Constitution and of the law, because of the fact that the Committee which we organized to interpret the Constitution has, at the last session and at this session, united in the opinion that, under this Constitution, this Prayer Book cannot be altered, cannot be added to, cannot be changed in any way except by the concurrence of this Church in two General Conventions assembled. Will you go backwards? Will you, as my learned friend from one of the Western Dioceses said, turn back the wheels against and upon the determinations of your wisest and most judicious friends, and trample under foot, and overturn the safeguards of the Constitution? I trust, Mr. President, that no such thing will be done.

Mr. JOHNSON, of Connecticut. I shall ask the patience of this Convention for but a few moments. The learned Deputy from Virginia has drawn a fearful picture of this Church, through its General Convention, consisting of the House of Bishops and the House of Deputies, deliberately and by Canonical enactment, pulling out from this Prayer Book of the Church, the Apostles' and the Nicene Creed. Is there any real danger of that? I, for one, believe that there is not. But let me tell you, Mr. President and gentlemen of this House, there is a danger that is not fancied, but is real. The question at issue before us to-night, although it seems to be one of mere form, runs deeper than



that. It turns upon the issue whether there shall be in this Church, for the future, anything like unanimity of worship; whether legalized liberty or individual license is to be the law. Do you ask me why? I will tell you. If there is any one fact that has impressed itself upon the mind of the Church at large, and especially upon the mind of the Church as assembled at this Convention, it is this: That a Church as catholic as ours in her spirit and in her creed ought to be more catholic than she is in her methods of worship and of Christian work. I venture to say that that feeling will work itself out in some way—either by a change in the Prayer Book, which can only be made three years hence; or by a change in the Canon, which can be made now. I am one of the number (and, Mr. President, it is a number that is fast increasing) who hold that in the worship, in our organized parishes, the Minister is bound to abide by the directions of the Canon and the Rubrics. But, in the matter of daily prayers, I ask, do they always begin where the Prayer Book says they shall begin; namely, with reading one or more of the prescribed sentences? Is that the uniform custom in this Church? I say that it is not. Can a Clergyman begin with the Lord's Prayer? It is done, not only in the West, among congregations of backwoodsmen and lumbermen, but it is done in our cities; it is done in the staid old Diocese of Connecticut—nay, it is done in her very capital.

Now, Mr. President, this relief which the whole Church is waiting for and praying for, can, through the action of the House of Bishops to-day, be attained through the Canon. I, for one, voted for the constitutional amendment, as the best way of meeting this question; and I voted for the amendment to the Rubrics in the Prayer Book because I believed that although not the best, it was the last resort of an anxious, struggling and waiting Church. I do hope and believe that this House will concur with the Canon that has come down to us from the House of Bishops, and in this way we can have this liberty which we want now; and during the three years that are to intervene between this time and the assembling of the next General Convention, we shall have the use of this proposed shortened service, which is not a change of the Prayer Book, in my view, but simply an extra service put forth for the use of the Church. Then, if this special order of a shorter service—not shortened service (for I think that the term "shorter service" is the preferable term)—commends itself to the judgment of the Church, we can make it permanent by inserting a Rubric in the Prayer Book.

The Rev. Dr. HARWOOD, of Connecticut. I will for the present withdraw my motion of concurrence with the House of Bishops.

The Rev. Dr. AYRAULT, of Central New York. I move that the vote on this question be taken at ten o'clock, and that speeches be limited to five minutes.

The motion was agreed to.

Mr. BENNETT, of Massachusetts. Mr. President, no man on this floor more than myself desires to secure the shortened service. But I ask the House whether the question before it (agreed as we all, or nearly all, are upon the end to be desired) is not one simply of power? If we have the power legitimately and lawfully to do it by Canon, in God's name let us do it by Canon; but if we have not that power under our Constitution and rules, then, however much we may desire the object had in view, is it wise, proper, and safe legislation to assume to exercise such a power, when our own conscience and judgment tells us we have not the right by the Constitution and the rules of this Church to do it? It therefore comes in my mind to the simple question of power. I submit to this Convention that we cannot adopt the Canon without stultifying ourselves and going back upon our record for, at least, the last two or three Conventions at which this question has been more or less agitated. Three years ago, if I am not mistaken, this Convention did unanimously declare in favor of, that any alteration of the Rubric in the Prayer Book, directing a change in the mode of its use, was an alteration of the Prayer Book within the meaning of the Constitution, and could not therefore be lawfully adopted and put in force by a mere Canon. I beg leave to refer the members of this Convention to the unanimous report of the Committee on Constitutional Amendments, made at the last session, which is to be found on page 115 of the Journal, in which the argument is set forth that met the unanimous approval of this Convention, and which, so far as I know, has been approved by the Constitutional Committees on Amendments to the Constitution of this Convention, and by the members of this House.

Mr. JUDD, of Illinois. Mr. President, I think we are all substantially agreed that we desire the right to use what is now called a shortened form of service. The matter in dispute is, in what manner we are to get at it. I must agree with the eminent gentleman who has just taken his seat (Mr. Bennett, of Massachusetts), and with the distinguished Deputy from Virginia, that in my judgment it is impossible to secure this right by Canonical legislation, and I must raise my voice in protest against a concurrence with the House of Bishops in this matter. The Constitution, in the 8th Article, pro-

vides that "no alteration or addition shall be made in the Book of Common Prayer or other offices," &c., "unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at the subsequent General Convention."

Now, sir, it is said that there is a distinction between the Prayer Book and its use; and yet in the very discussion here, gentlemen tell us that they use the prayer as commanded in the Prayer Book. Will gentlemen undertake to say that the Rubrics are no part of the Book? If they conceive that the Rubrics are part of the Book (although they direct the use), then they bring themselves distinctly within this constitutional provision. And I, for one, sir, desire to protest against violating that Book, and violating this Constitution, as I think every lawyer in this House will agree that it will be violated if this action be taken, without remitting it to two distinct and separate Conventions. If we are to use this Book, it must be according to the Rubrical direction that is part and parcel of the Book. If we may violate it in this respect—and I use the word with all due respect—we may violate it in regard to the other offices referred to in this 8th Article of the Constitution. And in some evil hour of excitement in this Convention, it may be that we shall pass a Canon authorizing a change of this Book in respect to the baptismal or other services.

One word more, Mr. President. If we doubt upon this question, let it be decided in favor of the doubt. I understand there is no dispute either in the Committee on Constitutional Amendments or in that on Canons as to the power of the Convention to make this change. Certainly most of the lawyers on the floor of this House agree that we cannot do this thing in this way. Let us, then, preserve this old Book of ours, with its glorious service, from too sudden change. I do hope, Mr. President, that we shall come to an understanding, and adopt the course that this House has pointed out in regard to the ordinary services. With regard to the extraordinary services we have ample liberty now. It is said that for ordinary and extraordinary occasions we need this form. I undertake to say, sir, that the Book of Common Prayer, as put forth for use, was never intended for extraordinary occasions, but only for those of an ordinary character. The very insertion of the Creed and all these different parts of the Book indicates what is the use of believers in the ordinary service; and we have ample freedom for extraordinary occasions and for Missionary meetings. I hope, sir, that the motion to concur in the Canon, as proposed by the House of Bishops, will not prevail.

The Rev. Dr. FULTON, of Wisconsin. I have but a few moments in which to speak, and I shall endeavor to adhere to the subject in the proposition which is now before us. I regret to point out a dreadful inconsistency. In the 1st section of the Canon—the 22d Canon—"of the use of the Book of Common Prayer," it is directed that every Minister shall use that Book as the same is or may be established by authority of the General Convention of this Church. That Book exists by authority of that Convention, with these Rubrics, which are directions for its use. And this Canon is hereafter to go on straightforwardly and instruct the Minister in effect that it does not mean anything. I think that is a frightful inconsistency.

Furthermore, sir, the really dreadful thing that I see in this case is that which, in a somewhat exaggerated form, but a very just one, nevertheless, my friend from Virginia has pointed out. If this Convention, by a simple resolution of the two Houses, has the right to say that the Rubrics of the Book of Common Prayer are not directory as to the use of the Book of Common Prayer; if, in other words, this Convention, by a simple resolution of both Houses, in defiance of the Constitution, has the right to say that the Rubrics may be suspended at one session, then, sir, it is a perfectly fair inference that what you do in one part of the Prayer Book you can equally do in another. If you have the right to say that the Rubrics in the Order of Morning and Evening Prayer may be virtually set aside by one action of this House, then the next thing to come before us may be the proposition, that, by one vote of the two Houses, you may change the Baptismal Service and omit the prayers from it.

I appeal to those friends of mine, with whom I have always voted on that subject, to say whether they are ready to leave the doctrine of the Church to be so set aside by one vote of the two Houses, perhaps with a minority of each House present when the thing is done. Sir, I will suggest to those gentlemen who want to have liberty now, whether the liberty that they are desiring to inaugurate in that way may not become a bondage. If it be possible for you to relax any Rubric of the Book of Common Prayer here to-night, is it not possible to add a Rubric the next time? If you may do such a thing to-night, may not the next General Convention, by a single vote, in the last half-hour of its session, say that a certain thing shall be a Rubrical authority which is really not binding upon us? By and by it will be very possible—and those who are afraid of Ritual may think of this—that by a single resolution of this House you may upset all the work of the preceding General Conventions. You may authorize lights, you may authorize incense,

you may authorize anything, and then, by and by, you may turn around and abolish them again. Why, sir, you are putting the whole order of our public worship at the mercy of the minority of the Convention, at the last hour of its session. I am positively appalled at the frightful disaster which might occur, and I am not given to exaggeration in matters of this sort.

The Rev. Dr. HALL, of Long Island. I would like to say a word or two.

The PRESIDENT. You have about two minutes and a half. [Laughter.]

The Rev. Dr. HALL, of Long Island. It strikes me that the dignified course of our House, in view of the unanimity which has marked our sessions, is to give to the House of Bishops the opportunity of conferring upon this matter. In a conversation with one or two of the members of that House since our action and theirs, they seemed to be very much struck with the fact that we had presented the matter in this form, and that it had been done with so much unanimity. We have abundant time to-morrow, feeling, as we all do, of one mind as to the great necessity to act upon the report of the Committee of Conference; and would it not be far wiser and more prudent to non-concur, as we would naturally do, send a Committee of Reference to them, receive the result of that report, before we decide that we will flee back from the point which we have taken to-day? I admire very much the impassioned eloquence to which we have been listening; but it seems to me that that should really come to-morrow, after the report of a Committee of Conference. We have performed a decided act, and it has taken us a long time to get at it; and to-morrow it may be that, after hearing what has been done by the Committee, we shall be able to come calmly to a decision.

One word, if I have time, as to the use of the Prayer Book. The 22d Canon, I fear, leads some of our brethren into a mistake in this matter. In the early history of this Church there were gentlemen that were disposed to disregard the Rubrics. They were more or less rebellious as to the ordinary binding force of the Rubrics of the Prayer Book. Acting directly under the lines of the Constitution, the 22d Canon was passed—not to interpret the use of the Prayer Book, but to say that it should not be abused—that the Prayer Book should be used before sermons and lectures. That is not intended as an interpretation of the power given by the Constitution, but simply as an act to carry out the direct provisions of the Constitution; differing from all other acts in this respect, that while a constitutional enactment may require laws to give force to it, and to carry out its provisions, you cannot reason therefrom that it is in your province to create other powers or to bring other powers to bear. The 22d Canon directly says that no man shall have the sermons and lectures without the Prayer Book. That does not give you the authority to make other use of the Prayer Book. Would it not be better for us as a body—I think it is a late hour, too, when we are apt to jump at a conclusion with, perhaps, a little passion—to follow our usual course, and non-concur, not as a matter of feeling as to what we may want, and then dash out—

[Here the hammer fell.]

The Rev. Dr. DIX, of New York. May I ask in what form this question has come before the House?

The PRESIDENT. It comes in the form of a resolution to concur with the House of Bishops in the passage of the Canon.

The Rev. Dr. DIX, of New York. Is that the question now before us, sir?

The PRESIDENT. That is the question now before us.

The Rev. Dr. ADAMS. Has the time come for the vote?

The PRESIDENT. The time has come for the vote. If we fail to concur, then a motion will properly come that a message of non-concurrence be sent, with a request for a Committee of Conference.

The Rev. Dr. WATSON, of North Carolina. Mr. President, may I have half a minute?

The PRESIDENT. If the House chooses to give the half a minute, I have nothing to say. ("Question!" "Question!") The question is called for.

The Rev. Dr. DIX, of New York. The Diocese of New York would call for a vote by Dioceses and Orders.

The PRESIDENT. The Clerical Deputy from the Diocese of New York calls for a vote by Dioceses and Orders.

The SECRETARY then proceeded to call the roll of Deputies by Dioceses and Orders.

The PRESIDENT. While the Secretaries are counting this vote, I will ask the House whether there is any disposition to meet at an earlier hour than half-past nine o'clock to-morrow. Meeting at half-past nine, we shall not get to business until twenty minutes past ten. It will leave us but one hour and forty minutes.

A DEPUTY. I move that we meet at nine o'clock, sir.

The motion to meet at nine o'clock was agreed to.

Mr. WELSH, of Pennsylvania. Can we not ascertain the amount of important work yet to be done? If the Chairmen of the Committees would



tell us what work of importance is to be done, it would enable us to form an idea as to the time when we shall get through.

The PRESIDENT. It will be seen that the Calendar has quite a number of items upon it—something like twelve or fourteen, I think that four or five of them, however, are cognate subjects, and might very easily be disposed of.

Mr. WELSH, of Pennsylvania. Are there many important subjects before the Committees that have not been reported upon?

The PRESIDENT. Have the Committee on Canons any report to make?

The Rev. Dr. WATSON, of North Carolina. No sir; I think we have reported on all matters in our hands at the present time.

The Rev. Dr. HALL, of Long Island. As to the Committee on the Constitution, our work is all before us, and I think we may despatch it in a very few minutes.

The PRESIDENT. The Chair will state the result of the vote.

Dioceses represented in the Clerical order, 42. Ayes, 16; nays, 21; divided, 5.

Dioceses represented in the Lay order, 27. Ayes, 6; nays, 18; divided, 3. The resolution to concur with the House of Bishops is accordingly lost by an agreement of both Orders.

The result in detail was as follows:—

#### CLERICAL VOTE.

*Alabama*.—Rev. John A. Massey, D.D., and Rev. George H. Hunt, nay.  
*Albany*.—Rev. Walton W. Battershall, Rev. George C. Pennell, S.T.D., and Rev. Francis Harrison, S.T.D., aye.  
*Arkansas*.—Rev. Tullius C. Tupper, and Rev. James A. Matthews, nay.  
*California*.—Rev. Hiram W. Beers, D.D., aye.  
*Central New York*.—Rev. Walter Ayrault, D.D., and Rev. Henry R. Lockwood, aye. Rev. Edwin M. Van Deusen, D.D., nay.  
*Central Pennsylvania*.—Rev. Cortlandt Whitehead and Rev. William C. Leverett, nay.  
*Connecticut*.—Rev. E. Edwards Beardsley, D.D., LL.D., Rev. Cyrus F. Knight, and Rev. Edwin E. Johnson, aye.  
*Delaware*.—Rev. Benjamin J. Douglass and Rev. T. Gardiner Littell, nay.  
*Easton*.—Rev. John O. Barton, D.D., Rev. John Crosdale, D.D., and Rev. Edward J. Stearns, D.D., nay.  
*Florida*.—Rev. J. L. Steele, D.D., aye. Rev. J. J. Scott, D.D., LL.D., nay.  
*Fond du Lac*.—Rev. Martin Van Buren Averill and Rev. George Vernor, nay.  
*Georgia*.—Rev. Henry K. Rees, and Rev. Thomas Boone, aye.  
*Illinois*.—Rev. Samuel Chase, D.D., and Rev. Clinton Locke, D.D., aye.  
*Iowa*.—Rev. Dr. Kemp, aye.  
*Kansas*.—Rev. Archibald Beatty, D.D., and Rev. D. W. Cox, nay.  
*Kentucky*.—Rev. James Craik, D.D., LL.D., aye. Rev. Louis P. Tschiffely, nay.  
*Long Island*.—Rev. Noah Hunt Schenck, D.D., Rev. T. Stafford Drown, D.D., and Rev. William A. Snively, S.T.D., aye. Rev. Charles H. Hall, D.D., nay.  
*Louisiana*.—Rev. John F. Girault, aye.  
*Maine*.—Rev. Charles Wells Hayes and Rev. William James Alger, aye. Rev. Christopher S. Leffingwell and Rev. Samuel Upjohn, nay.  
*Maryland*.—Rev. Orlando Hutton, D.D., Rev. Meyer Lewin, D.D., Rev. Edwin A. Dalrymple, S.T.D., and Rev. George Leeds, D.D., aye.  
*Massachusetts*.—Rev. Alexander Burgess, D.D., aye. Rev. William K. Huntington, D.D., nay.  
*Michigan*.—Rev. William J. Harris, D.D., and Rev. John T. Magrath aye. Rev. Marcus Lane, nay.  
*Minnesota*.—Rev. D. B. Knickerbacker, D.D., nay.  
*Mississippi*.—Rev. Henry Sansom, D.D., and Rev. Alexander Marks, aye.  
*Missouri*.—Rev. James Runcie, D.D., and Rev. George K. Dunlop, nay.  
*Nebraska*.—Rev. James Paterson, aye. Rev. Robert W. Oliver, D.D., and Rev. Samuel Goodale, nay.  
*New Hampshire*.—Rev. Isaac G. Hubbard, D.D., and Rev. James H. Eames, D.D., aye.  
*New Jersey*.—Rev. Stevens Parker, S.T.D., aye. Rev. William S. Langford, and Rev. George Morgan Hills, D.D., nay.  
*New York*.—Rev. Philander K. Cady, D.D., aye. Rev. Morgan Dix, D.D., and Rev. George F. Seymour, D.D., nay.  
*North Carolina*.—Rev. Alfred A. Watson, D.D., and Rev. N. Collin Hughes, nay.  
*Northern New Jersey*.—Rev. J. Nicholas Stansbury, B.D., and Rev. William H. Harrison, D.D., nay.  
*Ohio*.—Rev. Sherlock A. Bronson, D.D., aye. Rev. William B. Bodine, nay.  
*Pennsylvania*.—Rev. G. Emlen Hare, D.D., nay.  
*Pittsburgh*.—Rev. William A. Hitchcock, D.D., Rev. William H. Mills, Rev. Richard S. Smith, and Rev. Reese F. Alsop, nay.  
*Rhode Island*.—Rev. Charles A. L. Richards and Rev. J. Magill, aye. Rev. Daniel Henshaw, nay.  
*South Carolina*.—Rev. John D. McCollough, aye. Rev. Charles C. Pinckney, D.D., and Rev. A. Toomer Porter, D.D., nay.  
*Southern Ohio*.—Rev. John Boyd, D.D., nay.  
*Tennessee*.—Rev. George White, D.D., and Rev. George C. Harris, D.D., nay.  
*Vermont*.—Rev. Andrew Hull, D.D., nay.  
*Western Michigan*.—Rev. George D. E. Mortimer and Rev. Joseph W. Bancroft, aye. Rev. James F. Conover, nay.  
*Western New York*.—Rev. Henry Antice, D.D., and Rev. Oran K. Howard, D.D., aye. Rev. Edward Ingersoll, D.D., nay.  
*Wisconsin*.—Rev. William Adams, D.D., aye. Rev. James DeKoven, D.D., Rev. A. D. Cole, D.D., and Rev. John Fulton, D.D., nay.

#### LAY VOTE.

*Albany*.—Mr. Orlando Meads, LL.D., and Mr. James Forsyth, aye.

*Central New York*.—Mr. James W. Clarke and Mr. Horace O. Moss, nay.

*Connecticut*.—Hon. Frederick J. Kingsbury, aye. Hon. Benjamin Stark, nay.

*Delaware*.—Mr. S. Minot Curtis, nay.

*Fond du Lac*.—Mr. James Jenkins, nay.

*Georgia*.—Mr. Louis N. Whittle, aye. Mr. John R. Johnson, nay.

*Illinois*.—Mr. S. Corning Judd, LL.D., and Mr. W. F. Whitehouse, nay.

*Indiana*.—Mr. George C. Duy and Hon. John B. Howe, nay.

*Kentucky*.—Mr. William Cornwall, nay.

*Long Island*.—Hon. L. Bradford Prince, nay.

*Louisiana*.—Gen. C. C. Augur, U.S.A., nay.

*Maine*.—Hon. James Bridge and Mr. Robert H. Gardner, aye.

*Maryland*.—Mr. Frederick W. Brune, nay.

*Massachusetts*.—Mr. George C. Shattuck, M.D., Hon. Enoch K. Mudge, and Hon. Edmund H. Bennett, LL.D., nay.

*Minnesota*.—Hon. E. T. Wilder, and Mr. E. H. Holbrook, Jr., nay.

*Missouri*.—Mr. George H. Gill, nay.

*New Hampshire*.—Mr. Franklin Low, aye.

*New Jersey*.—Mr. Samuel K. Wilson, aye. Mr. James Parker and Mr. R. S. Conover, nay.

*North Carolina*.—Mr. William H. Battle, LL.D., and Mr. James G. Martin, nay.

*Northern New Jersey*.—Mr. Alfred Mills, nay.

*Ohio*.—Mr. Augustus H. Moss, aye.

*Pennsylvania*.—Mr. William Welsh and Mr. Lemuel Coffin, aye.

*Pittsburgh*.—Mr. John H. Shoenberger, nay.

*Rhode Island*.—Mr. Edwin Babcock, aye. Mr. John N. Stinnes, nay.

*Tennessee*.—Mr. George R. Fairbanks, nay.

*Virginia*.—Hon. Hugh W. Sheffey, nay.

*Western New York*.—Mr. William M. White, aye.

Mr. STARK, of Connecticut. I move that a message be sent to the House of Bishops, informing them that this House does not concur in the resolution, and that it desires a Committee of Conference.

The motion was agreed to.

The Rev. Dr. AYRAULT, of Central New York. I will ask that this take place to-night, sir.

The Rev. Dr. SCHENCK, of Long Island. I wish to offer a resolution which, I think, will not cause any debate. I move to take from the Calendar the resolution with reference to the organization of the House (No. 3 on the Calendar). I would offer this as a substitute, the whole object being to guard against any such confusion in the preliminary organization of the House as occurred this year, so that we shall have a reliable series of Secretaries recognized by the Convention. What I propose is simply a change in the order for the organization of the House of Deputies. The changes are merely verbal. It is hardly worth while for me to read the resolution. The purport of it is, simply, to have inserted instead of the word "Secretary," the word "Secretaries" inserted, so that they shall act in their order in case of death or absence, or inability to serve from any other cause. May I have the resolution put upon its passage? I have explained it in the midst of great confusion, and I do not know whether anybody has heard it or not.

The PRESIDENT. If you will pass up the resolution, it will be read. I will ask the House whether it is their wish that this Committee of Conference represent both sides. It is plain that in the appointment of a Committee of Conference it should ordinarily be composed so as to represent only the majority of the House. That is the rule in all legislative bodies. If both sides desire representation, I will appoint the Committee with reference to that desire. It is supposed, however, that the House of Bishops will appoint a Committee that will represent their views, and we a Committee that will represent ours.

Mr. BENNETT, of Massachusetts. Has the number of the Committee been fixed by the House?

The PRESIDENT. No, sir. I think you had better leave the number to the Chair, if you can. The Chair will appoint as this Committee, the Rev. Dr. Van Deusen, the Rev. Dr. Fulton, the Rev. Dr. Dix, Mr. Sheffey, Mr. Bennett, and Mr. Stark.

The Rev. Dr. BEERS, of California. I move that we adjourn.

The Rev. Dr. SCHENCK, of Long Island. Mr. President, I was recognized by the Chair. I submit that the motion to adjourn is not in order. This is a matter on the organization of the House.

Mr. WELSH, of Pennsylvania. Whilst the floor is being occupied by the gentleman from Long Island, I would ask if, in case we adjourn at this time, it will be possible to get through before to-morrow night?

The PRESIDENT. I should think the House might sit for an hour longer to-night.

The SECRETARY then read the following resolution, presented by the Rev. Dr. Schenck of Long Island:—

Resolved, That the order of the organization of the House of Deputies, and prescribing the duties of the Secretary, be amended, as follows:—

Insert in the third line, after the word "absence," the words "one of," and after the word "assistants," the words, "in the order of their appointment," and change the word "both" to "all" in the fourth line; and, in the fourth line of the 14th page, change the word "and" to "three," and "Secretary" to "Secretaries," in this line and that following, also; and make the ninth, tenth, eleventh and twelfth lines read as follows: "The duties thereof shall devolve upon an Assistant Secretary; and, if the Assistant Secretary shall die or resign," etc.

The PRESIDENT. Will the House give passage to this resolution of the Rev. Dr. Schenck?

A DEPUTY. I move that it be put on the Calendar.

The Rev. Dr. SCHENCK, of Long Island. It has been on the Calendar, and I have just taken it off.

The PRESIDENT. Will the House take it up from the Calendar? A two-thirds vote is necessary.

The question being taken on the motion to take from the Calendar.

The PRESIDENT. The requisite two-thirds is not obtained, and the resolution remains upon the Calendar.

A DEPUTY. I move we adjourn.

The motion was lost.

Mr. WELSH, of Pennsylvania. I move that we continue our session until eleven o'clock.

A division was called for. Voting in the affirmative, 81; in the negative, 23.

#### DIOCESAN REPRESENTATION.

The PRESIDENT. We will now take up the Calendar in the regular order. The first item is the Report No. 11, from the Committee on Constitutional Amendments, in relation to the reduction of the number of Clerical and Lay Deputies from each Diocese.

The report and resolution were read by the Secretary.

Mr. HOWE, of Indiana. There are several other resolutions upon the Calendar, of which this is the first. This relates to the number of Deputies. The second resolution in order upon the Calendar relates to the principle of representation, whether that ought to be changed or not. Inasmuch, then, as the whole subject may be considered altogether, and for the purpose of saving time, I move that the debate upon the whole subject of representation be confined to the debate upon these resolutions.

The motion was agreed to.

Mr. HOWE, of Indiana. I move that the speakers be limited to five minutes each, and not be permitted to speak more than once.

The motion was agreed to.

Mr. HOWE, of Indiana. I had the honor to report the second resolution, sir, upon the subject of the principle of representation. The Constitution limits the number of Deputies to four. The general idea seems to be, I think, that it would be lawful, constitutionally, for any Diocese to send any number of Deputies as high as four, or any number they choose less than four. Upon that construction it seems to me that any Diocese could send one Clerical and one Lay Deputy, the vote to be counted as if the Diocese had sent four. Now, sir, in regard to the subject of the principle of representation, I do not think we are prepared to change it. That was the opinion of the Committee on Amendments to the Constitution. They reported adversely upon both the propositions, first to reduce the number below four, and second, not to change the number of representatives. The idea of a change in the principle of representation, I think, arose more particularly among the deputation from Connecticut. A *projet* was introduced before our Committee to scale the vote and by scaling the number of Deputies, the great Diocese of New York might have twenty Deputies, and the large Diocese of Connecticut might have ten. That, sir, would bring about an impractical House in point of numbers. The only way of scaling the vote is by letting the number remain as it is, or by reducing it, and then scaling the units.

It would be rather an unwieldy way of doing the business. The conclusion of the Committee upon the subject of the Principle of Representation was this: the framers of the Constitution had in view the equality of Dioceses upon the ground that they were spiritual corporations, and not temporal. It is not a question of numbers, it is not a question of taxation or temporal representation, but it is a spiritual question. The proposition was that the Church had built up the equality of Dioceses, and to destroy that equality now would be to destroy the very foundation upon which the Church in the United States has been built up. I do not believe, sir, the Church is prepared for any such change at this time. When it is, the subject will be agitated before we come here. Upon these grounds, the Committee reported adversely to both propositions.

Mr. BATTLE, of North Carolina. I wish to say a few words, Mr. President, with reference to my resolution, No. 29, which is also upon the Calendar. It seems to be the prevailing idea that a change in the number of representatives is constitutional. I think there is nothing plainer than that the power to make this change is simply Canonical legislation. The Constitution says expressly that each Diocese shall be entitled to a representation among the Clergy and among the Laity; and it further says that such representation shall not exceed four. Well, how shall we decide whether it is one, two, three or four? This Constitution was adopted when there were twenty members, in 1856. And when this matter was brought to the attention of the Convention, the same number was sent; namely, four Clergymen and four Laymen. The number then was not very great, but the number has now increased very greatly, with the prospect of a still



further increase in the future; and there ought to be some diminution of the number. One reason, among others, that I could give, is, that it is said here that speech is free, and that we are to have broad discussion. It seems to me, Mr. President, that the right of hearing ought to be equally free. During the session of this Convention, fully one-half of the members who sit outside of these columns did not hear what was said. There was a great deal of discussion upon almost every subject that has been presented, but more than one-half of that discussion was not heard by many of the members of the Convention. It seems to me that freedom of hearing is just as sacred as freedom of discussion. Now, how shall we ascertain whether the number of Deputies is to be two, three or four? It is not necessary to change the Constitution. All that is required is just to pass a Canon. It may be done by Canon or by resolution. But a Canon is decidedly better than a resolution. Suppose the Canon says three; that would be in accordance with the Constitution. Suppose it says two; that would also be in accordance with the Constitution. When the Constitution was adopted, how did they ascertain the number that was to be sent? The Constitution did not say you can send four; but the Constitution says you can not send more than four. Now, how did they ascertain what number should be sent? Why, Mr. President, it was certainly done by resolution or by Canon. Although there is no Canon on the subject, I have no doubt but that it was originally determined by resolution or by Canon. And I therefore hope, Mr. President, that a Canon may be adopted bearing upon this question.

The Rev. Dr. VAN DEUSEN, of Central New York. As Chairman of the Committee on Conference, appointed on the part of this House, I have to report that when we reached the Chapel, we found that the House of Bishops had adjourned. The Committee will attend to its duties at the earliest possible moment.

Mr. WILDER, of Minnesota. The House is impatient of long speeches, and I shall not occupy its attention a very great length of time. I wish to say, Mr. President, that the fundamental principle that underlies the Constitution, as I think, is the equality of the Dioceses, and upon that principle of representation is based, not only in the number of Deputies that each Diocese is entitled to, that being a small matter comparatively, but in other respects as well. The Constitution provides that a vote by Dioceses and Orders may be called for at any time by any Diocese. Now, that provision of the Constitution recognizes the principle of equality in a more emphatic sense than the other, and if you diminish the number of representatives, or if you scale the number, as per the number of Clergy or number of communicants, it will operate in this way: If my Diocese of Minnesota, for instance, by reason of its great distance from the ordinary places of the meeting of the General Convention, sends only one or two representatives, and the Diocese of New York is entitled to, and sends, twenty, our Diocese can call for a vote by Dioceses and Orders precisely the same as can the Diocese of New York. In that respect, then, there is perfect equality. You cannot, therefore, change the number of representatives, or rather the principle of representation, without reconstructing the whole Constitution.

One word, sir, in reference to the number. I agree with the gentlemen who hold that the number can be reduced,—not increased,—but reduced below four by Canonical legislation. That is my impression at least. But I submit, is it wise for us to do so?

I cannot go into an elaborate argument upon the proposition. I can simply state, in the briefest terms, the reasons which suggest themselves to me, why we should not, and in doing so I but summarize the argument that was made three years ago upon this question, first by the Rev. Dr. Kudder of Pennsylvania, and second, by the Hon. Mr. Blair of Maryland. That proposition was, and I simply state it and no more, that the House of Bishops is continually increasing in number, and in proportion to its increase in numbers is it likely to increase in influence and power. Power, sir, is forever moving out toward the highest in authority. The process of absorption in that direction is almost universal and unbroken.

Now, it has been said here that a Bishop is equal to two or more Presbyters. My impression is regarding to the matter is (and that was the argument used three years ago, and I think with very great force, and it was appreciated by the Convention) that, while the House of Bishops is increasing, the tendency is to draw from the House of Clerical and Lay Deputies power and influence. Hence the number of Clerical and Lay Deputies in this body should be kept at its present force. The large number that we now have, and even the increased number that we shall have in a few years will not, in my judgment, equal the risk of the dangerous legislation that may naturally result from the diminution of our force, while that of the House of Bishops is continually increasing.

Mr. PRINCE, of Long Island. We all agree, I suppose, as to the importance of this matter, and that it is one which, at the same time, should have full discussion. But this is the last night of the session, and all of us must see that, practically, it

is impossible that anything can be done at this session of the Convention. The discussion of the question is occupying a great deal of the time which could be used for the consideration of other subjects. I therefore move, Mr. President, that the whole subject of Diocesan representation be laid upon the table.

The Rev. Dr. HALL, of Long Island. I think there is an almost universal desire to get practically at this matter, and I would suggest, with the permission of the Lay Deputy from Long Island, a resolution something in this form:—

*Resolved*, That it be recommended to the various Dioceses to send to the next General Convention two Clerical and two Lay Deputies.

That will refer the matter back to the Dioceses, and it will thus become a practical measure. They may not do it, but it seems to me to be a step in a practical direction. If any Diocese or Dioceses should elect two Clerical and two Lay Deputies to the next General Convention, we will have an opportunity of testing the operation of the resolution. At any rate, it refers the matter directly to the Dioceses. I would therefore, Mr. President, renew the motion to lay upon the table, and offer this resolution.

The PRESIDENT. The motion to lay upon the table bulks together various points. It would include the laying upon the table of Report No. 11 and Report No. 12 of the Committee on Amendments to the Constitution, the resolution of Rev. Dr. Harris of Tennessee, the resolution of Mr. Judd of Illinois, the preamble and resolution of Mr. Battle of North Carolina, and the resolution offered by the Rev. Mr. Scheetz of Missouri. All these matters are included in the motion to lay upon the table. It is rather a curious omnibus.

The motion to lay upon the table was agreed to.

#### TRANSLATION OF THE ACTS OF UNDISPUTED COUNCILS.

The PRESIDENT. The next thing in order is the preamble and resolution offered by Mr. Judd of Illinois on the 14th day of the session.

Mr. JUDD, of Illinois. I move the adoption of the preamble and resolution.

A DEPUTY. I call for their reading.

The preamble and resolution were then read by the Secretary.

The PRESIDENT. The question before the House is, Shall the preamble and resolution offered by Mr. Judd be passed?

The Rev. Mr. JOHNSON, of Connecticut. The particular clause to which I object, runs somewhat in this wise: "Whereas, unity may be most effectually promoted by adhering to the faith." I claim that faith, as it is generally understood, is not the only, nor is it the chief, sign and symbol of Christian unity. I dare to assert that there is not one of the three great divisions of Christendom, namely, the Greek, the Anglican, or the Roman Communion, that does not hold or profess to hold the Nicene creed, so I say that at the bottom, spiritual unity depends upon something besides faith. Therefore, I could wish that that expression be altered or modified.

The Rev. Dr. HUNTINGTON, of Massachusetts. If the Lay Deputy from Illinois will state a number of the undisputed general councils which will not be disputed by somebody on this floor, I shall refrain from making the motion which I am about to make. If he cannot do so, I shall move to lay the whole subject upon the table.

Mr. JUDD, of Illinois. I do not think that that is a very courteous way of dealing with the question.

The PRESIDENT. A motion is made to lay the preamble and resolution upon the table.

The Rev. Dr. DEKOVEN, of Wisconsin. That motion has not been made yet. The statement of the Clerical Deputy from Massachusetts was preparatory to making the motion.

A DEPUTY. I move that the whole subject be laid upon the table.

The PRESIDENT. That motion was not made before the Chair recognized Mr. Judd. Mr. Judd has the floor, unless he will yield it to Dr. DeKoven.

Mr. JUDD, of Illinois. I will do so with great pleasure.

The Rev. Dr. DEKOVEN, of Wisconsin. In regard to the number of Ecumenical Councils, it is very possible there might be some question about it.

The Rev. Dr. HUNTINGTON, of Massachusetts. There ought not to be a dispute about an undisputed number.

The Rev. Dr. DEKOVEN, of Wisconsin. The House of Bishops is the proper authority to settle that question. They can tell how many undisputed councils there are. In answer to the statement made by the Professor of Trinity College, that faith is not a symbol of Christian unity, I beg leave to state that there were forty or fifty Bishops in the Lambeth Conference, who said that unity was best preserved by adhering to the faith; but, sir, that has very little to do with the question before us. The resolution offered by Mr. Judd is nothing but a request to the House of Bishops to put forth the degrees of undisputed general councils, leaving them to decide the question of what the number of undisputed councils is. It is simply a petition to the House of Bishops, to give to the

Church some information upon one of the worst subjects that can possibly come before us. It don't pledge anybody to anything, except that it asks the House of Bishops to give the body of the Church information. I hope, sir, that the preamble and resolution will pass without further debate.

Mr. JUDD, of Illinois. I am anxious that the resolution should pass. I will state that the Committee to whom the matter was originally referred, was unanimous in its opinion as to the propriety of passing these resolutions, and not one of the members of that Committee raised a syllable of objection upon that point, but all agreed in recommending that action should be taken in the way of making the request to the House of Bishops instead of to the Lambeth Conference. That committee, sir, made a report, in which they recommended that the House take the very action which my resolution proposes. I only wish now, sir, to say a few words. I did want to make a speech on this subject.

A DEPUTY. Haven't we adopted the rule, Mr. President, that members shall be limited to five minutes in their speeches, and that no member shall speak more than once?

The PRESIDENT. Mr. Judd has not yet spoken at all. [Laughter.]

Mr. JUDD, of Illinois. I was going to say, sir, that I wanted to make a good speech on this subject. I haven't made a good speech in this Convention, during the present session. I have a brief in my pocket from which I was going to make that kind of a speech, but because this body has allotted so little time to the speakers upon this subject, they have deprived themselves of an excellent opportunity to hear something good. [Laughter.] It would take me twenty minutes to read my brief upon the subject, and to show my view of the importance of the question, and I shall be deprived of the high privilege of giving the members of this House the benefit of that brief. I will simply say, sir, that the House of Bishops unanimously adopted a resolution declaring that the best way to promote unity is by adhering to the faith in its purity and in its integrity. We have never, Mr. President, had a translation of all the acts of the Ecumenical Councils, concerning the faith. That is what we want, because, first, it is a step forward in the direction of promoting Christian unity; 2d, it is a step forward in giving ourselves information upon this great subject of faith; and, 3d, I want it to use against the heresy of Rome, because, when Rome talks to us about faith, I desire, for one, to refer to the faith of the Primitive Church. I desire, then, to have a translation of the acts of Ecumenical Councils, so that we may use it in defining Christian faith. I do hope, sir, that this House will not refuse to pass this resolution. There is one thing about it, it does not compromise anybody. We commit ourselves to nothing. We leave to the House of Bishops simply the task of translating the Creeds, and the other acts of the undisputed general councils concerning the faith. I do not suppose that the number of the undisputed general councils is a thing that is entirely settled, and about which there could be no questions raised. I repeat, Mr. President, that I hope the question will pass. It cannot do any harm. I would like that the report of the Committee recommending the passage of the resolution be read.

The PRESIDENT. The important item in the report of that Committee, which I hold in my hand, without reading the whole of it, appears to be: "Moreover, since our own House of Bishops has, in its official character, adopted the sentiments and expressions of the Convention at Lambeth, it appears to the Committee that any action looking to the results contemplated by the resolution referred to them, should take the form of an application by this House to the House of Bishops."

The Rev. Dr. HUNTINGTON, of Massachusetts. I merely wished to say, sir, that the cost of printing the Convention Journal and the Debates of this body will be as nothing compared with the cost of even getting out the *apparatus criticus*, necessary for such publication as this committee has recommended, and move that matter be referred to the Committee on Expenses.

The PRESIDENT. It is moved and seconded to refer the preamble and resolution presented by the Lay Deputy from Illinois to the Committee on Expenses.

The motion was lost.

The PRESIDENT. Shall the preamble and resolution be passed?

The Rev. Mr. DOUGLASS, of Delaware. If I understand the purport of the report of the Committee, it is to the effect that this matter does not pertain so much to this body as it does to the House of Bishops.

The PRESIDENT. The purport of the report is, that Mr. Judd, when he first presented his resolution, proposed to make application to the Lambeth Conference, and the Committee recommend that application be made to the House of Deputies.

The Rev. Mr. DOUGLASS, of Delaware. The Lambeth Council is not an organic body with which we have any legal connection. All that I can make out from the resolution is, that it proposes to give us a nice addition to our ecclesiastical literature, in the way of a translation of the acts of the undisputed councils. Now, sir, the Apostles' creed is a



symbol of faith practically, because it has that which is professed in baptism, and it is just as binding upon us as are any of the creeds sanctioned by the undisputed councils. The creeds which we recognize in the American Church are the Apostles' creed and the Nicene creed, and I have yet to learn that these were formerly adopted by any general council; and unless these are the creeds referred to in the resolution, it is a matter with which we have little to do, except as a valuable contribution to our Church literature.

A DEPUTY. I move that the preamble and resolution be indefinitely postponed.

The motion was not agreed to.

The PRESIDENT. The question returns upon the passage of the resolution.

The Rev. Dr. VAN DUSEN, of Central New York. I will state that when this resolution was introduced by the Deputy from Illinois, it occurred to me that the number of undisputed councils was six. The question was discussed in the Lambeth Conference, and it was reserved for an American Bishop to assert, and it was concurred in by the Lambeth Conference, that there were six general councils. It was Bishop Hopkins, late Bishop of Vermont. The Lambeth Conference, as I have said, concurred with him in the opinion that there were six undisputed general councils.

The Rev. Dr. DIX, of New York. It seems to me, Mr. President, that if there were no arguments in favor of the adoption of the resolution now presented, one might be found in the remarks which have just fallen from the lips of a Clerical member of this body. He has stated, sir, that the Apostles' creed was supposed to be a symbol of the Catholic Church, when the fact is that that creed was utterly unknown to the whole eastern section of the Church. He also supposes that the Athanasian Creed was set forth by one of the undisputed general councils. If there is such a want of information among the Clergy of the Church, what must there be among the Laity? [Laughter.] I think, sir, that a work of this kind should be attempted, and that proper and suitable provision should be made for it. I think it would be an honor to our Church, and that it would be of great benefit, not only to the communicants of our Church, but throughout the Anglican Communion. So far as the matter of expense is concerned, I should be willing myself to contribute largely, and I am quite sure that there are many others also willing to do the same if the object could be accomplished.

Mr. JAMES PARKER, of New Jersey. In regard to the question of expense, I am informed that the printing of the whole translation would not make a book as large as half the size of the Journal that I hold in my hand. I would undertake to have a thousand copies of them printed in New York for about fifty dollars.

The Rev. Dr. HUNTINGTON, of Massachusetts. I think the Convention had better accept that offer.

The PRESIDENT. The question before the House is, Shall the preamble and resolution be passed?

The preamble and resolution were adopted.

The PRESIDENT. The next item on the Calendar is the Message No. 31 from the House of Bishops.

The message was read by the Secretary.

On motion, it was concurred in.

The President appointed the following Deputies as members of the Joint Committee referred to in the message: The Rev. Dr. Van Deusen, the Rev. Dr. Payne, the Rev. Dr. Hill, Mr. Meigs, Mr. Hunter, and Mr. Coffin.

On motion, the House then adjourned until tomorrow morning at nine o'clock.

## HOUSE OF BISHOPS.

NOTE.—The House of Bishops sits in private, and no account of their proceedings can be given to the public. But by an order of the House a brief account of the action taken by vote of the House, is daily communicated to the press.

### TWENTIETH DAY'S SESSION.

THURSDAY, October 25, 1877.

After the preliminary devotional exercises, the House appointed the Bishops of Delaware, Pennsylvania and South Carolina as members on its part of the Committee of Conference asked for in Message No. 83 (respecting the disagreement of the two Houses concerning a provision for Shortened Services), with instructions that this House considers it impossible to reconsider its action.

The Bishops of New York, Central New York and Iowa were appointed members on the part of this House of the Joint Committee to consider the Relations of Bishops to Consecrated Churches.

It was—

Resolved (agreeably to the report of the Committee of Conference), the House of Deputies concurring, That a Joint Committee of the two Houses be appointed to take into consideration the Shortened Services, and to report to the next General Convention what provisions, by Rubric or otherwise, are necessary for the purpose.

The Committee of Conference on the disagreement of the two Houses touching a proposed amendment of Title I, Canon VIII., section 2, reported the following resolution, which was adopted, as follows:—

Resolved, That the proposed amendment be referred to the Joint Committee on the Candidature of Ministers of other religious bodies seeking to be admitted to Holy Orders.

It was—

Resolved, That this House hereby expresses its confidence in, and approbation of, the plan proposed by the Rev. Dr. Scherechewsky, Missionary Bishop-elect of Shanghai, to establish in China a collegiate institution for the educating and training up of a native ministry, and for other purposes of Christian education; and commends this plan to the liberal contributions of the Clergy and Laity of this Church.

Resolved, That this House, in behalf of the Church, earnestly beseeches its brethren of the Clergy and the Laity to make their utmost efforts for the raising of such sum of money as shall enable the Bishop about to be sent forth to China to go in assurance of the accomplishment of his wise and well-considered plans for the education of a native clergy as helpers in her fearfully great and momentous work.

The Secretary was instructed to communicate this action to the Bishop-elect of Shanghai.

The Board of Managers of the Domestic and Foreign Missionary Society, reported by the Joint Committee, was elected by this House, acting under Article III., section 1, Canon IX. of Title III.

Message No. 85 from the House of Deputies, communicating a preamble and resolutions respecting an authentic version of the Creeds, etc., was referred to the Committee on Canons to consider and report upon to the next meeting of the House of Bishops.

It was—

Resolved, That this House respectfully informs the House of Deputies that they have already taken action for the publication of the Pastoral Letter, and at present they have no copy of it in their possession; and will, as soon as possible, furnish printed copies to every Clergyman of this Church.

The House concurred in Message No. 90, referring the subject of examinations for Deacon's Orders only, to the Joint Committee on the Admission of Ministers of other bodies of Christians.

It was unanimously, by a standing vote,—

Resolved, That this House affectionately congratulates the venerable Presiding Bishop upon the nearly completed forty-fifth year of his Episcopate, and devoutly recognizes the goodness and favor of Almighty God in the measure of health and strength vouchsafed to his aged servant, and further assures our venerable brother of its earnest prayers in its behalf.

The Presiding Bishop addressed the House.

Resolutions of thanks were adopted to the Secretaries of the House.

The Secretary was instructed to furnish to the Bishops prior to the first of January, 1878, a certified copy of the acts of the present General Convention, relating to the Constitution, Canons and the Liturgy.

The proposed Declaration of Conformity in Worship, offered by the Bishop of Maryland, was referred to the Joint Committee on Shortened Services.

The thanks of the House were tendered to the Committees of Arrangements and Hospitality.

The House non-concurred in Message No. 91, proposing an amendment of Title I, Canon XIV., section 7, clause [4].

The consideration of Title I, Canon VIII., section 2, was referred to the Joint Committee on the Admission of Members of other Christian bodies.

The order of the House of Deputies, respecting the compilation of a Book of Anthems was non-concurred in by this House.

The subject of Synods of Dioceses and Suffragan Bishops was referred to a joint committee.

There being no further business, after the customary devotions, the House adjourned.

## HOUSE OF DEPUTIES.

### TWENTIETH DAY.

THURSDAY, October 25, 1877.

The House of Deputies assembled at 9.30 A.M. Morning Prayer was said by the Rev. Alexander Burgess, D.D., of Massachusetts, assisted by the Rev. Mr. Charles Wells Hayes of Maine. The Benediction was pronounced by the Rt. Rev. Geo. D. Gillespie, D.D., Bishop of Western Michigan.

The minutes of yesterday's proceedings were read and approved.

The PRESIDENT. In the absence of the Rev. Dr. VAN DUSEN, who is upon an important Committee of Conference, the Chair appoints the Rev. Dr. Hall, of Long Island, in his place, on the Committee of Conference in regard to Shortened Services. The Committee then will stand, Rev. Dr. Dix, Rev. Dr. Fulton, Rev. Dr. Hall, Mr. Sheffey, Mr. Stark, Mr. Bennett.

The Rev. Dr. WATSON, of North Carolina. I would ask leave of the House for the Committee on Canons to withdraw for a few moments to the Chapel.

Leave was granted.

### MESSAGES FROM THE HOUSE OF BISHOPS.

The following messages were received from the House of Bishops:—

IN GENERAL CONVENTION, BOSTON, MASS., }  
NINETEENTH DAY OF THE SESSION, Oct. 24, 1877. }

### Message No. 82.

The House of Bishops informs the House of Deputies that it concurs in Message No. 73 of the House of Deputies

ties [communicating an amended form of Canon XIII on marriage and divorce].

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
NINETEENTH DAY OF THE SESSION, Oct. 24, 1877. }

### Message No. 83.

The House of Bishops informs the House of Deputies that it does not concur in Message No. 80 from the House of Deputies, for the reason that the subject-matter has already been provided for by action of this House [through Message No. 81 from the House of Deputies, communicating an amendment to Canon XXII., Title I, "on the use of the Book of Common Prayer,"] and for the further reason that it is impossible at this late session to give to so grave a proposition the consideration which it demands.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
NINETEENTH DAY OF THE SESSION, Oct. 24, 1877. }

### Message No. 84.

The House of Bishops informs the House of Deputies that it concurs in Message No. 82 from the House of Deputies, sitting as a Board of Missions, and appoints as the Committee on the part of the House of Bishops: the Bishop of Ohio, the Bishop of Minnesota, the Bishop of Pennsylvania, the Bishop of Albany.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
NINETEENTH DAY OF THE SESSION, Oct. 24, 1877. }

### Message No. 85.

The House of Bishops informs the House of Deputies that it has adopted the following resolutions:—

Resolved, That it is the solemn conviction of this General Convention, in both Houses, that it is the duty of the Clergy and Laity of the Church to take, so far as the opportunity is afforded them, an active interest in the public schools provided by the State for the purpose of extending the important benefits of a secular education to all our citizens, and of diffusing side by side with these as much of religious influence and instruction as possible; to supplement them with thorough Christian teaching elsewhere, and to add proper church schools and institutions for the whole and more complete work of education wherever they are needed, and the means for their support can be commanded.

Resolved, That with the concurrence of the House of Deputies, a Joint Committee, consisting of one Bishop, one Presbyter and one Layman, be appointed to consider this whole matter during the recess of the Convention to collect facts and prepare suggestions for the next General Convention, and to promote, by any means deemed advisable, the general work of Christian education.

And the House of Bishops transmits herewith the report of the Joint Committee on Christian Education.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
NINETEENTH DAY OF THE SESSION, Oct. 24, 1877. }

### Message No. 86.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

Resolved, the House of Deputies concurring, That it be referred to a Joint Committee of three Bishops, three Clerical and three Lay Deputies, to inquire and report to the next General Convention what legislation may be necessary and expedient for the authorization and regulation of women working in this Church under the name of Deaconess or Sister.

And the House of Bishops appoints as the members of such Joint Committee, on its part, the Bishop of Albany, the Bishop of Long Island, and the Bishop of Central Pennsylvania.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
NINETEENTH DAY OF THE SESSION, Oct. 24, 1877. }

### Message No. 87.

The House of Bishops informs the House of Deputies that it concurs in Message No. 77 from the House of Deputies [relating to a Joint Committee to certify changes in the Canons], and appoints as the members of that Joint Committee on its own part, the Bishop of Connecticut and the Bishop of Pennsylvania.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
NINETEENTH DAY OF THE SESSION, Oct. 24, 1877. }

### Message No. 88.

The House of Bishops informs the House of Deputies that it concurs in Message No. 74 from the House of Deputies [continuing the Joint Committee on the French version of the Prayer Book], and names as members of such Joint Committee on its own part the Bishops of Louisiana, New York, and Missouri.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
NINETEENTH DAY OF THE SESSION, Oct. 24, 1877. }

### Message No. 80.

The House of Bishops informs the House of Deputies that it has appointed as the members of the Joint Committee on Ecclesiastical Relations and Religious Reform, on the part of the House of Bishops, the Bishop of Kentucky, the Bishop of Ohio, the Bishop of Pennsylvania, the Bishop of Western New York, the Bishop of Long Island, and the Bishop of Central New York.

Attest: HENRY C. POTTER, Secretary.

Mr. WELSH, of Pennsylvania. I move, Mr. President, that these messages be now taken up in their order and considered. Anything that relates to the other House, I think, we should dispose of first.

The SECRETARY. There are but two which need any action on the part of the House. These are No. 85 and No. 86.

The PRESIDENT. They will be taken up in their order. Message No. 85 will first be considered.

The message was again read.

Mr. WELSH, of Pennsylvania. I move that we



concur in that message. I will state, Mr. President, that my attention has been directed to that subject very fully of late, and I think that unless the Church will come forward and use her influence the whole country will be in serious danger. Politicians have had the control of the education of the young, but now another class of people are coming forward. Those of us who have visited the public schools in Boston have seen the advance that has been made in this direction. If Christian men are willing to throw themselves into the work now, there may be a radical change in the whole public school system. The community is ripe for it, and all that is needed is action. Men of means in Boston are leading in this direction, and if these resolutions are passed, and the efforts of the Church can be directed to this subject, I doubt if any action more important to our nation, and especially in the promotion of the industrial pursuits of our people, can be taken by this body.

A DEPUTY. I call for the reading of the resolutions again.

The PRESIDENT. The first resolution will be read.

The Secretary read the first resolution.

The Rev. Dr. SCHENCK, of Long Island. I move its adoption.

The Rev. Dr. BEERS, of California. Mr. President, I have but a word to say upon this subject. I suppose there has been no difference of opinion about the propriety and utility of the Clergy of the Church taking an interest, so far as they find it proper to do so, in the work of education as represented in the public schools. I shall make no objection to the passage of this resolution, although it might seem to raise an implication against the Clergy of the Church that they were not interested in the perfection and efficiency of our system of public education, which is the only system of public education that we have in the land. But it seems to me, Mr. President, that there is another line through which it is practicable for the Clergy of this Church to impress the influence of the Church upon the educational idea practised in the land; namely, the establishing of schools of high grades in every parish where it is practicable. I am absolutely convinced, both from experience and observation (for I have succeeded in my ministry in establishing several parochial schools), that you have but to secure this one condition anywhere in order to secure will do for a Church school; namely, a school that will do better work than the public schools, or than private schools. They will show that those who manage them know how to take boys and girls and train them, and get the better elements in their nature dominant, and at the same time exhibit the ability to do a kind of intellectual work that is not done in our public schools, for such schools can do this when others cannot. If you do this, you can have all the pupils of the Diocese, in any city or town throughout the United States, and if we interest ourselves more in this kind of work, at the same time not turning the cold shoulder to the other, but duly and properly sympathizing with, and co-operating with it, it seems to me that we shall accomplish the object proposed by the resolution of the Lay Deputy from Pennsylvania.

The Rev. Mr. HAYES, of Maine. I have no argument to make against this resolution. As I understand the drift of it, it proposes that the Clergy of the Church shall be instructed and urged to supplement the public schools by what they can do in the work of Christian education, recognizing the public schools as the great system of education throughout our country, for Churchmen as well as for all others. It seems to me that this idea is a total departure from the whole plan and from the whole theory which has been uppermost in this General Convention for the last twenty or thirty years. I therefore think that this House ought not to concur in that resolution at the present time.

The Rev. Dr. OLIVER, of Nebraska. The Deputy who has just spoken has misconceived the whole drift of the Committee.

The Rev. Dr. SCHENCK, of Long Island. I rise to a question of privilege. If this debate is to go on, sir, we all have our ideas upon this subject, I trust, and we would wish for an opportunity to express them. We have, sir, only an hour and three quarters of our session left, and have yet a great deal of important business to transact. I desire to call the attention of the Chair, as a matter of privilege, to the fact that this House cannot at this time listen to a discussion upon this question, but must attend to the business that otherwise will not be done.

The PRESIDENT. The question is on the passage of the resolution.

The resolution was adopted.

The PRESIDENT. The second resolution will be read.

The resolution was read by the Secretary.

Mr. WINTHROP, of Massachusetts. I will not trespass upon the time of the House, but I think that if two Bishops and two Presbyters and two Laymen were appointed upon that Committee, we should be more sure of having a Committee that will be alive at the next triennial Convention. We do not know, sir, whether, in the providence of God, one Bishop, one Presbyter and one Layman will be alive at the meeting of the next Convention or not. They may all be gone. We have had suf-

ficient suggestion of the mortality which may at any time befall us; and it seems to me that the President should be required to appoint substitutes for gentlemen who may die. To commit a great subject of this sort to only three men seems to me, Mr. President, to be very doubtful policy. I hope there will be put on the Committee two Bishops, two Clergymen and two Laymen, and I make that motion.

The PRESIDENT. It is moved and seconded that the House concur in the second resolution contained in the message of the House of Bishops, with the amendment that "two" be put in the place of "one."

Mr. WELSH, of Pennsylvania. I would move, sir, that the Chair have power to fill vacancies. That will remove all difficulties in regard to the matter.

The PRESIDENT. Shall the motion of the Lay Deputy from Pennsylvania prevail?

The motion was agreed to.

The Rev. Dr. SCHENCK, of Long Island. I desire to offer the following resolution:—

*Resolved*, That the House of Bishops be respectfully requested to transmit to this House the Pastoral Letter

The PRESIDENT. We are now upon the messages from the House of Bishops, and had better dispose of them before we take up that subject. Message No. 86 from the House of Bishops will now be read.

The message was read by the SECRETARY.

On motion, the House concurred in the same.

The PRESIDENT. The question now before the House is upon the passage of the resolution offered by the Clerical Deputy from Long Island, the Rev. Dr. SCHENCK.

Mr. WELSH, of Pennsylvania. I would like to ask the mover of that resolution whether he feels sure of his ground. I understood that it was to be printed, and that it was desired to keep it from the public, so that the minister might preach it for his sermon as a fresh thing.

The Rev. Dr. SCHENCK, of Long Island. I would state that I offered this resolution at the request of members of the House of Bishops. It is a matter of courtesy.

The PRESIDENT. Shall this resolution pass? The resolution was adopted.

ELECTION OF BOARD OF MANAGERS OF BOARD OF MISSIONS.

The Rev. Dr. HANCKEL, of Virginia. I have a report that I would like to make to the House at this time.

The PRESIDENT. Is it anything in regard to the Board of Missions?

The Rev. Dr. HANCKEL, of Virginia. It is.

A DEPUTY. I move that the House resolves itself into the Board of Missions.

The motion was agreed to.

The Rev. Dr. HANCKEL, of Virginia, then presented the following report:—

The Committee appointed by this House, sitting as the Board of Missions, to confer with a similar committee of the House of Bishops, respectfully report that they concur in nominating as a Board of Managers, the following persons: The Rev. Morgan Dix, D.D., New York; the Rev. John Cotton Smith, D.D., New York; the Rev. Henry C. Potter, D.D., New York; the Rev. Herman Dyer, D.D., New York; the Rev. Charles H. Hall, D.D., Brooklyn; the Rev. Noah H. Schenck, D.D., Brooklyn; the Rev. John Paddock, D.D., Brooklyn; the Rev. E. A. Hoffman, D.D., Philadelphia; the Rev. W. N. McVickar, D.D., Philadelphia; the Rev. George Leeds, D.D., Baltimore; the Rev. J. Livingston Reese, D.D., Albany; the Rev. J. Houston Eccleston, D.D., Newark, N. J.; the Rev. W. R. Huntington, D.D., Massachusetts; the Rev. E. E. Beardsley, D.D., Connecticut; the Rev. T. F. David, D.D., Pennsylvania, being fifteen of the Clergy. And also J. F. Winston, New York; Cyrus Curtis, New York; B. B. Sherman, New York; Stewart Brown, New York; J. C. Garthwaite, New Jersey; George N. Titus, New Jersey; C. Vanderbilt, Jr., New Jersey; William Scott, New Jersey; Charles E. Marvin, Brooklyn; William G. Low, Brooklyn; Benjamin Stark, Connecticut; William Welsh, Philadelphia; Samuel Coffin, Philadelphia; Thomas A. Tillinghast, Troy; H. P. Baldwin, Detroit, being fifteen of the Laity. All of which is respectfully submitted.

The Rev. Dr. HANCKEL, of Virginia. I desire to say, Mr. President, that the Committee distributed the members, so far as they could, without getting them too far from New York.

The PRESIDENT. Will the Board of Missions appoint as Managers the persons named in the report submitted by the Clerical Deputy from Virginia.

Mr. WELSH, of Pennsylvania. I wish, sir, there could be substituted a younger man for one of those Lay Deputies. The importance of the work intrusted to this Committee can hardly be realized. I presume they will take up the whole scope of Missionary work, and surely, if the Divine blessing is needed for any body of men it will be needed for that body which is to assemble next Tuesday.

The Rev. Dr. BEERS, of California. I desire, Mr. President, if it shall not be deemed invidious, to venture to express the opinion that it seems to me to be unfortunate that these nominations did not come before this Board previous to some recess, so that in the recess members might have an opportunity of conferring together as to the wisdom of the selection of the members of this Committee. I myself do not make any criticism in relation to

any one of them, but, at the same time, I must express strongly my conviction that in voting for them I shall be going it blind.

The Rev. Dr. HANCKEL, of Virginia. I desire to say, Mr. President, that the Committee tried very hard to get in the report yesterday, but it was impossible.

The PRESIDENT. The question before the House is the election of the persons whose names have been read as a Board of Managers.

The persons named were elected.

The PRESIDENT. Will the Board of Missions rise?

A DEPUTY. I move that the Board of Missions now rise.

The PRESIDENT. The Board of Missions has risen, and the House is now in session.

The Chair appoints as a Committee to sit during the recess upon the matter of legislation with reference to Deaconesses and Sisters, the Rev. Dr. Dix of New York, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Huntington of Massachusetts, Mr. S. Corning Judd of Illinois, Mr. Benjamin Stark, of Connecticut. The President would say that he has been desirous of getting upon this Committee representatives of the principal views which have been presented before the House, and if he has not succeeded in doing this, it is his error and not his design.

The Rev. Dr. HUNTINGTON, of Massachusetts. I decline, Mr. President, to serve upon this Committee, for the reason that my opinions are too far settled in regard to the matter to enable me to serve with any expectation of modifying them. I hope that some one will be put in my place who represents the opinion of the majority as decided by the vote of the House the other day.

The PRESIDENT. I suppose we have two representatives of that opinion, and the Chair will not accept the declination of the Clerical Deputy from Massachusetts.

RESOLUTION OF THANKS TO THE PRESIDENT.

The Rev. Dr. SCHENCK, of Long Island. I wish to offer a resolution at this moment, so as to make sure that it shall receive the attention of the House of Deputies, and not be pressed through at the last moment, as such resolutions usually are. I offer this resolution with a special reference to the ear of the Secretary.

*Resolved*, That the hearty thanks of this House of Deputies be presented to the Rev. Alexander Burgess, D.D., its presiding officer at this session, for the distinguished ability with which he has discharged the duties of his responsible and difficult office.

The Rev. Dr. LEEDS, of Maryland. I beg, in behalf of the Delegation from Maryland, to second the resolution just offered, and to say that I was about to offer a similar resolution, which I would be glad to put before the House. Before, however, I read the resolution, which it was my intention to offer, may I ask that what I now propose to read shall precede the resolution by way of preamble?

The PRESIDENT. Certainly.

The Rev. Dr. LEEDS, of Maryland. Deeply impressed with the harmony which has prevailed in this House during all its proceedings, and the manifold proofs of life—earnest Christian life—evinced in the common desire to set forward the word and kingdom of Christ, we desire to place on record our thankful acknowledgments to the Great Head of the Church, who alone by His Spirit maketh men to be of one mind and in one house, and draweth their hearts together.

The resolution which I had intended to offer on behalf of the Delegation from Maryland, before the Clerical Deputy from Long Island presented the resolution which has just been read, is this:—

*Resolved*, That the thanks of this House be tendered, by a rising vote, to the Rev. Dr. Burgess, its President, for the able, vigorous and efficient manner in which he has discharged the difficult duties of the Chair, for the promptness and wisdom, and for the impartiality and kindness with which he has sought to treat every Deputy upon this floor during an animated though harmonious session.

The Rev. Dr. LEWIN, of Maryland. I move this preamble and resolution as a substitute to the resolution offered by the Clerical Deputy from Long Island.

The Rev. Dr. LEEDS, of Maryland. I simply rise for the purpose of seconding the resolution presented by the Deputy from Long Island. I did not present this as a substitute. My intention was simply to call the attention of the House to the resolution which I had been requested to offer on behalf of the delegation from Maryland, had not Dr. Schenck presented his.

The Rev. Dr. LEWIN, of Maryland. I move, Mr. President, that this preamble and resolution be substituted in place of the resolution of the Rev. Dr. Schenck.

The Rev. Dr. ANSTICE, of Western New York (in the chair). The question is upon the adoption of the preamble and resolution offered by the Clerical Deputy from Maryland, as a substitute to the resolution offered by the Rev. Dr. Schenck of Long Island.

A DEPUTY. I call for the reading of the resolution again.

The PRESIDENT. I do not think the Chair could bear to hear it read again.



The preamble and resolution were then adopted by a rising vote.

The PRESIDENT. I thank the House of Deputies for this resolution which they have passed. I will say that there has not been a single hour that I have sat in the chair which has not been an exceedingly pleasant hour to me, and that has arisen from a disposition on the part of the House—and that disposition has been very plain—to treat me with the utmost courtesy and respect, to honor my position in the chair, to accept the rulings that I might make, whenever those rulings were not decidedly out of the way and contrary altogether to good order and common sense, and to sustain in every way all the efforts which I have made to advance the business of the House, so that the glory of the Lord Jesus Christ might be promoted by the acts which have been performed in this body.

I think it to be worthy of remark, and of especial gratitude to God, that there has been so much of kindly feeling, and so much of brotherhood among us, and that differences have been so thoroughly broken up, or, if they have existed, have been treated as no cause for any separation or division between brethren of the same household, and members of the same body of our Lord. I remarked, constantly, at the opening services of the Convention, a larger attendance of the Deputies, than on any previous occasion since I have been connected with the Convention, which has been since the year 1844. And I cannot but feel that the prayers which we have offered up here, have had a gentle and blessed influence upon our own hearts, as well as coming up acceptably before the Lord, from whom we have received the blessing. I shall take my farewell of the House, and of each individual Deputy, as of one closer than a friend. Asking pardon if I have at any time said anything that could give the slightest offence, and sustaining the resolution just passed, by declaring that it has been my intention always to do to every one here as I should have wished that he would do to me had I been upon the floor and he in the Chair.

The PRESIDENT. The Calendar will now be taken up.

Mr. KINGSBURY, of Connecticut. I would like very much, before the Calendar is taken up, to present a matter that is of some consequence to the House:—

*Resolved*, That the Secretary be instructed to purchase of Messrs. M. H. Mallory & Co.,—copies of the Debates of this House, to be distributed as follows: One to each member of this House, one to each Bishop of the Church, one to each Diocesan Standing Committee, and one to each member of the Canadian Deputation and to the Rev. Mr. Tait, and one to the library of each College and Divinity School in the Church.

The PRESIDENT. This matter came up before the Committee on Expenses as something which had been requested by the last Convention. On page 210 of the Journal is this entry:—

On motion of Rev. Dr. Williams, it was resolved that the thanks of this House be tendered to Messrs. M. H. Mallory & Co., for their very excellent daily reports of the proceedings of the House, and that they be requested to make similar arrangements for reporting the proceedings of the next session of this body.

On inquiry, the Committee on Expenses learn that at the last session one hundred and ten copies of the Journal were purchased at six dollars per copy, and distributed according to a resolution passed, making the amount paid six hundred and sixty dollars. They also learn that by taking a considerably larger number the copies can be procured at much less expense; and they have seen (as every member of this House must have seen) how continually this record is used in these proceedings. If members will reflect a little, I think they will see that we have come to depend on these reports so thoroughly that it will be almost impossible now to conduct the business pleasantly and satisfactorily without that record to refer to. The Committee found that they could purchase a thousand copies at two dollars per copy, making nearly ten times the number for only three times the amount of money. This would give one copy to each member of this House, one to each member of the House of Bishops, and to each of the other persons to whom it has been customary to distribute them, leaving, also, one copy for each member of the next House. Their value will perhaps be more largely felt in this direction than in any other, as the members of the next House can thus have the business of this continually before them for reference. Therefore the Committee decided to bring in a resolution directing the Secretary of the Convention to purchase a thousand copies at two dollars per copy. A resolution on this subject was offered the other day, and in the press of business, and without much explanation, it was voted down. The resolution which I have now in my hand has been brought in as a substitute; but I am very much of the opinion that the House will be better satisfied with their own proceedings, and will do a better thing if they go back to that original resolution and vote for the one thousand copies at two dollars per copy. This resolution provides for the taking of about five hundred copies, and it is understood that that number can be purchased at about three dollars per copy. It is not necessary to go into any detailed explanation of the difference, as I think the matter is fairly before the House.

Mr. JAMES PARKER, of New Jersey. I would

ask the gentleman how it is that you can get these one thousand copies at two dollars a copy, whereas, if you take five hundred, they will cost three dollars per copy.

Mr. KINGSBURY, of Connecticut. The price of a single copy is six dollars.

Mr. JAMES PARKER, of New Jersey. The price of the single copy that I have was about three dollars. We can have the numbers bound. There is no necessity for this, whatever.

The Rev. Dr. HUNTINGTON, of Massachusetts. Mr. President, I hope that this motion will prevail, or, if not, that the original resolution, brought in by the Committee on Expenses, will be adopted, and for a reason which I may briefly state. We were very sensitive of the honor of the House of Bishops when only the contingency of a possible loss was in question, namely, a loss to the publishers of the Hymnal in case we were to bind up the Hymnal with the Book of Common Prayer; a loss which many of us believe ought never to have occurred. And here we have before us these enterprising publishers, who, unless we take this action, will have sustained a real loss of two thousand dollars. And I submit that, if we will examine that resolution on the two hundred and tenth page of the Journal, we will agree that our honor is quite as much involved in this matter as was the honor of the House of Bishops involved in the other. Now, sir, I am not personally of the opinion that the oratory of this House is so valuable that it need be preserved verbatim, and I should be opposed to the passage again of any resolution like this, looking to the future publication of the verbatim debates of this House. But, sir, we have to do with the past, and with our pledges then made; and while I hope that hereafter we shall content ourselves with a succinct report of what is done and said on the previous day, instead of the full reports that we have hitherto enjoyed in THE CHURCHMAN, I do trust that we shall stand by our pledges and pass the resolution of the gentleman from Connecticut.

The Rev. Dr. SCHENCK, of Long Island. Mr. President, there is a matter of justice in this proposition, as has already been stated. The last General Convention took action requesting the continuation of this publication, and we therefore, I think, are in a certain sense bound to see to it that those who have acceded to our request shall not be made heavy losers by it. Now, the reports have been criticised, somewhat. I happen to know, sir, that the reporter whom we have had before, and who is the official reporter of the United States Senate, has the reputation of being the ablest in the United States. I do not know whether that reputation is correct or not; but that I have heard. He would have been engaged, as I understand, except for the fact that his duties at Washington at this moment prevented our engaging his services. It is not any cheapening on the part of the publishers of THE CHURCHMAN, for I found out upon inquiry two or three days since that the present arrangement costs them fully as much, and I think, rather more than the arrangement at the former Convention. And I do think that the reports, as we have them in THE CHURCHMAN, are as accurate, I may say more accurate, than the reports of speeches that are published in the New York papers, as I have heard them delivered the night before. So much for that.

In the next place, if we give to these publishers the amount that is proposed, we do not even then entirely reimburse them for their expenditure. This money is no bonus. It is not actually paying them for their outlay, but it is a certain concession to that house with reference to the facilities that they have presented to us, for the information of the House, with reference to the debates as they progressed. Now, I do not know how others may feel about it, but I must say that, in my opinion, the interest of this House has been enhanced almost two fold since we have had these debates printed and presented to us every morning. Not only so, but the House is constantly prepared to take much more intelligent action, by being able to look over, at a glance of the eye, the proceedings of the day before, instead of being continually delayed by reference to the minutes, and continually calling up action that is upon the minutes, and having it read and re-read to us, and thus having the time of the House wasted. I consider that the money we vote for this is a matter of the greatest consequence to us as far as facilitating the business of the House is concerned. Now, some claim that, inasmuch as we have a regularly published Journal, therefore a record of the debates is comparatively unimportant. I think quite the contrary, sir, myself. In fact, we find that in the great legislative council of the United States, the Senate and House of Representatives, the mere matter of the Journal is a very naked statement of the proceedings.

The PRESIDENT. I would suggest to Dr. Schenck that we have but little time.

The Rev. Dr. SCHENCK, of Long Island. That is true; but this is a matter of moment that we must all appreciate.

The Rev. Dr. DEKOVEN, of Wisconsin. I only wanted to say that I heartily concur in what has been said in regard to the publication of these debates, and to the appropriation for them. It seems to me to be reasonable and proper, and very desirable. I might enlarge, if I did not value very

greatly the time of this House, upon this matter. But I have only to say one word, which it is necessary that I should say upon this floor. In the report of THE CHURCHMAN for yesterday there is a record of the vote upon the Rubric. That vote as reported is directly the opposite of the vote which was actually taken. The Deputies who voted in favor of the Rubric are reported as voting against it, and those who voted against the Rubric were reported as voting in favor of it. The action of the House was upon the adoption of the resolution including that Rubric. Now, to show how exactly wrong it is, I will refer to it.

The President said: "A vote by Dioceses and Orders is called for by the deputation from Connecticut. Deputies desiring the passage of the entire resolution will please say 'Aye' when their names are called, and those gentlemen opposing it will say 'No.'"

During the call the Rev. Mr. Girault, of Louisiana, said: "I want to explain my vote. I am in favor of this Rubric with one exception, and that is, the permission to use these services separately on Sunday; but I cannot conscientiously vote for that, and, therefore, I vote 'No.'"

But in the record of the vote Mr. Girault was put down as voting "Aye." And every Deputy is put down as voting the very opposite of the way in which he really did vote. This is a grave mistake, and one which, as we are adopting and giving a certain official sanction to these debates, should be corrected.

The Rev. Dr. GOODWIN, of Pennsylvania. I did not distinctly hear what number of copies it was proposed to pay for. I should like to know that.

The Rev. Dr. ANSTICE, of Western New York. Blank copies.

A DEPUTY. I would like to ask whether, in the edition that we shall have supplied, errors can be corrected.

The SECRETARY. I understand that the publisher will take the minutes of the House, which have been approved, and go over them and make all needed corrections before the plates are cast from which the future copies of the debates are to be printed.

Mr. KINGSBURY, of Connecticut. The resolution specifies certain persons to whom these copies are to be distributed, but I will add that, "Provided that the expense shall not exceed, in the aggregate, fifteen hundred dollars." It will be about that amount.

The Rev. Dr. GOODWIN, of Pennsylvania. There are two things to be considered in this case. One is, what we owe, in honor, in connection with any pledge that we have made. Whatever is due, under that pledge, I shall heartily vote for it. I do not exactly know how far that matter extends, but certainly let us fulfil it to the largest extent. We ought to remember, on the other hand, two or three things. One is that the assessments were reduced, by the non-concurrence of the House of Bishops, to the old standing; and another is, that here we are proposing, if I understand this resolution, to distribute—how many copies?

The PRESIDENT. Either five hundred or one thousand.

The Rev. Dr. GOODWIN, of Pennsylvania. Well, the number of members of this Convention must be in the neighborhood of three hundred or more. It is three hundred and eighty-eight. We are therefore proposing to vote to ourselves three hundred and eighty-eight copies, here, at three dollars a copy, which will amount to something over a thousand dollars. To that, sir, I object. Put them where you will, but do not let us vote them to ourselves. I have purchased a copy, and I wish every member of the Convention to purchase one for himself. I do not want the Convention to present me with a copy. I do not want the Dioceses to be assessed two or three dollars per Clergyman in order to present copies of the debate, or anything else, to me, as a member of this House, or to any other members of the House, and I object utterly to that part of the resolution. If three hundred copies are purchased, it strikes me that that would answer all purposes. Further than this I do not desire to object. I wish to say emphatically again, that whatever we owe, and even more than we owe, I would have paid.

Mr. SHATTUCK, of Massachusetts. I think it was a great mistake for the last Convention to pledge itself in this way; because, as Dr. Goodwin has said, it was pledging an unknown sum. I think it may be necessary, if this vote be taken (and I will think over that), to increase our assessments. The House of Bishops have not accepted our modification of the Canon, so that the assessment for the coming three years will be at the rate of three dollars, and I doubt very much if that will enable us to pay. We shall not have a resolution, as we had on a former occasion, allowing the Treasurer or Secretary to make an additional assessment of one dollar in the course of three years, should that be necessary. It would not be necessary until the close of the year. It might not be necessary to make an assessment of more than twenty-five or fifty cents; but I think it very important that this Convention promptly pay all its dues, and that the money be provided.

The Rev. Dr. HUNTINGTON, of Massachusetts.



In order to meet the Rev. Dr. Goodwin's objection, which is a very reasonable one, I move this amendment: "That the copies ordered be distributed *pro rata* among the Dioceses, and disposed of at the discretion of the Convention among those Dioceses."

The Rev. Dr. GOODWIN, of Pennsylvania. I move that "three hundred" be substituted for "five hundred" in the resolution, at whatever price, not to exceed one thousand dollars in all; and that all that portion referring to the distribution of copies to the members of this Committee be stricken out.

The Rev. Dr. HUNTINGTON, of Massachusetts. My motion was seconded.

The PRESIDENT. What is your motion?

The Rev. Dr. HUNTINGTON, of Massachusetts. That the copies ordered shall be distributed *pro rata* to the Dioceses, allowing the Dioceses, by their Conventions, to make such disposition of them as they please.

The Rev. Dr. GOODWIN, of Pennsylvania. What does *pro rata* mean?

The Rev. Dr. HUNTINGTON, of Massachusetts. According to the number of Clergy in the Diocese.

Mr. JUDD, of Illinois. I suppose most of the Deputies have already ordered copies for themselves. I do not know anybody more competent than they to distribute these copies. The Convention of a Diocese certainly cannot take action of that character, and should they leave it to the Secretary of the Convention, or to somebody else, the distribution would not be so apt to be well made as if left to the Deputies. I hope the resolution will be passed in that form. I think that we need these reports. We have requested them, and I hope we shall stand by that request. And more than that, I hope that we shall have full reports in the future.

The PRESIDENT. Shall the resolution of the Clerical Deputy from Massachusetts (the Rev. Dr. Huntington) be adopted?

A DEPUTY. If the amendment to the resolution is to be passed, I wish to have this inserted: "Provided, that three copies, at least, shall be sent to each Diocese."

The Rev. Dr. HUNTINGTON, of Massachusetts. I accept that amendment.

The PRESIDENT. The question is on the amendment of the Rev. Dr. Huntington, of Massachusetts.

The amendment was not agreed to.

The PRESIDENT. The Rev. Dr. Goodwin's amendment comes up, if he desires.

Mr. JAMES PARKER, of New Jersey. I move as a substitute for that amendment something which seems to be demanded in this case. Messrs. Mallory & Co. have done this Convention and the Church at large great service in publishing these debates. Now, let us adopt the manly course, and pay them for the work. I move, therefore, as a substitute, that the Treasurer be directed to pay Messrs. M. H. Mallory & Co. the sum of twelve hundred dollars, and that the provision with reference to the copies be stricken out. Let those people who desire copies purchase them at such price as Messrs. Mallory & Co. are able to sell them for. In that way, these publishers will get the benefit of the money that we vote for that purpose, and they are not put to any further expense about it. If the object is to reimburse them, that is the way to do it, and I am in favor of doing it in that way. They can make up something of their outlay by selling extra copies. I shall buy a copy for myself.

The PRESIDENT. The question is on the substitute offered by Mr. Parker of New Jersey, the substance of which is, that twelve hundred dollars be paid to Messrs. Mallory & Co. But there should be added some words explaining why the money is paid.

The substitute was not agreed to.

The PRESIDENT. The question recurs upon the amendment of the Rev. Dr. Goodwin of Pennsylvania.

The Rev. Dr. GOODWIN, of Pennsylvania. Especially with regard to the cost of distribution of copies to members of this body; for I am utterly opposed to it. One of the greatest corruptions of this country is this of legislative bodies in having books printed and distributed among their members. And for us to follow such a corrupt example, I think, is one of the most disgraceful things ever proposed in this body.

The PRESIDENT. The resolution, as amended by the Rev. Dr. Goodwin, will read thus:—

*Resolved*, That the Secretary be instructed to purchase of Messrs. M. H. Mallory & Co. three hundred copies of the Debates of this House, at an expense not exceeding \$1,000.

Mr. WELSH, of Pennsylvania. Do we ask the proprietors of THE CHURCHMAN to keep these copies, or what?

Mr. SHATTUCK, of Massachusetts. They should be distributed among the members of the next Convention. That is the proper use to make of them.

The Rev. Dr. GOODWIN, of Pennsylvania. The original resolution provided for the distribution of copies to certain seminaries of learning, and to other persons; and I agree to all that. I simply move to strike out all relating to distribution to members of this body.

The PRESIDENT [reading]. "To be distrib-

uted, one to each Bishop of this Church." Is that to remain?

The Rev. Dr. GOODWIN, of Pennsylvania. Yes.

The Rev. Dr. ANSTICE, of Western New York [reading]. "One to each Bishop of the Church, one to each Diocesan Standing Committee, and one to each member of the Canadian Deputation, one to the Rev. Mr. Tait, and one to the library of each College and Divinity School in the Church."

The Rev. Dr. GOODWIN, of Pennsylvania. The rest can be reserved for use at the next Convention. The question being on the amendment offered by the Rev. Dr. Goodwin of Pennsylvania, a division was had.

The PRESIDENT. Deputies voting in favor, 62; those voting against, 48.

The amendment is agreed to.

The Rev. Dr. GOODWIN, of Pennsylvania. I have not the slightest objection that the limit shall be \$1,200 or \$1,500.

The PRESIDENT. I would state to the House that, inasmuch as the Bishop of Fredericton was here, and was introduced to the House, and he addressed us; it would be well to include his name also.

Mr. JUDD, of Illinois. I move that his name be inserted at the proper place.

The PRESIDENT. With the permission of the House a few of these copies will also be sent to the libraries of the English Universities.

Mr. WELSH, of Pennsylvania. I suppose the Secretary will have that permission.

The Rev. Mr. GIRAULT, of Louisiana. I would suggest also the public libraries of this city. We have had some courtesies from them.

The PRESIDENT. And the libraries of this city. Deputies in favor of the passage of the resolution, as thus amended, will please say Aye.

The resolution was adopted.

Mr. KINGSBURY, of Connecticut. I have another resolution to offer.

The Rev. Dr. DEKOVEN, of Wisconsin. The Canon has not been passed, and it is far more important than any resolutions.

The PRESIDENT. The Calendar will now be taken up.

#### EXAMINATIONS OF CANDIDATES FOR DEACON'S ORDERS.

The Rev. Dr. WATSON, of North Carolina. I ask leave to submit the following report from the Committee on Canons:—

The Committee on Canons, to whom was referred a resolution in regard to examinations for candidates for Deacons' orders only, respectfully report that they recommend the adoption of the following resolution:—

*Resolved*, the House of Bishops concurring, That the subject of the examination of candidates for Deacons' orders only be referred to the Joint Committee on the Admission of Ministers of other Christian bodies into the Ministry of this Church.

It is a Joint Committee, which has been appointed to report to the next General Convention.

The resolution was adopted.

#### TERM OF CANDIDATESHIP FOR THE PRIESTHOOD.

The Rev. Dr. WATSON, of North Carolina, presented the following report:—

The Committee of Conference appointed upon the part of this House to confer with the Committee of the House of Bishops upon the amendment of section 2, Canon VIII., Title I, report the following resolution:—

*Resolved*, That the consideration of this Canon be referred to the Joint Committee upon the subject of the admission of Ministers of other Christian bodies, to report to the next General Convention.

The PRESIDENT. What is the subject of the Canon?

The Rev. Dr. WATSON, of North Carolina. It is on the preparation or the term of candidateship of candidates for Priests' orders.

The resolution was adopted.

The Rev. Dr. HARE, of Pennsylvania. I move that speeches for the remaining hour be limited to two minutes each.

The PRESIDENT. By general consent of the House, speeches for the remaining hour will be limited to two minutes each. The Calendar will now be taken up.

#### LETTERS DEMISSORY, ETC.

##### The SECRETARY:—

Report No. 7, of Committee on Canons, recommending an amendment to Canon relating to professors in colleges, etc.

*Resolved*, the House of Bishops concurring, That clause [4] section 7, Canon XIV. of Title I. is hereby amended so as to read as follows:—

Section 4. It shall be the duty of all Ministers to obtain and to present letters demissory, as above prescribed, whenever they remove from one Diocese or Missionary Jurisdiction to another, and remain there for six months; that this provision shall not apply to any Minister as a professor in the General Theological Seminary, or officer in the Board of Missions, or a professor or other officer in any university, college, or other institution of learning maintained or governed in part by the Diocese to which such Minister belongs, or to chaplains in the army or navy of the United States. And when a new Diocese shall be erected within the limits of the Diocese to which any such Minister belongs, he shall be entitled to elect in which of such Dioceses he will be canonically resident.

The Rev. Dr. DEKOVEN, of Wisconsin. That amendment was introduced by the Clerical Deputy

from the Diocese of Central New York. He is not here to state what it is. I therefore rise, by way of explanation, to say that it is simply an amendment of the existing Canon giving the same rights to Trinity College, to Hobart College and to certain other colleges in the same situation that are already given to certain other institutions. If it passes as it stands, that will be the sole result of its adoption.

The Rev. Dr. GOODWIN, of Pennsylvania. It is a little unfortunate, it seems to me, to put it in this form, "an officer in the Board of Missions," but I suppose the President, Vice-President, Secretary, &c. of that Board to be officers. But this is perhaps of no consequence.

The Rev. Dr. DEKOVEN, of Wisconsin. It has been so always. There is no amendment in that respect.

The resolution was adopted.

#### ORGANIZATION OF THE HOUSE OF DEPUTIES.

The PRESIDENT. The next subject on the Calendar is the resolution offered by the Rev. Dr. Schenck, October 20, in regard to the organization of the House of Deputies, &c.

The Rev. Dr. SCHENCK, of Long Island. I would ask consent to substitute for that resolution one that I have in my hand. The only difference between the two is, that all the changes to be made were not mentioned in their order in the other resolution, in the hurry of its passage. I would merely state that the object of the resolution is to give a sort of recognition to all the Secretaries, so that in case of their death or resignation—or being called to an Episcopate—we shall have somebody who will stand as the permanent Secretary of the General Convention. There are only two objects; one is to avoid the *contretemps* which occurred the last time, and so that we shall have a Secretary ready to organize the Convention. The other is for the sake, so far as we can regulate that matter, of having an officer in existence all the time; some one who shall be the custodian of the papers of the House.

The resolution was again read, as printed in a previous column of to-day's CHURCHMAN.

The Rev. Dr. HARE, of Pennsylvania. I move to lay the resolution upon the table.

The question arising upon the motion to lay upon the table, a division was had.

The PRESIDENT. Deputies voting in the affirmative, 44; in the negative, 46. The motion to lay upon the table is lost. Shall the resolution now pass?

The Rev. Dr. GOODWIN, of Pennsylvania. The reason why I voted to lay it on the table is this: it would require further amendment, it seems to me. We cannot have an Assistant Secretary, who is never elected by this House, to be the Secretary of this House, to call it to order and to organize it, under the circumstances. We need to say that our three Secretaries may be nominated by the Secretary and elected by the House, and then I should have no objection. But they are not so elected by the House, and I think that the project is therefore very objectionable without further amendment.

The Rev. Dr. SCHENCK, of Long Island. I will accept that, sir, as an amendment, it being understood that they shall all be elected by this House.

The Rev. Dr. GOODWIN, of Pennsylvania. Nominated by the Secretary?

The Rev. Dr. SCHENCK, of Long Island. Nominated by the Secretary and elected by this House.

The PRESIDENT. In the second clause of that section, it will be necessary to introduce other words, so that it shall read thus: "He may, with the approbation of the House, appoint three Assistant Secretaries, and the Secretary and Assistant Secretaries shall continue in office." Is it the pleasure of the House that this amendment be made?

The resolution was adopted.

The Rev. Dr. ANSTICE, of Western New York. I move that the House approve of the appointment by the Secretary of the Rev. Mr. Tschiffely of Kentucky, and the Rev. Dr. Hay of Pennsylvania.

The motion was agreed to.

The PRESIDENT. The appointment by the Secretary is approved.

#### REPORT OF COMMITTEE ON CONFERENCE.

The Rev. Dr. DIX, of New York. The Committee on Conference with the House of Bishops desire to report.

The PRESIDENT. The Committee on Conference with the House of Bishops, I think, has precedence of the Calendar. Deputies will please give attention to the report of the Committee on Conference upon the matter of shortened services.

The Rev. Dr. DIX, of New York. The Committee of Conference with the House of Bishops would respectfully report that they went to the House of Bishops and obtained a Committee of that House to confer with them. They have agreed upon and have signed a short report, after reading which I will make some brief verbal statements:—

The Committee of Conference of the House of Bishops and the House of Deputies, upon the subject of the diverse action of the two Houses, as to the proposed shortened order of Morning and Evening Prayer, respectfully report that they have duly considered the matter committed to them. The Committee on the part of the House of Bishops presented a copy of instructions given to them, as follows:—

*Resolved*, That the Committee of Conference on the part of this House be instructed to inform the Commit-



tee on the part of the House of Deputies that it is not possible in the present thinness of this House to reopen a subject of such grave consequence, already determined in a much fuller attendance of the House.

Upon an interchange of views upon the subject, the Committee were of opinion that it would be impracticable to secure joint action at the present session of the General Convention.

ALBERT LEE.  
WILLIAM BACON STEVENS.  
W. V. W. HOWE.  
MORGAN DIX.  
JOHN FULTON.  
CHARLES H. HALL.  
HUGH W. SHEFFEY.  
BENJAMIN STARK.

I will briefly state to the House that, as the Committee of the House of Bishops came to us with positive instructions from their House, we at once found it impossible to receive any joint action. The Committee stated that their House was very much reduced already in numbers, not more than one-third being present. They also stated that they had, by a very large majority, determined that the change of the proposed Order of Morning and Evening Prayer ought to be made, and could be made by Canon, and those who now remain feel bound to those who have already left, and are unwilling to take any action reversing the decision of the views of a large number of their House.

The Committee on the part of this House stated that we had by an almost unanimous vote, there being only one in the negative in each Order, I believe—Dioceses all considered—decided that the change could be made only by Rubric. And there the matter stood. The House of Bishops, however, assented to the suggestion that was made on the part of this House for a Joint Committee, and they will very soon—immediately, I suppose—send down the names of such Joint Committee to sit during the recess, and to report to the next General Convention some mode of providing, by Rubric or otherwise, the object that is so much desired.

The PRESIDENT. The report of the Committee will be received.

Mr. JOHNSON, of Connecticut. Mr. President, I move that the House recede from its previous vote of non-concurrence and concur.

Mr. JAMES PARKER, of New Jersey. I move to lay that resolution on the table.

The PRESIDENT. It is moved by the Deputy from Connecticut that the House recede from its previous action in non-concurring with the House of Bishops and concur. And it is moved and seconded that this motion be laid upon the table.

A division was called for and had upon the motion to lay on the table.

The PRESIDENT. Deputies voting in favor of laying upon the table the motion of Mr. Johnson, of Connecticut, 53; those voting against it, 67. The nays have it, and the motion is not laid on the table. Will the House, then, recede and concur? ("Question!" "Question!")

Mr. JUDD, of Illinois. On behalf of the Lay Deputation from Illinois, I call for a vote by Dioceses and Orders upon the adoption of this resolution.

The Rev. Dr. DEKOVEN, of Wisconsin. I rise to a point of order. I wish to know whether the gentleman who moves the reconsideration voted with the majority last night.

The Rev. Mr. GIRAULT, of Louisiana. It has been under consideration by the Committee on Conference.

The PRESIDENT. The point of order will be overruled, the Chair being of opinion that a motion of this kind, although it may amount to a reconsideration, can yet be made.

A DEPUTY. I would ask the gentleman to withdraw this call for a vote by Orders. We had a vote by Orders last night, and the nays are all recorded there. There can be no good, but a great deal of harm, in delaying our work.

Mr. JUDD, of Illinois. A large number of Deputies of this House desire such a vote, and I insist upon the call.

The Rev. Dr. HALL, of Long Island. May I be allowed one remark? We have done the best that we could in this matter, and it seems to me, that some regard ought to be had to the thinness of this House. Yesterday, we passed a very solemn measure in a very solemn way—by Dioceses and Orders—and carried it almost unanimously. I ask Deputies, whether they are prepared now, in face of the fact that there are so few of us here, and with forgetfulness of what may be the rights of those who are not here, to recede, and in this hasty manner, to obtain what we all want, but to obtain it in what so many of us are convinced is the wrong way. I hope the House will not consent to the act of receding.

The Rev. Dr. WATSON, of North Carolina. And I am, sir, a dissatisfied minority, at the least.

The Rev. Dr. SCHENCK, of Long Island. It is to be understood that those of us (or very many of us), who voted yesterday in the affirmative, voted for that measure because that was the last thing that was left for us. This whole House, I believe, wants a shortened service, and we want to go home and take it with us. We have an opportunity now, and although the House is thin, we are not going to be debarred from taking action because people run away and leave their duties.

Mr. JAMES PARKER, of New Jersey. I

insist upon it, that this House had better go without a benefit forever, than secure it in an illegitimate way. ["No!" "No!" "Question!"] I insist upon having my time to speak.

The PRESIDENT. Two minutes are allowed. Mr. JAMES PARKER, of New Jersey. I hope we may prevent this improper action. I say we had better go without the object desired forever than secure it in an illegitimate way. Let us have no stain whatever—no suspicion—upon the legality of the action of this House in any case. And we will have such stain if we do this by Canon, and then go home to our people after having twice or thrice, or more times, solemnly declared that this could not and should not be done by Canon. I say we stultify ourselves, and falsify our record heretofore made, when we undertake to do it in that manner.

The Rev. Dr. STEVENS PARKER, of New Jersey. I voted in favor of the Canon yesterday, simply that we might have some law. Last night we had shortened services without the law. I vote for the Canon that we may have a law by which to act.

The Rev. Dr. DEKOVEN, of Wisconsin. There are very many of us who believe that it is perfectly legitimate to get this matter by Canon. We have voted for everything that came up in order to get it. I am prepared to vote for it by Canon; and I do not believe it to be right to say that we shall not, on this last day of the session, adopt this measure because people have neglected their duty, and run away from this Convention, when they ought to be here. It is a false argument. [Applause.]

The PRESIDENT. The roll will be called.

Mr. WILSON, of Minnesota. I desire to speak for a moment. We have learned from the Committee of Conference on the part of this House that the members of that Committee from the House of Bishops came instructed by that House to yield nothing. There may have been a good reason for that instruction; but it seems to me, sir, that it was an extraordinary thing to send a Committee of Conference with instruction that there shall be no conference. And now it seems to me that the action that we are asked to take is simply bowing our heads to the dictation—and not quite in accordance with the dignity of this House—of the House of Bishops.

The Rev. Dr. BEERS, of California. It seems to me it would be unfortunate should this thing be decided upon an issue of obstinacy between the two Houses. Now, we all, or nearly all, feel that there is a need of shortened services. If we cannot get the boon we desire offered to us by the right hand, let us take it when it is offered to us by the left hand. We want the relief. It is rapidly coming to be the fact that the practice of the Church goes before the legislation of the Church, and we want to keep up at least with what has come to be regarded as an allowable practice among our Clergy in various parts of the Church. Now, I hope that if we may not be able to secure what many of us might prefer, we will accept what we can actually get.

A Clerical DEPUTY, from Rhode Island. This House ought to remember that this Canon has been sent to us by the House of Bishops, and that we ought to give some credit to them for judgment in regard to Canon law.

Mr. BRUNE, of Maryland. I desire to vote for the adoption of this Canon. I never was in such a position before, and I trust I never shall be in it again. I have yielded my individual opinions for three Conventions to the rule of this House in regard to the Constitution. I shall vote for this particular measure upon the ground that it is a mere amendment of Canon XXII., which, as I think, we can amend without disturbing the general proposition that has been before this House. ("Question!" "Question!")

The Rev. Dr. SEYMOUR, of New York. While I am as strongly in favor of shortened services, and need them more than, perhaps, any member of this House, I cannot vote for this, because the principle, it seems to me, is fatal to the integrity of our Prayer Book. We can go into the offices of Baptism and Holy Eucharist on the same principle.

Mr. WELSH, of Pennsylvania. I move, sir, that the question be taken in two minutes.

The PRESIDENT. The question will be taken in two minutes.

Mr. JAMES PARKER, of New Jersey. I second Mr. Welsh's motion, sir, that the vote be taken in two minutes, and on behalf of the Lay Deputation from New Jersey, call for a vote by Dioceses and Orders.

The PRESIDENT. The House will proceed to vote.

The SECRETARY then proceeded to call the roll by Dioceses and Orders.

During the calling of the roll, Mr. PRINCE of Long Island, said:—

I simply desire to say that I am heartily in favor of the object of this resolution, but I do not believe that object can be legally attained by Canon. If it be attained now in that way, it would be a dangerous precedent. I am consequently constrained to vote "No."

Mr. JAMES PARKER, of New Jersey. In the firm conviction that I am doing the most righteous act of my life, I vote "No."

The PRESIDENT. Upon the resolution to recede, and concur with the House of Bishops in passing the Canon of Shortened Services, the vote is as follows:—

Dioceses represented in the Clerical Order 42. Ayes, 27; nays, 8; divided, 7.

Dioceses represented in the Lay Order, 28. Ayes, 13; nays, 12; divided, 3.

The resolution is lost by a non-concurrence of the Orders.

The vote in detail was as follows:—

#### CLERICAL VOTE.

Alabama.—Rev. George H. Hunt, aye.  
Albany.—Rev. Walton W. Battershall, Rev. George C. Pennell, S.T.D., and Rev. Francis Harrison, S.T.D., aye.  
Arkansas.—Rev. Tullius C. Tupper and Rev. James A. Matthews, nay.  
California.—Rev. Hiram W. Beers, D.D., aye.  
Central Pennsylvania.—Rev. Cortlandt Whitehead and Rev. William C. Leverett, aye.  
Connecticut.—Rev. E. Edwards Beardsley, D.D., LL.D., Rev. Cyrus F. Knight, and Rev. Edwin E. Johnson, aye.  
Delaware.—Rev. Benjamin J. Douglass, aye. Rev. T. Gardiner Littell, nay.  
Easton.—Rev. Edward J. Stearns, D.D., aye.  
Florida.—Rev. J. L. Steele, D.D., aye. Rev. J. J. Scott, D.D., LL.D., nay.  
Fond du Lac.—Rev. Martin Van Buren Averill, aye.  
Georgia.—Rev. Henry K. Rees and Rev. Thomas Boone, aye.  
Illinois.—Rev. Samuel Chase, D.D., aye.  
Iowa.—Rev. Thomas B. Kemp, aye.  
Kansas.—Rev. Archibald Beatty, D.D., and Rev. D. W. Cox, aye.  
Kentucky.—Rev. James Craik, D.D., LL.D., aye. Rev. Louis P. Tschiffely, nay.  
Long Island.—Rev. Noah Hunt Schenck, D.D., Rev. T. Stafford Drowne, D.D., and Rev. William A. Snively, S.T.D., aye. Rev. Charles H. Hall, D.D., nay.  
Louisiana.—Rev. John F. Girault, aye.  
Maine.—Rev. Charles Wells Hayes and Rev. William James Alger, aye. Rev. Christopher S. Leflingwell and Rev. Samuel Upjohn, nay.  
Maryland.—Rev. Orlando Hutton, D.D., Rev. Meyer Levin, D.D., Rev. Edwin A. Dalrymple, S.T.D., and Rev. George Leeds, D.D., aye.  
Massachusetts.—Rev. Alexander Burgess, D.D., and Rev. Thomas R. Lambert, D.D., aye. Rev. William R. Huntington, D.D., nay.  
Michigan.—Rev. William J. Harris, D.D., and Rev. John T. Magrath, aye. Rev. Marcus Lane, nay.  
Minnesota.—Rev. D. B. Knickerbacker, D.D., aye.  
Mississippi.—Rev. Henry Sansom, D.D., Rev. Alexander Marks, and Rev. James T. Pickett, aye.  
Missouri.—Rev. James Runcie, D.D., aye. Rev. J. P. T. Ingraham, D.D., nay.  
Nebraska.—Rev. Robert W. Oliver, D.D., and Rev. James Paterson, aye.  
New Hampshire.—Rev. Isaac G. Hubbard, D.D., and Rev. Lorenzo Sears, aye. Rev. James H. Eames, D.D., nay.  
New Jersey.—Rev. George Morgan Hills, D.D., and Rev. Stevens Parker, S.T.D., aye. Rev. Joseph F. Garrison, M.D., nay.  
New York.—Rev. Philander K. Cady, D.D., aye. Rev. Morgan Dix, D.D., and Rev. George F. Seymour, D.D., nay.  
North Carolina.—Rev. Alfred A. Watson, D.D., and Rev. N. Collin Hughes, nay.  
Northern New Jersey.—Rev. J. Nicholas Stansbury, D.D., and Rev. Joseph H. Smith, nay.  
Ohio.—Rev. William B. Bodine, and Rev. Sherlock A. Bronson, D.D., aye.  
Pennsylvania.—Rev. D. R. Goodwin, D.D., LL.D., aye. Rev. G. Emilen Hare, D.D., nay.  
Pittsburgh.—Rev. William A. Hitchcock, D.D., Rev. Richard S. Smith, and Rev. Reese F. Alsop, nay.  
Rhode Island.—Rev. Chas. A. L. Richards, and Rev. Geo. J. Magill, aye. Rev. Daniel Henshaw, nay.  
South Carolina.—Rev. Charles C. Pinckney, D.D., and Rev. John D. McCollough, aye. Rev. A. Toomer Porter, D.D., nay.  
Southern Ohio.—Rev. John Boyd, D.D., aye.  
Tennessee.—Rev. George C. Harris, D.D., aye. Rev. George White, D.D., nay.  
Vermont.—Rev. Andrew Hail, D.D., and Rev. Daniel C. Roberts, nay.  
Virginia.—Rev. J. Stuart Hancel, D.D., nay.  
Western Michigan.—Rev. George D. E. Mortimer and Rev. Joseph W. Bancroft, aye.  
Western New York.—Rev. Henry Anstice, D.D., and Rev. Oran R. Howard, D.D., aye.  
Wisconsin.—Rev. James DeKoven, D.D., and Rev. A. D. Cole, D.D., aye. Rev. John Fulton, D.D., nay.

#### LAY VOTE.

Albany.—Mr. Orlando Meads, LL.D., and Mr. James Forsyth, aye.  
Central New York.—Mr. James W. Clarke, aye. Mr. Horace O. Moss, nay.  
Connecticut.—Hon. Frederick J. Kingsbury, aye.  
Hon. Benjamin Stark, nay.  
Delaware.—Mr. S. Minot Curtis, aye.  
Florida.—Mr. Robert Walker, nay.  
Fond du Lac.—Mr. James Jenkins, aye.  
Georgia.—Mr. John R. Johnson, nay.  
Illinois.—Mr. S. Corning Judd, LL.D., and Mr. White, nay.  
Indiana.—Mr. George C. Duy and Hon. John B. Howe, nay.  
Kentucky.—Mr. William Cornwall, aye.  
Long Island.—Hon. L. Bradford Prince, nay.  
Louisiana.—Mr. James McConnell, nay.  
Maine.—Hon. James Bridge and Mr. Robert H. Gardiner, aye.  
Maryland.—Mr. Frederick W. Brune, aye.  
Massachusetts.—Mr. George C. Shattuck, M.D., Hon. Enoch R. Mudge, and Hon. Robert C. Winthrop, LL.D., aye.  
Minnesota.—Mr. E. H. Holbrook, Jr., aye. Hon. E. T. Wilder, nay.  
New Hampshire.—Mr. Franklin Low and Mr. Charles A. Tufts, aye.  
New Jersey.—Mr. Samuel K. Wilson and Mr. R. S. Conover, aye. Mr. James Parker, nay.



*North Carolina.*—Mr. William H. Battle, LL.D., and Mr. Armand J. DeRosset, M.D., nay.  
*Northern New Jersey.*—Mr. Alfred Mills, nay.  
*Ohio.*—Mr. Augustus H. Moss, aye.  
*Pennsylvania.*—Mr. William Welsh and Mr. Lemuel Coffin, aye.  
*Pittsburgh.*—Mr. John H. Shoenberger, nay.  
*Rhode Island.*—Mr. Edwin Babcock, aye. Mr. John H. Stiness and Mr. T. P. L. Goddard, nay.  
*Southern Ohio.*—Mr. V. B. Horton, aye.  
*Tennessee.*—Mr. G. R. Fairbanks, nay.  
*Vermont.*—Mr. James H. Williams, aye.  
*Virginia.*—Hon. Hugh W. Sheffey, nay.

The PRESIDENT. I will announce as the Committee to whom is to be referred the subject, as presented by the House of Bishops, relating to public schools and other educational institutions, the Rev. Dr. Coit of New Hampshire, the Rev. Mr. Johnson of Connecticut, Mr. Winthrop of Massachusetts, and Mr. Coppée of Central Pennsylvania.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., }  
 TWENTIETH DAY OF THE SESSION, Oct. 25, 1877. }  
*Message No. 90.*

The House of Bishops informs the House of Deputies that it appoints as the member, on the part of this House, of the Joint Committee on Christian Education, the Bishop of Pittsburgh.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
 TWENTIETH DAY OF THE SESSION, Oct. 25, 1877. }  
*Message No. 91.*

The House of Bishops informs the House of Deputies that it has adopted the following resolution:—

*Resolved,* the House of Deputies concurring, That a Joint Committee be appointed (to sit during the recess) on the matter of providing shortened services, by Rubric or otherwise; and the House of Bishops appoints as the members of such Committee on its own part the Bishop of Connecticut, the Bishop of Pennsylvania, and the Bishop of Pittsburgh.

Attest: HENRY C. POTTER, Secretary.

On motion, the House concurred with the House of Bishops in Message No. 91.

The PRESIDENT. The House is now ready to take up its Calendar. The Chair would inform the House that there are but seventeen minutes remaining of the session, unless the House concludes to rescind its order, and request the House of Bishops to sit longer than one o'clock.

The first thing in order upon the Calendar is No. 35, which is a resolution offered by the Rev. Dr. Huntington, October 20, in regard to the preparation of a collection of Anthems. The resolution will be read by the Secretary.

The SECRETARY:—

*Resolved,* the House of Bishops concurring, That a Joint Committee, consisting, on the part of the House of Bishops, of three Bishops, and on the part of this House of three Presbyters and three Laymen be appointed to prepare and to present to the next General Convention a brief collection of Anthems in the words of the Holy Scripture, or in the words of the Prayer Book of the Church of England, the same, if approved, to become an appendix to the Hymnal.

The Rev. Dr. HUNTINGTON, of Massachusetts. This resolution, on its first appearance, met with such a hospitable and kindly reception upon the part of the House, that I am sanguine enough to hope that it will pass by general consent. It is simply the logical sequence of our action at the last General Convention, when we authorized the use, in place of hymns, of anthems "in the words of Holy Scripture or in the words of the Prayer Book of the Church of England." The purpose of the resolution is to enable us to get back those sweet anthems of which we are all so fond; and the object of inserting, "in the words of the Prayer Book of the Church of England," is to enable us to procure the anthems in the words in which they have always been sung—the words of the Prayer Book of the Church of England being a somewhat different translation. I am satisfied that we all want these anthems, and therefore I will not detain you with any speech.

The Rev. Dr. CADY, of Albany. The Anthems are now selected from any part of the Holy Scriptures. Will not this resolution have a tendency to restrict the selection?

The Rev. Dr. HUNTINGTON, of Massachusetts. Not at all.

The resolution was adopted.

#### MESSAGES FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., }  
 TWENTIETH DAY OF THE SESSION, Oct. 25, 1877. }  
*Message No. 92.*

The House of Bishops informs the House of Deputies that it concurs in Message No. 84 from the House of Deputies [relating to Joint Committee on Relations of Bishops to Consecrated Churches], and appoints as such Joint Committee, on its own part, the Bishop of New York, the Bishop of Central New York, and the Bishop of Iowa.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
 TWENTIETH DAY OF THE SESSION, Oct. 25, 1877. }  
*Message No. 93.*

The House of Bishops informs the House of Deputies that it concurs in Message No. 86 [relating to Christian Education], and names as such additional member of the Joint Committee, on their own part, the Bishop of Central Pennsylvania.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
 TWENTIETH DAY OF THE SESSION, Oct. 25, 1877. }

*Message No. 94.*

The House of Bishops informs the House of Deputies that it has already taken order for the publication of the Pastoral Letter; that at present it has no copy in its possession; and that it will, as soon as possible, furnish printed copies to every Clergyman.

Attest: HENRY C. POTTER, Secretary.

IN GENERAL CONVENTION, BOSTON, MASS., }  
 TWENTIETH DAY OF THE SESSION, Oct. 25, 1877. }

*Message No. 95.*

The House of Bishops informs the House of Deputies that it concurs in the action [electing a Board of Managers, &c.] communicated in Message No. 89 from the House of Deputies; and also in Message No. 90 from that House [referring matter to Joint Committee on Admission of Ministers of other Bodies].

Attest: HENRY C. POTTER, Secretary.

Mr. SHEFFEY, of Virginia. I will ask whether, in the opinion of the Chair, it is practicable for us to get through our business in the brief time yet remaining of our session.

The PRESIDENT. The Chair is of the opinion that we cannot finish the business of the House by one o'clock.

Mr. SHEFFEY, of Virginia. Then I move that the House of Bishops be informed that this House has postponed the hour of adjournment until half-past one o'clock.

Mr. PRINCE, of Long Island. I do not know of a better or shorter way of securing the postponement of the hour of adjournment than by passing a concurrent resolution, which I will offer:—

*Resolved,* the House of Bishops concurring, That the session be extended until half-past one o'clock.

If we pass this resolution we shall have done our part, and it simply requires a concurrence of the House of Bishops. If there is objection to this resolution on the part of the mover of the other, then I will move to amend by substituting this which I have stated.

Mr. SHEFFEY, of Virginia. The only objection is the delay which will be occasioned by having the resolution copied and sent; whereas, if a Committee is appointed, it can go to the door of the House of Bishops and deliver the message verbally.

The motion of Mr. Sheffey was agreed to.

The PRESIDENT. The Chair will appoint as such Committee the Rev. Dr. Pennell of Albany and Mr. Prince of Long Island.

Mr. PRINCE, of Long Island. What is there for us to do?

The PRESIDENT. The Committee is to go to the House of Bishops and inform them that the House of Deputies cannot finish its business at one o'clock, and request the House of Bishops to concur with the House of Deputies in the postponement of the hour of adjournment until half-past one o'clock.

Mr. PRINCE, of Long Island. I move this resolution:—

*Resolved,* That if the House of Bishops concur, the session be extended until half-past one o'clock.

If we pass this resolution the Committee can have something to take with them to the House of Bishops.

The PRESIDENT. The gentlemen have their message, and will please deliver it. I think it is too late to offer any formal resolution.

Mr. PRINCE, of Long Island. The resolution is certainly in order. I think that we are only losing time by going to the House of Bishops, and asking them to pass a resolution, and then come back again.

The PRESIDENT. The House of Deputies is considered as having passed this resolution, and has appointed this Committee, and if the Committee will only proceed to their duty, the object desired will be fully accomplished. If Mr. Prince does not wish to act, will Mr. Coffin serve in his place. The Committee will please inform the House of Bishops as directed.

The House will now proceed to the next thing on the Calendar, which is the report of the Committee on Canons, presented Oct. 20, proposing the concurrence of the House of Deputies with Message No. 35 from the House of Bishops.

The SECRETARY. The resolution submitted by the Committee on Canons is as follows:—

*Resolved,* That this House concurs with the House of Bishops in the amendment of Canon VIII. of Title II., communicated by them in their Message No. 35, with the amendment that the Title of the Canon be restored as follows:—

*Of a Clergyman absenting himself from his Diocese.*

Mr. HOWE, of Indiana. I consider this a very important amendment. If there is any one principle established in American Church law, or in Church law everywhere, I understand it to be that, for every Canonical offence, a Clergyman is entitled to a Canonical trial. But what does this proposed Canon provide? It merely deals with a constructive offence—absence from the Diocese for five years, without reporting himself within that time, is deemed and taken to be an offence. That may be all well enough, but I think a Presbyter is entitled to a trial by a court properly instituted before he shall be deposed from his office. The penalty imposed by this Canon for this offence is the highest that can be inflicted upon a Presbyter. I desire to move an amendment to this Canon. I move that it

be recommitted to the Committee on Canons, with instruction to amend by providing, first, that absence from his Diocese for the period named shall be deemed an offence, for which the offending party shall be liable to presentment and trial in the proper Diocese; and that the penalty inflicted may be admonition, suspension, or degradation, as the circumstances of the case may require.

The present Canon authorizes the Bishop, upon the mere fact of absence, to degrade a Clergyman. There are many cases where the absence would be consistent with entire innocence of intent. Suppose a Clergyman were travelling abroad, and were so unfortunate as to be forced into the military service of some foreign country, or suppose on account of sickness or mental alienation, he were prevented for that period from reporting himself to the Diocese. All such circumstances ought to be presented before the proper tribunal. I consider that this resolution is against all the principles of equity and justice. It is not only unjust to the Clergyman, but it is unjust to the Bishop. What Bishop would desire to act as a judge under such circumstances? I apprehend that very few would be willing thus to act.

This question in respect to trial before the proper tribunal is the very thing which defeated the Canon on Ritual in 1871. The difficulty was removed at the last session; and I ask that the same principle shall be applied to this case, for I hold it to be a well-settled principle of justice, that for all Canonical offences the Minister is entitled to a Canonical and Constitutional trial. That point is well settled in our Constitution. It is expressly provided that in case—

The PRESIDENT. Judge Howe, you are going beyond your two minutes.

The Rev. Dr. WATSON, of North Carolina. I will say in behalf of the Committee on Canons, that there is nothing in the proposed alteration of the Canon which makes it any worse than it is now. The Canon, as it now stands, will be found on page 102 of the Digest. The amendment ameliorates somewhat the difficulty of the Clergyman. The only change made is in his favor. If we are to introduce entirely new matter into this Canon, it will be better, it seems to me, to refer it to the next General Convention, for it will be impossible to pass upon such new measures now. I therefore move that this matter be referred to the next General Convention.

It was so referred.

The PRESIDENT. The Chair will appoint as the members on the part of this House of the Joint Committee on Shortened Services, asked for by the House of Bishops, in Message No. 91: The Rev. Dr. Craik of Kentucky, the Rev. Mr. Johnson of Connecticut, the Rev. Mr. Langford of New Jersey, Mr. Meads of Albany, Mr. Bridge of Maine, and Mr. Prince of Long Island.

The next item upon the Calendar is the report of the special Joint Committee appointed at the last Convention to consider and report as to the force of Joint Resolutions.

Mr. WILDER, of Minnesota. As this is not a matter of present practical importance, I move the continuance of the Committee until the session of the next General Convention.

The motion was agreed to.

Mr. STARK, of Connecticut. I move that the Joint Committee on the Spanish Prayer Book be continued. I am informed that there has been no action on the part of the House.

The PRESIDENT. The House of Deputies acted upon that resolution, and continued that Committee; and the Committee has been appointed.

Next in order is Message No. 48 from the House of Bishops, relating to the list of persons nominated as a Board of Missions. The resolution presented by the House of Bishops is as follows:—

*Resolved,* That the persons named in the report of the said Joint Committee (herewith communicated) be elected members of the Board of Missions, and that notice thereof be sent to the House of Deputies for its concurrence.

On motion, the resolution was laid on the table.

The PRESIDENT. Next is the Report No. 31 of the Committee on Canons, proposing concurrence in Message No. 34 from the House of Bishops.

The Rev. Dr. WATSON, of North Carolina. That has reference to the more careful and solemn certification of the records of consecration of Bishops. The Committee on Canons recommend concurrence. I so move.

The motion of concurrence was agreed to.

The PRESIDENT. Report No. 22 of the Committee on Canons, relating to Suffragan Bishops.

The SECRETARY. The Committee on Canons submit the following resolution:—

*Resolved,* That the further consideration of the subject of Suffragan Bishops be deferred to the next General Convention.

The Rev. Dr. WATSON, of North Carolina. I move as an amendment that it be referred to the Committee of the House of Bishops which has in charge the subject of Provincial Councils. When this House passed this Canon on Federate Councils, it was sent to the House of Bishops, and the House of Bishops now concurred with our action on the ground that they had referred it to a committee *ad interim*. I propose that this question, which has some analogy to that, be referred to the



same committee, and I therefore move that we ask of the House of Bishops that they refer it to their Committee on Federate Councils.

The Rev. Dr. GOODWIN, of Pennsylvania. I should refer the reference of this subject to the next Convention. The House of Bishops can take it up if they please in connection with their other business.

Mr. SHEFFEY, of Virginia. It would be very unseemly in us to refer any matter to a Committee of the House of Bishops. That Committee is not a Joint Committee, and therefore the Committee of the House of Bishops would not be under the slightest obligation to pay any attention to our reference.

The Rev. Dr. WATSON, of North Carolina. I propose, the House of Bishops concurring, that this matter be referred to their Committee on the subject of Federate Councils.

The PRESIDENT. It is moved and seconded that a message be sent to the House of Bishops, requesting them to refer this matter of suffrage on Bishops to their Committee on Federate and Provincial Councils.

The Rev. Dr. GOODWIN, of Pennsylvania. I move to amend that by referring it to the next Triennial Convention.

The Rev. Dr. HARISON, of Albany. This is a matter of such importance, and so difficult of settlement at any one Convention, that I would like to move that the whole subject be referred to a Joint Committee, and with instructions to report at the next General Convention. I offer that motion as a substitute.

The Rev. Dr. WATSON, of North Carolina. So far as I am concerned, I would willingly accept that.

The substitute of the Rev. Dr. Harison was agreed to.

The amendment, as amended, was agreed to, and the original resolution as amended was passed.

The Rev. Dr. PENNELL, of Albany. Your Committee have performed the duty assigned them, and report that the House of Bishops have fixed the hour of adjournment at half-past one o'clock.

The PRESIDENT. The next in order is the report of the Committee on Canons, No. 35, on a table of kindred and affinity.

The SECRETARY:—

The Committee on Canons submit this resolution:—  
*Resolved*, That it is not expedient at this time to order the printing of a table of prohibited degrees in all future editions of the Book of Common Prayer.

The Rev. Dr. DEKOVEN, of Wisconsin. I wish to ask for information, whether there is not a Committee appointed to take into consideration this whole subject, and to report at the next General Convention.

The PRESIDENT. I think there is such a Committee.

The Rev. Dr. DEKOVEN, of Wisconsin. Then I hope that this resolution will pass.

The resolution was adopted.

The PRESIDENT. The next item on the Calendar is Report No. 39 of the Committee on Canons on Message No. 33 of the House of Bishops. The Committee submit this resolution:—

*Resolved*, That this House, regarding it as unwise to legislate upon the subject of the celebration of the Holy Communion in private chapels, does not concur in the enactment of a new section to be added to Canon XX. of Title I.

The Rev. Dr. GOODWIN, of Pennsylvania. There may be no use in saying anything, at this late hour, upon this subject, but I am very sorry that this thing has taken this turn. The phrase "private chapel" might be supposed to refer to chapels in private houses; but you can have a private chapel attached to a church, and have therein any sort of service, to which the people may be inveigled to come, instead of going to church. But as the chapel is not a church, and so it escapes the supervision of the Church. I wish that something might be done to prevent such a confusion.

The Rev. Dr. DEKOVEN, of Wisconsin. I do not know of any chapels such as are referred to by the Clerical Deputy from Pennsylvania. If there are any such, I hope the Diocesan authorities will look after them. The provision for service in private chapels is a very important measure, and ought not to be regulated simply by an amendment to a Canon. It ought to be considered on its merits. I trust that the resolution of the Committee on Canons will pass.

The Rev. Dr. GOODWIN, of Pennsylvania. If considered on its merits, it would have to be regulated by Canon, if regulated at all.

The Rev. Dr. DEKOVEN, of Wisconsin. But it should only be done after a full consideration of the subject.

The Rev. Dr. WATSON, of North Carolina. The Committee thought that no further consideration of the subject was necessary. What is done in private houses may be done by private right; and what is done in a church, or in a chapel, or in any place set apart by this Church for the worship of God, would come under the existing rules of the Church; and therefore further legislation is unnecessary.

The Rev. Dr. DEKOVEN, of Wisconsin. There are college chapels, which, being under the care of Boards of Trustees, might properly be called private

chapels. In my judgment, there ought to be some law of this Church in regard to them. But whenever such law is enacted, it should be done only after a full consideration, and not merely with a view of meeting a particular case. I do not think we have time now to consider the matter, and therefore I think that it is better to put it off until some future time.

The Rev. Mr. HUNT, of Alabama. Can we not, without committing ourselves upon this subject, move that it be laid upon the table. I will make such a motion.

Mr. JAMES PARKER, of New Jersey. What is the result of laying it on the table? Does it go on until the next Convention?

The PRESIDENT. If we lay it upon the table it goes into the waste-basket.

The motion to lay upon the table was agreed to.

The PRESIDENT. The next and last item upon the Calendar is the Report No. 40 from the Committee on Canons.

The SECRETARY. The Committee submit the following resolution:—

*Resolved*, That the House of Bishops be requested to consider whether any amendment be needed in section 16 of Canon XV. of Title I, and to communicate the result of their deliberations to the House of Deputies at the next session of the General Convention.

On motion of the Rev. Dr. WATSON, of California. The resolution was adopted.

The PRESIDENT. The adoption of that resolution completes the business on the Calendar.

The Rev. Dr. WATSON, of North Carolina. I move that a message be sent to the House of Bishops, informing them that our business is completed.

Mr. KINGSBURY, of Connecticut. I desire to offer the following resolution:—

*Resolved*, The House of Bishops concurring, That a committee to consist of three Bishops, three Presbyters, and three Laymen, be appointed to report to the next General Convention some plan of defraying the expenses of the Clerical Deputies during the session of the General Convention.

A motion to lay this resolution upon the table was lost.

On motion of Mr. JUDD, of Illinois. The consideration of the resolution was indefinitely postponed.

The PRESIDENT. The Committee on the part of the House on the resolution to refer the whole subject of Synods, of Dioceses, and of Suffragan Bishops, to be reported upon at the next Convention, will meet as follows: The Rev. Dr. Garrison of New Jersey, the Rev. Dr. Dix of New York, the Rev. Dr. Hall of Long Island, Mr. Judd of Illinois, Mr. Baldwin of Michigan, Mr. Fish of New York, and Mr. Welsh of Pennsylvania.

The Chairman of the Committee on Expenses gave notice that if a certain resolution was passed, another should be also passed, authorizing an additional assessment in case of need. I would merely ask if that resolution was passed.

The PRESIDENT. The resolution was not passed, so far as the recollection of the Chair goes.

Mr. WELSH, of Pennsylvania. I presume that will have to go to the House of Bishops also, for concurrence. I move, then (the House of Bishops concurring), that in case of need, the Treasurer be authorized to make an additional assessment not exceeding one dollar for each Clergyman.

The Rev. Dr. HALL, of Long Island. Is this a triennial or an annual measure?

Mr. WELSH, of Pennsylvania. For the term of three years.

The resolution was adopted.

Rev. Mr. LEVERETT, of Central Pennsylvania. I desire to offer the following resolution:—

*Resolved*, That the thanks of the House are hereby cordially presented to the Secretary and Assistant Secretaries for their efficient and acceptable fulfillment of the manifold duties of their office.

The PRESIDENT. The Chair desires to say, upon this motion, that he is very much indebted to the Secretary and to the Assistant Secretaries for any success that may have attended his efforts to advance the business of the House.

The resolution was adopted.

The PRESIDENT. There is no other business before the House. It will be necessary to send messages from this House to the House of Bishops.

The Rev. Dr. GOODWIN, of Pennsylvania. After that has been done, it will be proper, I suppose, to appoint a Committee upon the part of this House to inform the House of Bishops that we are ready to adjourn, and I move that that Committee be now appointed.

The Chair appointed as such Committee, the Rev. Dr. Goodwin of Pennsylvania and Mr. James Parker of New Jersey.

The PRESIDENT. The Chair would suggest that the minutes of to-day's proceedings be read as far as they are made up.

A DEPUTY. As it will take some time for the Secretary to prepare the minutes, and as I have been informed that the House of Bishops has taken a recess for half an hour, I move that this house now take a recess for fifteen minutes.

The motion was agreed to.

After an intermission of fifteen minutes, the House again assembled.

Mr. WINTHROP, of Massachusetts. There is one subject I would like to bring before the atten-

tion of the House before we adjourn, and that is, that we authorize the Committees which are to sit during the recess to fill any vacancies that may occur in their number, and I would put it in such simple form as this:—

*Resolved*, That it is the understanding of this body that any Committees appointed to sit during the recess shall have power to fill vacancies that may occur in such Committees.

This action will prevent the Committees from being deprived of their quorums. We have appointed a very large number of Committees to sit during the recess, and almost the entire business of the next General Convention has been put into the hands of these Committees, and I think this House should take some such action as I have indicated. I would therefore move the adoption of the resolution that I have presented.

The resolution was adopted.

Mr. BATTLE, of North Carolina. I would like to inquire if Delegates who were elected to this Convention, and who have been appointed upon these various committees, which are to report to the next Convention, should not be elected to that Convention, whether they will continue to act as members of such Committees.

The PRESIDENT. I should suppose they would continue so to act. I should suppose that only death or their own declination to act would be operative.

The minutes of the day's proceedings were then read and approved.

Mr. JAMES PARKER, of New Jersey. I am requested by my reverend brothers, as members of the Committee appointed to notify the House of Bishops that this House is ready to adjourn, to state that we have delivered the message, and the House of Bishops request us to say that they will probably return some communication to this House, and that they request this House will not adjourn until such communication is received.

The PRESIDENT. The Chair, this morning, when the Clerical Deputy from Delaware desired to make a personal explanation, thought it was too near the hour of adjournment, it being then within less than a quarter of an hour of the time, and hence he decided that it would be out of order. He desires now to state that, there being no business now before the House, the Deputy can make the explanation, if he so desires.

Rev. Mr. DOUGLASS, of Delaware. I rise simply to say, as a matter of personal explanation, that last evening, while the subject of Mr. Judd's resolution was under discussion, I stated that the Apostles' Creed was the symbol of the Catholic Church, meaning by that that the company of the baptized were obliged to profess faith in this symbol. The Clerical Deputy from New York caught me up very quickly, and it is to relieve myself of the charge of ignorance that I make this explanation. As a matter of history, I do not for a moment question that the statement of the learned Deputy was correct. I do not wish to be understood as saying that the Athanasian Creed was formerly set forth by any one of the undisputed general councils, but what I intended to say was that it was formerly sanctioned by those who were members of that body, otherwise it could be of little authority.

The Rev. Dr. DIX, of New York. It would be a cause of the deepest regret to me if, in our parting from each other, there should be any unkindly feeling toward me on the part of any member of this House. If anything that I said last evening in the hurry of debate gave my brother pain, I desire now to express to him my sorrow and regret. I entertain for him the highest respect, personally and officially, and I trust he will accept this assurance that in what I said I had no intention of reflecting upon him in the smallest degree.

The Rev. Mr. DOUGLASS, of Delaware. I accept the statement of my reverend brother from New York, in the same spirit in which it is made.

The Rev. Dr. PENNELL, of Albany. The rooms of the Church Association of this city have been at the disposal of members of the Convention during our session; and I think it is proper that we should place upon the record some recognition of the great convenience which has thus been afforded us. I therefore offer the following resolution:—

*Resolved*, That we recognize the great value to the Convention of the use of the rooms of the Episcopal Church Association of this city, and that the thanks of the Convention be presented to the officers of that Association for such use.

The resolution was unanimously adopted.

MESSAGE FROM THE HOUSE OF BISHOPS.

IN GENERAL CONVENTION, BOSTON, MASS., }  
TWENTIETH DAY OF THE SESSION, OCT. 25, 1877. }

Message No. 96.

The House of Bishops informs the House of Deputies that it does not concur in Message No. 91 from the House of Deputies, for the reason of want of time at this late period to give the subject due consideration. That, for the same reason, it declines to concur in Message No. 95 [as to appointing a Committee to prepare a Book of Autisms]. The House of Bishops concurs with the House of Deputies in Messages Nos. 94, 97 and 100, and appoints as members of the Joint Committee called for by Message No. 97 [relating to Joint Committee on Synods of Dioceses and Suffragan Bishops], the Bishops of Kentucky, North Carolina, New York, Easton, Ohio, Oregon, Pennsylvania, Nebraska, and Albany.



The Rev. Dr. POTTER, Secretary of the House of Bishops. I am instructed by the House of Bishops to state that they have no further communication to make to the House of Deputies.

The minutes of the day's session were then read and approved.

After singing the Doxology the House of Deputies adjourned.

THE STANDING COMMITTEES.  
STATE OF THE CHURCH.

The Rev. Dr. Van Deusen of Central New York, the Rev. Mr. Hunt of Alabama, the Rev. Mr. Battershall of Albany, the Rev. Mr. Tupper of Arkansas, the Rev. Mr. Hill of California, the Rev. Mr. Marple of Central Pennsylvania, the Rev. Dr. Harwood of Connecticut, the Rev. Mr. Brooks of Delaware, the Rev. Dr. Stearns of Easton, the Rev. Dr. Steele of Florida, the Rev. Mr. Vernor of Fond du Lac, the Rev. Mr. Foute of Georgia, the Rev. Dr. Locke of Illinois, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Seymour of Iowa, the Rev. Dr. Reynolds of Kansas, the Rev. Mr. Tschiffly of Kentucky, the Rev. Dr. Drowne of Long Island, the Rev. Dr. Percival of Louisiana, the Rev. Mr. Hayes of Maine, the Rev. Dr. Hutton of Maryland, the Rev. Dr. Lambert of Massachusetts, the Rev. Dr. Worthington of Michigan, the Rev. Dr. Knickerbacker of Minnesota, the Rev. Mr. Marks of Mississippi, the Rev. Dr. Runcie of Missouri, the Rev. Mr. Millspaugh, of Nebraska, the Rev. Mr. Sears of New Hampshire, the Rev. Dr. Hills of New Jersey, the Rev. Dr. Beach of New York, the Rev. Dr. Buxton of North Carolina, the Rev. Mr. Stansbury of Northern New Jersey, the Rev. Dr. Bronson of Ohio, the Rev. Mr. Brown of Pennsylvania, the Rev. Dr. Hitchcock of Pittsburgh, the Rev. Mr. Henshaw of Rhode Island, the Rev. Mr. McCollough of South Carolina, the Rev. Dr. Morrell of Southern Ohio, the Rev. Dr. White of Tennessee, the Rev. Mr. Bird of Texas, the Rev. Mr. Roberts of Vermont, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Conover of Western Michigan, the Rev. Dr. Ingersoll of Western New York, the Rev. Dr. Cole of Wisconsin.

CANONS.

The Rev. Dr. Watson of North Carolina, the Rev. Dr. Vinton of Massachusetts, the Rev. Dr. Fulton of Wisconsin, the Rev. Dr. Leeds of Maryland, the Rev. Dr. Minnigerode of Virginia, the Rev. Dr. Dix of New York, the Rev. Dr. Harison of Albany, Mr. Andrews of Southern Ohio, Mr. Sheffey of Virginia, Mr. Burgwin of Pittsburgh, Mr. Battle of North Carolina, Mr. Judd of Illinois, Mr. Brune of Maryland.

EXPENSES.

Dr. Shattuck of Massachusetts, the Rev. Mr. Roberts of Indiana, the Rev. Mr. Wheeler of Rhode Island, the Rev. Mr. Knight of Connecticut, the Rev. Mr. Whipple of Minnesota, Mr. Baldwin of Michigan, Mr. Blair of Maryland, Mr. Coffin of Pennsylvania, Mr. Kingsbury of Connecticut, Mr. Bridge of Maine, Mr. Babcock of Rhode Island, Mr. Davies of New York, Mr. Devereux of Ohio.

ADMISSION OF NEW DIOCESES.

The Rev. Dr. Hancel of Virginia, the Rev. Dr. Percival of Louisiana, the Rev. Dr. Leffingwell of Illinois, the Rev. Dr. DeKoven of Wisconsin, the Rev. Dr. Breck of Central Pennsylvania, the Rev. Dr. Crosdale of Easton, the Rev. Dr. Harrison of Northern New Jersey, Mr. Meigs of Northern New Jersey, Mr. Trowbridge of Michigan, Mr. Delano of Ohio, Mr. Mudge of Massachusetts, Mr. Nash of New York, Mr. Jenkins of Fond du Lac.

MEMORIALS OF DECEASED MEMBERS.

The Rev. Dr. Payne of Albany, the Rev. Dr. Abercrombie of Northern New Jersey, the Rev. Dr. Barton of Easton, the Rev. Mr. Mills of Pittsburgh, the Rev. Mr. Boone of Georgia, the Rev. Mr. Richards of Rhode Island, the Rev. Mr. Goodale of Nebraska, Mr. Churchill of Kentucky, Mr. Winthrop of Massachusetts, Mr. Martin of North Carolina, Mr. McGuffey of Southern Ohio, Mr. Parker of Virginia, Mr. Ingalls of Maine.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Rev. Dr. Schenck of Long Island, the Rev. Dr. Hare of Pennsylvania, the Rev. Dr. Pinckney of South Carolina, the Rev. Dr. Brown of Ohio, the Rev. Mr. Greer of Rhode Island, the Rev. Dr. Snively of Long Island, the Rev. Mr. Dunlop of Missouri, Mr. Welsh of Pennsylvania, Mr. Stark of Connecticut, Mr. Shoenberger of Pittsburgh, Mr. Harrison of Maryland, Dr. DeRoset of North Carolina, Mr. Montgomery of Western New York, Mr. Rogers of Michigan.

CONSECRATION OF BISHOPS.

The Rev. Dr. Scott of Florida, the Rev. Dr. Ayrault of Central New York, the Rev. Dr. Runcie of Missouri, the Rev. Dr. Eames of New Hampshire, the Rev. Dr.

Sansom of Mississippi, the Rev. Dr. Burr of Southern Ohio, the Rev. Dr. Wakefield of Indiana, Mr. Forsyth of Albany, Mr. Holbrook of Minnesota, Mr. Moss of Central New York, Mr. Edsall of Illinois, Mr. Robinson of Kentucky, Mr. Peirce of Western Michigan.

GENERAL THEOLOGICAL SEMINARY.

The Rev. Dr. Cady of New York, the Rev. Dr. Lewin of Maryland, the Rev. Dr. Farrington of Northern New Jersey, the Rev. Mr. Littell of Delaware, the Rev. Dr. Parker of New Jersey, the Rev. Dr. Thompson of Louisiana, the Rev. Dr. Beers of California, Mr. Pierpont of Long Island, Mr. Stevenson of Kentucky, Mr. McWhorter of Central New York, Mr. Harrison of Pennsylvania, Mr. Gardiner of Maine, Mr. Livingston of New York.

UNFINISHED BUSINESS.

The Rev. Dr. Chase of Illinois, the Rev. Dr. Barber of Easton, the Rev. Mr. Pickett of Mississippi, the Rev. Mr. Magrath of Michigan, the Rev. Mr. Langford of New Jersey, the Rev. Dr. Dalrymple of Maryland, the Rev. Dr. Beatty of Kansas, Mr. Goddard of Rhode Island, Mr. Eaton of Michigan, Mr. Low of New Hampshire, Mr. Hance of New Jersey, the Rev. Mr. Smith of Pittsburgh, Mr. Richmond of Tennessee.

AMENDMENTS TO CONSTITUTION.

The Rev. Dr. Hall of Long Island, the Rev. Dr. Benedict of Georgia, the Rev. Dr. Huntington of Massachusetts, the Rev. Dr. Harris of Illinois, the Rev. Mr. Garrison of New Jersey, Mr. Stevenson of Kentucky, Mr. Woolworth of Nebraska, Mr. McCrady of South Carolina, Mr. Wilder of Minnesota, Mr. Parker of Northern New Jersey, Mr. Comstock of Central New York, Mr. Bennett of Massachusetts, Mr. Howe of Indiana.

CHRISTIAN EDUCATION.

The Rev. Dr. Coit of New Hampshire, the Rev. Mr. Johnson of Connecticut, the Rev. Dr. Goodwin of Pennsylvania, the Rev. Dr. Douglas of Mississippi, the Rev. Dr. Oliver of Nebraska, the Rev. Mr. Bodine of Ohio, the Rev. Dr. Seymour of New York, the Rev. Dr. Porter of South Carolina, Mr. Coppé of Central Pennsylvania, Mr. Davies of New York, Mr. Prince of Long Island, Mr. Thompson of Tennessee, Mr. Hoppin of Rhode Island.

PRAYER BOOK.

The Rev. Dr. Beardsley of Connecticut, the Rev. Dr. Adams of Wisconsin, the Rev. Dr. Hubbard of New Hampshire, the Rev. Dr. Norton of Virginia, the Rev. Dr. Stringfellow of Alabama, the Rev. Dr. Rudder of Pennsylvania, the Rev. Dr. Anstice of Western New York, Mr. Meads of Albany, Mr. Jackson of Maine, Mr. Garthwaite of Northern New Jersey, Mr. Seymour of Connecticut, Mr. Moss of Ohio, Mr. Goldsborough of Easton.

ELECTIONS.

The Rev. Dr. Shipman of Kentucky, the Rev. Dr. Pennell of Albany, the Rev. Dr. Gibson of Virginia, the Rev. Mr. Rees of Georgia, the Rev. Dr. Harris of Illinois, the Rev. Mr. Upjohn of Maine, the Rev. Dr. McKnight of Central New York, Mr. Redfield of Vermont, Mr. Hunter of Long Island, Mr. Parker of New Jersey, Mr. Forsyth of Albany, Mr. Magruder of Maryland, Mr. Walker of Easton.

CHURCHES IN AND NEAR BOSTON.

Place.	Name.	Rector.	Street—how reached.
Boston.	Advent	C. C. Grafton.	Bowdoin.
"	Dorchester, All Saints,	G. S. Bennett,	Dorch'st <sup>r</sup> s.
"	Jam. Plain, St. John's,	S. U. Shearman,	J. Main.*
"	Christ,	H. Burroughs, D.D.,	Salen.
"	Emmanuel,	A. H. Vinton, D.D.,	Newbury.
"	Evangelists,	B. B. Kilikelly,	Charles.
"	Good Shepherd,	G. S. Prescott,	Cortes.
"	Highlands, St. James',	P. Browne,	St. James.
"	St. John's,	G. S. Converse,	Tremont.
"	East, St. John's,	J. H. Waterbury,	Street cars.
"	Charlestown, St. John's,	T. H. Lambert, D.D.	Farmer.
"	Messiah,	H. F. Allen,	Florence.
"	Brighton, St. Margaret's,	T. Cole,	Street cars.
"	St. Mark's,	C. H. Babcock,	W. Newton.
"	Dorchester, St. Mary's,	W. W. Silvester,	Street cars.
"	St. Mary's,	J. K. Zeire,	Farmer.
"	South, St. Matthew's,	J. Wright,	Street cars.
"	Wash. Vill. Grace,	A. Gray,	"
"	St. Paul's,	W. W. Newton,	Tremont.
"	St. Stephen's,	A. Gray,	Tyler.
"	Trinity,	E. Brooks,	Boylston.
Arlington,	St. John's,	D. G. Haskins,	Street cars.
Brookline,	St. Paul's,	L. K. Storrs,	"
Cambridge,	Christ,	W. C. Langdon, D.D.,	"
"	Ascension,	W. Warland,	"
"	St. James',	T. S. Tyng,	"
"	St. John's,	C. Z. Gray, D.D.,	"
"	St. Peter's,	E. M. Gushue,	"
Chelsea,	St. Luke's,	J. T. Burrill,	"
Dedham,	St. Paul's,	D. Goodwin,	B. & P. R. R.
East Somerville,	St. Thomas',	G. W. Durrell,	Street cars.
Hyde Park,	Christ,	R. E. Van Kleeck, D.D.	B. & P. R. R.
Longwood,	Our Saviour,	R. H. Howe,	B. & A. R. R.
Malden,	St. Paul's,	G. P. Huntington,	Street cars.
Medford,	Grace,	C. L. Hutchins,	B. & L. R. R.
Melrose,	Trinity,	H. A. Metcalf,	B. & M. R. R.
Newton,	Grace,	G. W. Shinn,	B. & A. R. R.
"	St. Mary's,	H. Mackay,	"
Quincy,	Christ,	N. K. Bishop,	O. C. R. R.
Somerville,	Emmanuel,	T. P. Fales,	Street cars.
Waltham,	Christ,	F. W. Smith,	Fitch. R. R.
West Newton,	Messiah,	"	B. & A. R. R.

\* Street cars. † For sailors. ‡ And B. & M. R. R.

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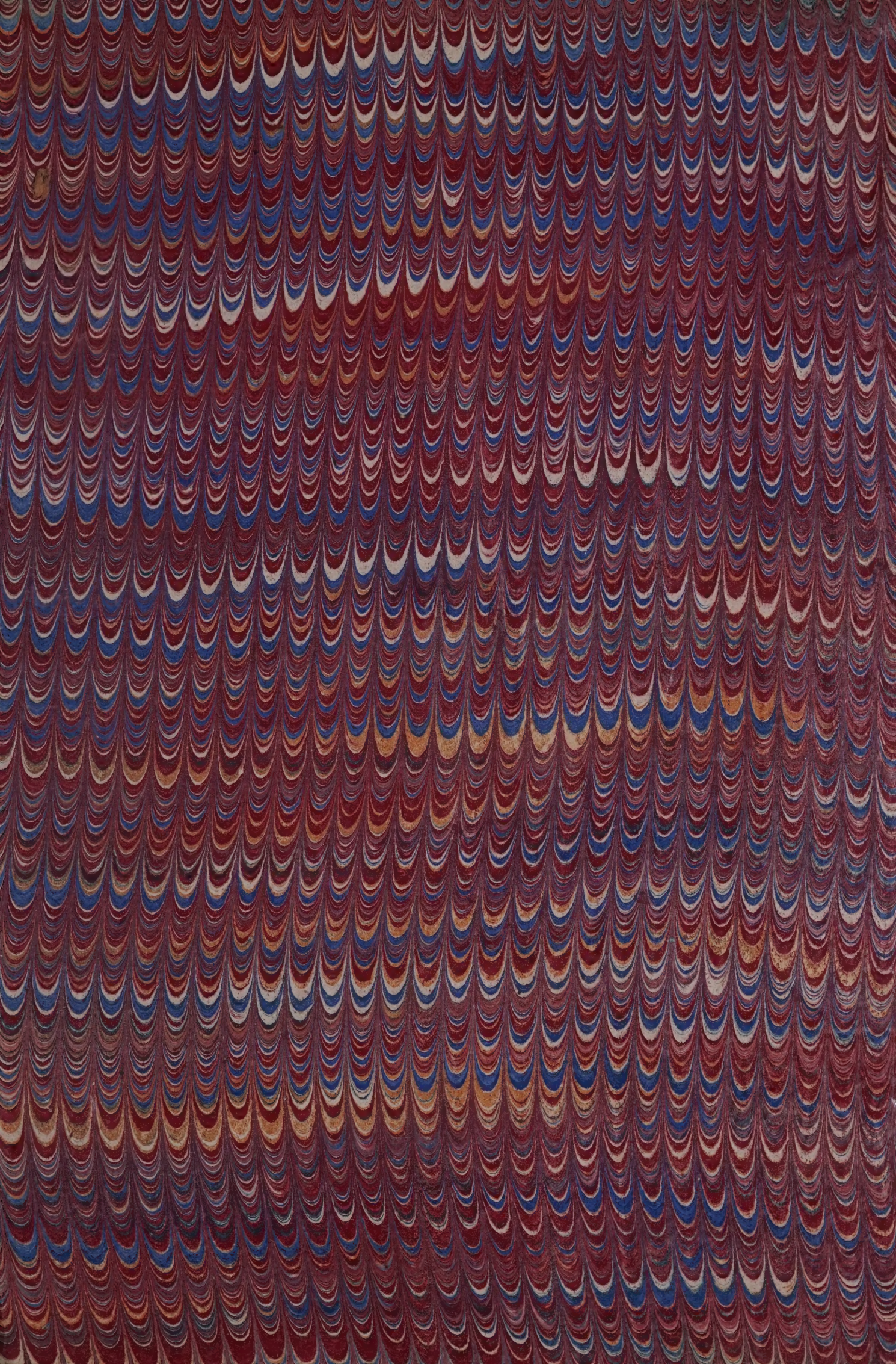














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